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CLASSICAL ARABIC: A GENERAL DESCRIPTIVE  
CLASSICAL ARABIC: A GENERAL DESCRIPTIVE  
STUDY

Degree ...Ph.D

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### Abstract

This work investigates the structure of the conditional sentence in Arabic under different headings, following a descriptive method and analysing the topic through elements, uses, functions and meanings. Four major headings are covered in this work. Firstly, an investigation is conducted into the list of the conditional particles provided by the grammarians. The particles are divided into two groups according to certain rules within the conditional structure. Certain particles are investigated in detail and others discussed in terms of views relating to their acceptability or unacceptability, including the author's contributions to this field. In doing so, statistics on the frequency of the appearance of these particles in the text of the Qur'an, which was chosen as the main source for examples, are listed in brief tables at the end of the discussion of each particle. This study of the conditional particles analyses the material via typological classification, examines methods of connecting the two clauses of conditional sentences, and undertakes a structural review of the word order and syntactical position of each element of the conditional sentence. Secondly, some common conditional structures that do not occur with all the particles are covered. Examples of these are the use of the *fa-* as an apodosis introducer with the *'in* conditional particle, or the emphatic *lām* with the *law* conditional structure and the interrupting conditional sentence. Thirdly, I discuss the functional position of the conditional sentence within given Qur'anic texts. Finally, the thesis concludes with a study of discourse function which contributes to modern linguistics studies on the subject. The thesis represents a broad investigation of the sources on this subject and an examination of selected data, and it is intended for use as reference for further studies not possible within scope of this work.

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**CONDITIONAL STRUCTURE IN CLASSICAL ARABIC:  
A GENERAL DESCRIPTIVE STUDY**

*SALMAN AL-SAAD*

**PhD  
The University of London  
2010**

## **Declaration**

I hereby declare that the dissertation, submitted in partial fulfilment of the requirements for the degree of Doctorate of Philosophy and entitled “Conditional Structure in Classical Arabic: A General Descriptive Study”, represents my own work and has not been previously submitted to this or any other institution for any degree, diploma or other qualification.

*To my mother, father  
and my wife*

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## Abstract

This work investigates the structure of the conditional sentence in Arabic under different headings, following a descriptive method and analysing the topic through elements, uses, functions and meanings. This method will develop statistics regarding the frequency of occurrence of these structures in the Qur'an. The purpose of utilising the descriptive approach is to provide a picture of the use of each particle in the Qur'an and other classical Arabic texts. In doing so, this study aims to derive some general conclusions which can help us begin to focus in on more accurate interpretations, and similarly help us to avoid common pitfalls. Four major headings are covered in this work. Firstly, an investigation is conducted into the list of the conditional particles provided by the grammarians. The particles are divided into two groups according to certain rules within the conditional structure. Certain particles are investigated in detail and others discussed in terms of views relating to their acceptability or unacceptability, including the author's contributions to this field. In doing so, statistics on the frequency of the appearance of these particles in the text of the Qur'an, which was chosen as the main source for examples, are listed in brief tables at the end of the discussion of each particle. This study of the conditional particles analyses the material via typological classification, examines methods of connecting the two clauses of conditional sentences, and undertakes a structural review of the word order and syntactical position of each element of the conditional sentence. Secondly, some common conditional structures that do not occur with all the particles are covered. Examples of these are the use of the *fā-* as an apodosis introducer with the *'in* conditional particle, or the emphatic *lām* with the *law* conditional structure and the interrupting conditional sentence. Thirdly, I discuss the functional position of the conditional sentence within given Qur'anic texts. Finally, the thesis concludes with a study of discourse function which contributes to modern linguistics studies on the subject. The thesis represents a broad investigation of the sources on this subject and an examination of selected data, and it is intended for use as reference for further studies not possible within scope of this work.

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## Main Transcription and Transliteration

The system of transliteration I will use in this work is the classical form, the system normally used for Arabic and international pining or transliteration. Also, it is built upon a combination of different forms used by various research groups, individuals, and national and international institutions. I attempted to choose the simplest, most common and clearest symbols in order to make the texts as lucid as possible.

Arabic letter	Symbol in transliteration	Arabic Letter	Symbol in transliteration
ء	'	ظ	ẓ
ا Long vowel	<i>ā</i>	ع	'
أ	'a	غ	ġ
إ	'i	ف	f
ؤ	'u	ق	q
ب	b	ك	k
ت	t	ل	l
ث	<i>t̤</i>	م	m
ج	j	ن	n
ح	ħ	هـ	h
خ	x	و	w
د	d	ي	y
ذ	<i>d̤</i>	و Long vowel	<i>ū</i>
ر	r	ي Long vowel	<i>ī</i>
ز	z	َ Short vowel	<i>a - fatha</i>
س	s	ِ Short vowel	<i>i - Kasra</i>
ش	š	ُ Short vowel	<i>u- damma</i>
ص	ṣ		
ض	ḍ		
ط	ṭ		

## CHAPTER I: INTRODUCTION

The Arabic language has received more consistent attention in the theoretical branch of linguistics than in the practical and applied branches. Linguists make judgements about grammatical issues by relying on theoretical studies when they do not use applied linguistics in the various fields of linguistic classification. The majority of linguists believe that it is important to reinvestigate and describe languages in order to clarify their hidden secrets and to find clear classifications for their elements and uses.

Arabic is one of these languages that need studies which could yield such new descriptions. This is because the majority of its linguistic studies were written more than twelve centuries ago, and there have been no substantial changes or developments since then.

One of the richest and most controversial fields in contemporary linguistics is syntax. In addition, the field has seen the birth of linguistics theories such as Chomsky's theory of generative grammar, which was a result of syntax requirements.

The topic of the Arabic sentence is an essential contemporary grammatical issue. Such studies focus on definitions and analysis. In the grammar of Classical Arabic, there is no clear theory about the sentence in general. This makes grammarians describe Arabic in terms of its structural form.

The 'associated' structure seems to be one which needs special treatment because of its rich sources and the bifurcations of the theoretical definitions. This led me to choose the conditional structure as a topic for the thesis because this structure falls initially under the associated structures, which cannot be treated by analysing the context solely according to the concept of syntax. The conditional structure needs to be studied by examining the individual elements of the sentence and the different ways they combine to form the final sentence structure.

Most linguistic studies devote a chapter to the conditional structures in the languages they describe. In Arabic, it is common to find some information on this topic written by researchers of Arabic as a second language. From the foundation of Arabic linguistics –

including syntax, semantics meanings and theoretical studies – the topic of the conditional structure remains controversial on many levels.

By searching the studies on Arabic grammar, syntax and literature, I found that this discussion started with the first Arab grammarians in the early days of Islam.

Studies of the conditional structure are scattered throughout grammar books, sometimes as independent chapters. However, the information given in such chapters remains insufficient. In addition, some books give very little information. Some medieval and modern scholars discuss the issue and describe the conditional sentences in detail, such as Ibn Hišām. He and others have written essays, theses and even entire books on specific conditional particles. The fact that he and others have written these books shows the ability of these types of structures to generate additional research.

The conditional particle is one of many particles which links two sentences to form a new unified sentence. Grammarians listed and discussed these particles in linguistic history with more attention to some of them than to others. Some writers reject or ignore some of these particles, whereas others introduce new particles. Therefore, there is a need to reinvestigate them thoroughly.

Another unexplored area related to this subject is the irregular structures of conditional functions, which can cause confusion to readers or language researchers in new studies of Arabic or in cross-language works.

From the syntax point of view, there is also a need to study the place of the conditional sentences within larger texts in order to clarify their function in discourse.

Another factor which led me to study the conditional structure is that the Arab grammarians have not been very consistent in their coverage of different areas. As a result, their studies need comprehensive examination and a number of issues still need investigation, including the relation between the conditional structure and the adverbial structure on the one hand, and between the conditional structure and the interrogative structure on the other. In these previous studies, there were no definitive conclusions about the identity of conditional particles and the two main clauses of this type of

sentence. The absence of such decisions left the relation of the particle with the protasis and the apodosis vague.

For example, they include the conditional apodosis when it is introduced by a verb in the jussive mood, but not when it is introduced by a verb that is not in the jussive mood. They also put the apodosis clause whose verb is not in the jussive mood among those which do not have a syntactic function. At the same time, there is no clear agreement on the protasis or to which class it belongs.

Another issue that remains unsolved is the issue of the conditional structure as a term and a concept. There is no final agreement among grammarians as to whether *aš-šart* ‘the condition’ is a general linguistic expression or a structural form similar to the interrogative, interdiction or specification. It is also not clear if the condition is a classified concept. In other words, is it possible to call it a conditional sentence according to its structure, like the nominal or verbal sentence? Or, is it a functional concept, where we describe this structure as we describe an adjectival or adverbial one.

Finally, the implied semantic meanings carried by the conditional structure do not appear to have received enough careful analysis by grammarians to show the language in common usage, in addition to its position in linguistic and grammatical studies. Despite the importance of this subject, more light still needs to be shed on the topic in order to clarify why we need to examine these semantic meanings and to what extent they are important in communication.

Studies of the conditional structure are scattered in a number of grammar books, sometimes set aside as an independent chapter. However, the information given in such chapters remains insufficient to fulfil the needs for detail of an interested scholar. However, some medieval scholars such as Ibn Hišām and some modern scholars make an effort to discuss the issue and describe conditional sentence. Nevertheless, still more needs to be done despite these works. These studies, which are of various types, treat specific conditional particles and show the ability of these types of structures to generate long research projects.

I was inspired to undertake this work by the issues above including the misunderstandings and incorrect interpretations of classical texts, the Qur’an in

particular, and also the scattered nature of these studies in the literature covering issues of terminology, particles, structural problems and semantic meaning.

## 1.1 Aim of the work

This work attempts to achieve the following goals:

First, to produce a comprehensive and integrated descriptive overview of conditional structures, which can be used as a reference for data when attempting to discuss related subjects and which may also be a basis for further work or translation.

Second, to shed light on some unsolved problems and concepts noted by ancient and contemporary grammarians.

Third, to examine new claims which reject the conditional status of particles such as *'id* 'when' and *'ammā* 'as for', as discussed by Staytiyyah.

Finally, to explore areas related to the topic in addition to structural studies. It will discuss topics such as the place of the conditional sentence within a larger context and the semantic meaning carried by the conditional structure.

## 1.2 The Corpus

This work is based on the text of the Qur'an, which is a rich source of Arabic language despite the fact that, according to Peled (1992, p.2), it represents a genre in its own right and has its own grammatical norms. It is for the latter reason that many researchers prefer to select examples from other sources such as poetry, early Islamic texts, prose, *ḥadīth*, literature, historiography, geography, philosophy, theology and medicine. Within this thesis, a large number of grammatical works are also cited. These include books of early grammatical studies from the seventh to the twelfth centuries in addition to grammar books by modern authors. It also includes books of *tafsīr* or Qur'anic exegesis, such as those of Ibn Kaṭīr, ar-Rāzī, az-Zamaxšarī, Ibn Si'dī, Sayyid Quṭb and aš-Ša'rāwī. I use these to examine the semantic meanings and structures of sentences. I also refer to works of *'i'rab al-qur'an* 'Qur'anic syntax'. English translations of the Qur'an are also consulted.

### 1.3 Structure of the thesis

This thesis is composed of eight chapters. Each describes the nature of the structure, its components and formation, its syntactic function and its meaning.

Chapter I provides a brief introduction to some points that motivated me to undertake this study. It also gives a general view of the topic and its importance. Here I provide the main sources of the data for the study. This chapter also includes a discussion of the issue of terminology, identification of the conditional sentence and its elements (protasis, apodosis and conditional particles), and finally a summary of the conditional particles covered in two lists.

Following this, Chapter II provides a literature review that covers the historical background and an overview of works by Arab and Western researchers and grammarians related to the subject and their contributions to the topic.

Chapter III begins the structural study. Here I list the first group of conditional particles following the traditional Arabic classification, which includes those particles which put a following imperfect verb in the jussive mood. I analyse each particle independently, starting with the explanation of the meaning of the particle. In addition, I will provide other different meanings, if there are any, for which this particle is used in classical Arabic, eliminating any confusion in understanding the text with a particle which is not conditional.

Following this discussion, there is a description of the typological classification of the conditional structure, designed to show the use of verbs and nouns or other clauses as introducers to each clause of the conditional sentences. It clarifies the question of whether the apodosis and protasis start with verbs or nouns. It also provides statistics on the frequencies of each of these conditional sentences in the Qur'an.

As mentioned above, the examples chosen for this study are from the Qur'an unless the particle being treated does not appear there; in such cases I have used texts from Arabic literature and poetry. The examples are provided in Arabic, followed by a transliteration of the text, followed by a translation into English. The name of the *Sūrah* and its verse number is given to identify the Arabic text.

At the end of this chapter, and before I introduce the particle '*id*' 'when' as a conditional particle, it is worthwhile to introduce a range of meanings for this particle aside from the conditional one.

Chapter IV presents an analysis of the conditional particles which form the second group. It includes those regarded as nouns '*asmā*' which do not have a syntactic effect on the verbs of the two clauses forming the conditional sentence.

The same steps are used in the investigation of the second group as for the first group, mainly: the study of the typological classification, word order, and methods of connecting the protasis and the apodosis.

Chapter V examines three particular structures which often cause confusion for readers of Arabic texts. The first structure is *al-ḥadf* 'ellipsis', where one or more elements of the conditional sentence is deleted or left unsaid for reasons of eloquence or poetic license. The second structure is '*i'tirāḍ aš-šarṭi*' '*alā aš-šarṭ*' or *duxūl aš-šarṭ*' '*alā aš-šarṭ*', for which we have used the term 'interruption'. This type of structure is characterised by a conditional sentence in which the protasis of the first clause and its apodosis are 'interrupted' by an intervening second clause. The third structure is the conditional apodosis introduced by *fā*-.

Chapter VI introduces a functional study of the conditional structure in Arabic which intends to show the place of the conditional sentence within the other main types of sentence specifically the nominal and verbal sentences. The conditional sentence can serve as a subject, object or predicate of another sentence. Here I discuss the concept of function in grammar. The discussion is supported by examples from the Qur'an in addition to texts from Arabic literature.

Chapter VII covers the semantic study of the conditional sentence. I list approximately fifty different implied meanings mentioned in the books of *tafsīr* 'exegesis'.

Chapter VIII presents the conclusion, outlining the main contributions of this study and pointing towards potential future studies.

## 1.4 The issue of terminology

The issue of terminology has been given more attention than many others, especially in recent linguistic studies. Sībawayh (1968, v.1, p.443) refers only to the structure as *al-jumlatu aš-šarṭiyya* ‘the conditional sentence’. Later scholars introduced more elaborate terminology. In the following discussion, we will illuminate some of these arguments regarding the term ‘conditional sentence’.

A clear definition of the concept of the conditional sentence in Arabic grammar was difficult to reach, partly because studies of the conditional are widely scattered and only partially investigated, since the early grammarians paid less attention to terminology. Ibn Yaʿīš (1999, v.8, p.155) notes that they have discussed the concept using general descriptions such as *aš-šarṭ* ‘the condition’ or *aš-šarṭiyyah* ‘the conditional’ as a type of sentence following az-Zamaxšarī who classified Arabic sentences into nominal, verbal, conditional and adverbial (ibid. v.1, p.88). Other grammarians such as al-ʿAnbarī (1957, p.336) referred to this under the heading *bāb uš-šarṭi wal-jawāb*, ‘the section of the condition and reward’, dividing the concept into its two elements of structure.

These multiple terminologies have been reflected in modern linguistic studies. Some grammarians like al-Bukair, al-Muhairī, at-Tuhāmī and Ibn ʿĀlyyah (Ibn ʿĀlyyah, 1965, p.150) have approved the term *al-jumlatu aš-šarṭiyya* ‘the conditional sentence’ while it is described as *talazumiyyah* ‘associated’ by others. A third group describes it as *aš-šarṭ* ‘the condition’, and others add the term *al-jawāb: aš-šarṭu wal-jawāb* ‘the condition and the answer’ (aṭ-Ṭaḥḥān, 1972, p.91). This is to categorise it with a group of sentences with two parts. Another group, including al-Maxzūmī (2006, p.57), has found it enough to use the term *jumlat uš-šarṭ* ‘the sentence of condition’ to describe the whole structure.

In this thesis, I will use either the term of ‘the conditional structure’ or ‘the conditional sentence’, as noted previously. A simple and clear explanation is provided by Arabic grammarians who adopted the term of the *al-jumlatu aš-šarṭiyya* ‘the conditional sentence’. Furthermore, this provides a general meaning, despite the ambiguity surrounding the word ‘sentence’ – a matter which seems to lead to confusion. We have chosen the first term within the title of our work ‘the Conditional Structure’ whilst

preserving the two terms denoting the partition of the apodosis and the protasis, as well as the term 'the conditional sentence'.

## 1.5 Definitions of elements in the conditional sentence

In the following section, I will identify the elements of the conditional sentence and proceed to outline the modifications of the elements that form the structure.

### 1.5.1 Form of the conditional sentence

If we put aside the linguistics aspect of the definition provided by Ibn Ya'īš, the meaning of the condition is the sign and the indication; it is the presence of the protasis as a sign for the presence of its apodosis, and the conditions of the Doomsday mean the signs preceding that day. So, all that we can find in their works to define the conditional structure is the statement that the protasis comes before the apodosis and that the latter is a dependent clause. Ibn Ya'īš (1999, v.7, p.41) says:

والشروط كالاستيفهام في أن شيئاً مما في حيزه لا يتقدمه، نحو قولك أتيتك إن أتيتني وقد سألتك لو أعطيتني  
ليس ما تقدم فيه جزءاً مقدّم و لكن كلاماً وارداً على سبيل الخبر والجزاء محذوفاً.

*Waš-šarṭu kal- 'istfhāmi fī 'anna šay'an mimmā fī ḥayyizihi lā yataqaddamahu,  
wa naḥwa qawlika: 'ātika 'in ta'tinī, wa qad sa'altuka law 'a'ṭaytanī laysa mā  
taqaddama fīhi jazā'un mugaddamun wa lākin kalāman waridan 'alā sabīl l-  
'ixbār wa l-jazā'u maḥdūfun.*

And the condition is like the interrogative in that anything within its limit can not precede it. It is as if you say; 'I will come to you if you came to me and I would ask you if you gave me', there is no forwarded apodosis in this, but it is an informative speech while the apodosis is omitted.

It is more logical linguistically to recognize the preceding clause as a forwarded apodosis for purposes of eloquence and style, but in a way which does not affect or alter the reality of the grammatical structure or the semantic meaning.

Al-Misaddī (1985, p.18) states that the recent definition provides us with grounds for comparing between the conditional structure and the interrogative one. This leads us to two findings:

The first is that the conditional structure, by having similar features to the interrogative structure, becomes a type of structure that leads to a unique form which needs to be labelled.

The second is that by regarding the conditional structure as a fixed and stable one similar to the interrogative structure, this produced greater interest in the apodosis than in the protasis. Ibn Ya‘īš explains this by clarifying that the conditional structure only carries future meaning. This statement will be investigated later in the thesis with respect to the particle preceding the structure. In his discussion and explaining his point of view, Ibn Ya‘īš (1999, v.8, p.155) says:

والشَرْطُ إِنَّمَا يَكُونُ بِالْمُسْتَقْبَلِ لِأَنَّ مَعْنَى تَعْلِيْقِ شَيْءٍ عَلَى شَيْءٍ إِنَّمَا هُوَ وَقُوفٌ دُخُولِهِ فِي الْوُجُودِ عَلَى  
دُخُولِ غَيْرِهِ فِي الْوُجُودِ وَلَا يَكُونُ هَذَا الْمَعْنَى فِيمَا مَضَى.

*wa š-šartu 'innamā yakūnu bil-mustaqbal li-'anna ma'nā ta'līq iš-šay'i 'alā  
šarṭin 'innamā huwa wuqūfu duxūlihi fil-wujūd 'alā duxūli gayrihi fil-wujūd  
wa lā yakūnu hadā l-ma'nā fī mā maḍā.*

The conditional structure can only be in the future because making a condition on something means that its existence in reality, depends on the presence of something else in reality, and this could not happen in the past.

Because of the above situation, it became necessary for grammarians and researchers to look at the varieties of the conditional particles and their specific meanings and where they affect the meaning of the conditional status. This discussion involved the particle *law* on the one hand, which can be used in the past, and *'id*, *'ammā* and *lammā* on the other hand, which involve situations which have already occurred.

It was important in examining the conditional structure to look at its classification. However, we already know that the effect of past scholarly debate and modern criticism suggests that the Arabic sentence includes two main types only: verbal and nominal. Some Arabic grammarians believe that any structure forming a sentence that does not start with a verb or noun should be treated in a way that puts it under one of the two classifications, for example, to posit an omitted verb or noun or a switch in word order. Despite this general agreement, the case has triggered a continuing dispute. Az-Zamaḡarī, as mentioned before, defined four types of sentence in Arabic: verbal, nominal, conditional and adverbial. On the other hand, Ibn Ya‘īš finds only two types,

verbal and nominal, and includes the other two types under the verbal class. Ibn Hišām believes that there are three types of sentences, represented by the verbal, nominal and adverbial.

However, Ibn Ya‘īš (1999, v.1, p.88) criticises az-Zamaxšārī’s point of view, saying:

واعلم أنه قسم الجملة إلى أربعة أقسام: فعلية واسمية وشرطية وظرفية، وهذه قسمة أبي عليّ وهي قسمة لفظية وهي في الحقيقة ضربان، فعلية واسمية لأن الشرطية في التحقيق مركبة من جملتين فعليتين: الشرط فعل وفاعل والجزاء فعل وفاعل.

*wa‘lam ‘annahu qassama l-jumlata ‘ilā ‘arba‘ati ‘aqsāmin: fi‘liyyatun wa ismiyyatun wa šarṭiyyatun wa zarfiyyatun wa hādīhi qismatu ‘abī ‘Alī wa hiya qismatun lafziyyatun, wa hiya fil-ḥaqīqati ḍarbān, fi‘liyyatun wa ismiyyatun li‘anna aš-šarṭiyyatu fī it-taḥqīqi murakkabatun min jumlatayni fi‘liyyatayni : aš-šarṭu fi‘lun wa fā‘ilun wal-jazā‘u fi‘lun wa fā‘ilun .*

And know that he divided the sentence into four types verbal, nominal, conditional, and adverbial and this is the classification of Abī ‘Alī. In addition, it is a literal classification while they are, in fact, only two types verbal and nominal because the conditional one in reality consists of two verbal sentences, the protasis is a verb and a subject ‘doer’ and the apodosis is a verb and a subject too.

Ibn Ya‘īš (1999, v.1, p.89) adds that the third sentence is: *zaydun ‘in yaqum ‘aqum ma‘ahu* ‘Zayd if he stands I stand with him’. He says that this sentence is a type of verbal sentence. Originally, in such a structure the verb should be independent with its subject, as in: *qāma zaydun* ‘Zayd stood up’. However, here there is a conditional particle preceding the structure which creates a relation between the two clauses forming one sentence where the protasis is not independent and needs an apodosis. Ibn Hišām adds that it is the same case when we look to the nominal sentence where the subject cannot be independent without the predicate. It is a similar case with the subject and the predicate in nominal sentences, where the subject cannot be useful without a predicate. To support his argument by using a syntactic explanation, he says that the protasis used to be independent, but when the conditional particle preceded it, the protasis became dependent and needed an apodosis to form a new sentence, which is a conditional one. He adds that when the new conditional structure becomes one sentence, it is permissible to use it as a predicate of a subject in a nominal sentence. As an

example: *zaydun 'in tukrimhu yaškurka 'amru* 'Zayd, if you honour him, 'Amru will thank you. So he believes that the suffix *-hu* is attached to *tukrim* in '*tukrimhu*' refers to Zayd, and no part of the apodosis refers to the subject.

However, Ibn Hišām (1998, v.2, p.376) provides another method of classifying the sentence types. In his definition, the nominal sentence is introduced by a noun, the verbal one starts with a verb and the adverbial sentence begins with an adverb or prepositional phrase. He says:

وَزَادَ الزَّمَخْشَرِيُّ وَغَيْرُهُ الْجُمْلَةَ الشَّرْطِيَّةَ وَالصَّوَابُ أَنَّهَا مِنْ قَبِيلِ الْفِعْلِيَّةِ.

*wa zāda az-zamaxšarī wa gayruhu al-jumlata aš-šarṭiyyata waṣ-ṣawābu 'annahā min qabīl l-fi'liyyati.*

'Az-Zamaxšarī and others have added 'the conditional sentence', however, it is a type of verbal sentence.

Thus we see that the majority of grammarians have swung between two questions on this topic.

The first question is whether the conditional structure is one grammatical sentence or two, and in this respect they did not take a fixed decision. Ibn Ya'īš (1999, v.8, p.156) seems that he was about to decide that the conditional structure is one single type grammatically and cannot be separated. He states the following:

و تَدْخُلُ إِن عَلَى جُمْلَتَيْنِ فَتَرْبِطُ إِحْدَاهُمَا بِالْأُخْرَى وَتُصَيِّرُهُمَا كَالْجُمْلَةِ الْوَاحِدَةِ نَحْوَ قَوْلِكَ: إِن تَأْتِيَنِي أَتِيكَ، وَالْأَصْلُ تَأْتِيَنِي أَتِيكَ، فَلَمَّا دَخَلْتَ إِن عَقَدْتَ إِحْدَاهُمَا بِالْأُخْرَى ، حَتَّى إِذَا قُلْتَ إِن تَأْتِيَنِي وَ سَكَتَ لَا يَكُونُ كَلِمًا حَتَّى تَأْتِيَ بِالْجُمْلَةِ الْآخْرَى.

*wa tadxulu 'in 'alā jumlatayn fa-tarbiṭu 'ihdāhumā bil-'uxrā wa tuṣayyiruhumā kal-jumlat il-wāḥidati naḥwa qawlika : 'in ta'tinī 'ātik wal-'aṣlu ta'tinī 'ātika fa-lammā daxalat 'in 'aqadat 'ihdāhumā bil-'uxrā hattā law qulta 'in ta'tinī wa sakatta lā yakūnu kalāman ḥattā ta'tī bil-jumlati l-'uxrā.*

And *'in* precedes two sentences and links one to another making them into one sentence just as if you say: 'if you come to me, I will come to you', while the sentence before using *'in* was 'come to me and I will come to you'. So,

when 'in is used it links one to another, but if you say, only; 'if you come to me', this is not a full sentence until you add the second part.

The second question is whether the conditional sentence is an independent type or should be included in one of the two main types of sentences. Al-'Anbārī (2002, p.236) states that grammarians were led by their view to adopt the dual classification of the sentences and to ignore the inner characteristics of the conditional structure. Therefore they were preoccupied with issues of formation led by syntactic considerations looking for the 'āmil 'agent' that controls the apodosis clause. For this reason, modern grammarians try to prove that the conditional structure is one unit which cannot be separated. 'Al-Maxzūmī (2006, p.57) asserts that two conditional clauses together represent one sentence which cannot be deconstructed, because the two parts create one idea. Nevertheless, al-Maxzūmī restricts this consideration to the linguistic level, but he believes that according to the rational view and to logical analysis, the conditional structure consists of two sentences.

The authors of *annaḥwu l-'arabi min xilāli an-nuṣūṣ* 'Arabic grammar through texts' clarify this strong link between the elements of the conditional structure by identifying the conditional sentence as:

جُمْلَةٌ مُرَكَّبَةٌ تَشْتَمِلُ عَلَى جُمْلَتَيْنِ مُتَلَازِمَتَيْنِ مَسْبُوقَتَيْنِ بِأَدَاةٍ شَرْطِيَّةٍ لَا يَبِينُ مَعْنَى إِحْدَاهُمَا إِلَّا بِالثَّانِيَةِ.  
*Jumlatun murakkabatun taštamilu 'alā jumlatayn mutalāzimatayn masbūqatayn bi 'adāti šarṭin la yatimmu ma'nā 'iḥdāhumā 'illā bi-tāniyati.*

It is a combined sentence that contains two correlative sentences, preceded by a conditional particle, where the meaning of the first one cannot be completed without the second one.

Applying contemporary linguistic theory, other grammarians have attempted to provide more explanation of the identification of the conditional structure. Aṭ-Ṭaḥḥān (1972, v.2, pp.90-91), includes the conditional definition within the group described as: *al-jumal dāt iṣ-šiqayn* 'sentences with two parts' and modified it as a linguistic structure built on a mechanical sentence containing a particle or pronoun and two structures. The first one is called *aš-šarṭ* 'the protasis', and the second one is *al-jazā'* 'the apodosis', because the particle links the two parts and prevents any of them from being independent from the other. The first is the cause, the second the result.

However, al-Misaddī (1985, p.23) notes that if we return to the concept of the ‘methods’ or ‘*asālīb*’ ‘styles’ mentioned above by aṭ-Ṭaḥḥān we find that he talks about the rhetorical concept where the imperative, wishing, wondering and interrogative forms of sentences are all ‘methods’ and ‘styles’ in his view. He adds that there is some confusion in aṭ-Ṭaḥḥān’s views because he has removed the conditional structure from the zone of grammar.

### 1.5.2 Protasis

Like a good deal of other linguistic terminology, the protasis is described by more than one name, such as *al-mawqūf* ‘*alayhi*’ ‘the subject’, *al-mašrūṭ* ‘the conditional’ or *fi’lu aš-sarṭ* ‘the verb of the condition’, all of which are commonly used by Arab grammarians. It is a “cause” that can lead to a certain “result” which cannot exist without it. In English, grammarians use the term ‘protasis’ for this part of the conditional sentence, which we will also do in this work.

Some grammarians who deny the function of the particle ‘*ammā*’ ‘*attaḥṣīliyyah*’ ‘*ammā* that provides details’ had explored the above definition. Staytiyyah (1995, p.9) claims that in the sentence ‘*amma Zaydun fa-munṭaliqun*’ ‘as for Zayd, he will go’, the meaning is: ‘whatever happened, Zayd will go’. He explains that the second case does not rely on the first one; therefore, he sees that this particle has not been used as a conditional one. In this work, we adopt the position of the majority of the grammarians and will treat ‘*ammā*’ as a conditional particle because it works similar to the other conditional particles by making two sentences rely on each other and carrying the future implication.

### 1.5.3 Apodosis

The second part of the conditional sentence is called *al-mawqūf* ‘the predicate’, *al-mašrūṭ lahu* or *jawāb aš-šarṭ* ‘the reward of the conditional’, or *aš-šarṭ* ‘the conditional’. The latter usually defines the structure with its two clauses because it is the result of the condition (ibid. p.10). He notes that it cannot take place without the presence of the first clause. Staytiyyah explains that the sentence *mahmā yakun min šay’in* ‘whatever happened’ is not suitable for a protasis, and as a result the sentence

*Zaydun munṭaliqun* cannot be an apodosis. It seems that there is an acceptance among the majority of grammarians to permit the use of some conditional sentences as a grammatical structure that does not carry semantic meaning. This is also what it seems that Staytiyyah means when he talked about what he calls *aš-šartu al-mufarraġ* ‘the emptied condition’. In such structures it looks as though Staytiyyah was right when he noted that this case can exist where there is no need for the protasis to take place, because the apodosis will take place definitely. It is a case which some grammarians prefer to call ‘an opened condition’. The following is an example:

﴿وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ﴾ الصّف: 8

*wallāhu mutimmu nūrihi wa law karīh al-kāfirūn*

But Allah will complete his light (religion), even though the disbelievers may detest. 61:8

It is clear that when *wa-* was used before the conditional particle *law*, it carried the meaning of ‘even’, and the result is that the apodosis does not rely on the protasis to take place. The case in this structure is an opened condition, which means that the apodosis will take place either the condition is fulfilled or not.

#### 1.5.4 Conditional particle

The conditional particle represents any particle that can be used to join the two parts of a conditional sentence (the protasis and the apodosis) which we mentioned earlier. Just as with the protasis and the apodosis, the conditional particle can be omitted from the structure according to semantic requirements and yet still exist potentially. An example of this case appears when we compare the two following sentences:

- (a) *'in tadrus tanjaḥ* If you study you will succeed.
- (b) *'udrus tanjaḥ* Study, (so) you will succeed.

The two sentences are apparently linked semantically by conditional relations. But the difference is that the first sentence shows a conditional case that refers to the addressee and his desire, while the second one reflects the interest and wish of the speaker.

Staytiyyah (1995, p.10) states that the above example is enough to reject the opinion of some Western scholars who claim that the sentence *'uqtul yaqtul* is not derived from a conditional sentence. The conditional particles can appear with different meanings where they are not clarified by the context and the structure of sentence. Also, one conditional particle can have various levels of semantic meaning. In such cases the writer aims to achieve comprehensibility by making his language suit the field in which he is writing. The relations among the elements of the speech (the speaker and the addressee, for example) can also affect the goals and meanings of the conditional particle.

## 1.6 The conditional particles

In this section we consider the list of conditional particles approved by grammarians and listed in the *'alfiyya* by Ibn Mālik. The first group is defined as particles which govern imperfect verbs in both conditional clauses and which put the verbs in the jussive mood *'majzūm*'. According to Ibn 'Aqīl (1997, v.2, p.335), Ibn Mālik lists them in the following two lines of his poem:

وَأَجْزِمُ بَيْنَ وَمَنْ وَمَا وَمَهْمَا أَيُّ مَتَى أَيَّانَ أَيِّنَ إِذْمَا  
وَحَيْثُمَا أَيْ، وَحَرْفُ إِذْمَا كَانِ، وَبَاقِي الْأَدْوَاتِ أَسْمَا

*wajzim bi 'in wa man wa mā wa mahmā , 'ayyu , matā, 'ayyāna, 'ayna 'id mā  
wa ḥayṭumā 'annā, wa ḥarfū 'idmā ka 'in, wa bāqī l-'adawāti 'asmā*

Elide with 'if', 'whoever', 'what', 'whatever', 'any', 'when', 'wherever', 'when' and 'wherever', 'whenever' and the particle 'when' is like the particle 'if', and the rest of the particles are pronouns.

In this work, we divide the list of particles into two groups following Ibn Mālik. The first group includes the particles which work as an agent *'āmil* and govern the imperfect verbs. They are as follows:

*'in* - إِنْ - 'even if', 'although', 'if', 'in case', 'whether', 'but'.

*man* - مَنْ - 'who'.

*mā* - مَا - 'whatever'.

*mahmā* - مَهْمَا - 'whatever'.

*matā* - متى - 'when'.

'*ayyāna* - أيّان - 'any time'.

'*ayna* - أين - 'where'.

'*aynama* - أيّنما - 'wherever'.

'*annā* - أنّى - 'however', 'whenever'.

*ḥaytūmā* - حيثّما - 'wherever'.

*kayfamā* - كيفّما - 'however'.

'*ayyu* - أيّ - 'who', 'which', 'what', 'what kind of', 'what sort of'.

'*idmā* - إذّما - 'whenever', 'when', 'whereupon'.

The second group which we will examine in the fourth chapter are those which Ibn Mālik describes as '*asmā*' 'pronouns'. They are:

*law* - لو - 'if', 'contrary to fact', 'supposing that'.

*lawlā* - لوّلا - 'were it not', 'unless' (followed by noun).

*lawmā* - لوّمّا - 'if it were not' (followed by verb).

'*ammā* - أمّا - 'as for', 'but', 'however', 'yet'.

'*idā* - إذّا - 'if', 'behold', 'when', 'whenever', 'whether'.

*lammā* - لمّا - 'when', 'after', 'as', 'not yet', 'since'.

*kullamā* - كلّمّا - 'whenever', 'every time that'.

'*id* - إذّ - 'since', 'as', 'at that time', 'then', 'when', 'while'.

CHAPTER II :  
LITERATURE REVIEW

## 2.1 Introduction

In this chapter I attempt to shed light on the motivations and origins of Arabic linguistic studies and the early stages of the formation of syntactic principles and grammar in general. In addition, there will be information about the scholars who undertook the task of initially developing this science. The coming review will mainly concentrate on those grammarians who contributed to establishing the grammatical rules in general as well as on those who have contributed to the topic of the conditional structure in particular.

## 2.2 Beginnings and early stages

Aṭ-Ṭanṭāwī (2005, p.22) notes that the beginnings of Arabic linguistic studies were the result of a perceived need by the Arabs to protect their cultural and religious heritage, in particular the Qur'an. Because of the spread of Islam from Baghdad, the capital of the Islamic empire during the first century of Islam, a large number of people from non-Arab nations converted to Islam and began to use the Arabic language. It was not surprising that they made mistakes in grammar and syntax. Many writers and linguists provided stories of occasions that led to a decision by caliph 'Alī Bin 'Abi Tālib to ask 'Abū al-'Aswad ad-Du'alī to establish principles and ways to systematise the Arabic language.

### 2.2.1 'Abū al-'Aswad ad-Du'alī (d.69/688)

'Abū al-'Aswad ad-Du'alī was one of several grammarians of that era and the legendary 'inventor' of grammar. Versteegh (1988, p.56) states that 'Abū al-'Aswad started his work by providing symbols for short vowels. This was an altogether complicated problem: when people started to collect and record the fragments of the Qur'anic revelation, there was a need for a uniform and unambiguous system of short vowels. So he is credited with the introduction of a system of coloured dots below and above the letters to indicate the three short vowels. In the version of the tradition reported by Ibn al-'Anbārī (1963, pp.6-7), 'Abū al-'Aswad gives a scribe the following instructions:

فَإِذَا فَتَحْتَ شَفْتَيْ فَاثِقْ وَاحِدَةً فَوْقَ الْحَرْفِ وَإِذَا ضَمَمْتَهُمَا فَاجْعَلِ النُّقْطَةَ إِلَى جَانِبِ الْحَرْفِ وَإِذَا كَسَرْتَهُمَا

فَجَعَلَ النُّقْطَةَ مِنْ أَسْفَلِهِ إِذَا اتَّبَعَتْ شَيْئًا مِنْ هَذِهِ الْحَرَكَاتِ غُنَّةً فَانْقَطَ نُقْطَتَيْنِ.

*fa-'idā fatahtu šafatayya fa-nquṭ wāḥidatan fawqa l-ḥarf, wa'idā ḍamamtuhumā fa-j'al an-nuqtata 'ilā jānib il-ḥarfi, wa'idā kasartuhumā fa-j'al an-nuqtata min 'asfalihi, fa-'idā 'atba'tu šay'an min hādihi l-ḥarakāti gunnatan fa-nquṭ nuqtatayn;*

When I open my lips, put one dot above the letter, and when I press them together put a dot next to the letter, and when I draw them apart put a dot beneath the letter and when I make a humming sound after one of these vowels, put two dots.

In addition to dot notation of the three vowels and *tanwīn* 'double vowel', the names of the vowels (*fathah*, *ḍammah*, *kasra*) are also ascribed to him and are connected with their articulation. Versteegh (1997) notes that initially there was considerable opposition to the use of vowel dots in the Qur'anic manuscripts in Kūfic script as well as in the inscriptions. In some manuscripts, the dots have been added by a later hand.

Two other innovations attributed to 'Abū al-'Aswad concern the notation of the *hamzah* 'glottal stop' and the *šadda* 'geminating'.

### 2.2.2 Alxalīl bin 'Aḥmad al-Farāhīdī (d.175/791)

Alxalīl bin 'Aḥmad is regarded as part of the third generation of the Baṣra School. Versteegh (1988, p.56) notes that Alxalīl's work began with a substantial improvement to the existing system of short vowel notation following the work of 'Abu al-'Aswad and replaced the system of dots with shapes for the three short vowels. In this system, vocalization is represented by small *wāw* for the vowel *u*, a small '*alif*' for a vowel *a* and a part of a small *yā'* for the vowel *i*. In addition, he changed the sign for the *šadda*, using a small *sīn*, short for *šadīd* 'geminated', instead. When a single consonant was intended, a small *xā'*, short for *xafīf* 'light', could be used.

It appears that the system of Arabic orthography was completed after Alxalīl's contribution, and, apart from a very few modifications and additions, has remained essentially the same ever since.

Alxalīl (aṭ-Ṭantāwī, 2005, p.46) was born in Baṣra in Iraq and received his education from students of 'Abu al-'Aswad. He travelled all around the Arabian Peninsula, where he communicated with the Bedouin and came to understand various dialects and various ways of using Arabic. He visited Najd, Ḥijāz and Tihāma in the south west of Arabia. He then returned to his home, Baṣra, and became a unique scholar, contributing not only to the subject of language but also to different fields of knowledge such as the science of *qiyās* 'analogy'. Az-Zabīdī says that Alxalīl defined grammar and expanded it, founded its mechanisms, explained its meanings and clarified related arguments. Az-Zabīdī adds that he reached the highest level of knowledge and thought that he should not write a single letter as a continuous work of the others, which means that he did not attempt to complete any work started by other scholars. However, he did not conceal the works of other scholars, but passed them on to his students - mainly Sībawayh - who carried that knowledge and used it to invent his remarkable book, Al-Kitāb.

We can be reasonably sure that without Alxalīl, Sībawayh would not have been able to write the main book of Arabic Grammar, Al- Kitāb (Carter, 2004, p.29).

The precise contribution of Alxalīl to Al-Kitāb can be tentatively grouped under four key headings: (1) lexical data, (2) phonological data and theory, (3) morphological data and theory and (4) syntactic data and theory.

In addition to the vast amount of grammatical knowledge which Alxalīl left for Sībawayh and others in many fields, he was also inventor of the science of *al-'urūd* 'Meter'. Not only this, but he also wrote *Kitāb al 'ain* 'the book of *al-'ain*, the first Arabic dictionary, in addition to other books on non-linguistic topics.

### **2.2.3 Sībawayh (d.179/796)**

It is impossible for a researcher of Arabic grammar to accomplish anything without referring to Sībawayh and his outstanding work, Al-Kitāb. It is the first written work which covers most of the known phenomena in Arabic language in his time.

Sībawayh is the founder not only of Arabic grammar but also of Arabic linguistics, which are by no means the same thing. Furthermore, as becomes obvious with every page of his Kitāb, he was also an outstanding academic whose concept of language has a universal validity. When we bear in mind that he was probably not even a native

speaker of Arabic - being the son of a Persian convert (Carter, 2004, p.29) - his achievement becomes all the more astonishing.

According to Carter (ibid, p.29), many sources refer to the difficulty of Al-Kitāb, and we should perhaps be guided by the advice of one early scholar, al-Māzinī (d.249/862), who warned that anybody with ambitions to add anything to the science of grammar after Sībawayh should display an appropriate modesty.

When Sībawayh started his work in a period known as the fourth generation of the foundation of Arabic grammar, which is restricted to the Baṣra School. (Kūfa was not involved in this issue.) The era of Sībawayh was followed by the fifth generation, led by al-'Axfāš, who later agreed with the scholars of Kūfa on some grammatical issues, joined by Quṭrub (d.225/839) who also contributed to the study of the conditional structure in addition to general grammatical studies (as-Sīrāfi 1986, pp.89-93).

The sixth generation was led by al-Māzinī and 'Abū Ḥātim as-Sijistānī, and was followed by the last stage of the early Baṣra School in the person of al-Mubarrid (d.289/902) Carter (ibid, p.29)

During the period of Alxalīl and other Baṣran scholars, there were signs of interest in the second large city of Iraq, Kūfa, where ar-Ru'āsī and al-Harā' (d.187/802) appeared as the first generation of that school. They were followed later by al-Kisā'ī (d.189/804), who played a major role in starting debates between the scholars of Baṣra and Kūfa. That period also witnessed the grammatical efforts of al-Farra', who investigated several elements of the conditional structure, in particular regarding the particle 'id as a conditional particle, supporting Sībawayh in this issue.

#### **2.2.4 The schools**

Owens (1990, p.2) states that because of the differences in thoughts, culture and political circumstances, we find that from the beginning of the interest in Arabic texts there are disputes and disagreements between scholars about certain topics. This did not happen in the study of grammar or literature only, but was preceded by debates in Qur'anic studies in the fields of recitation and interpretation. Therefore, it is not surprising to see disagreements and differences in points of views between

grammarians. Arabic linguistic thinking is divided into three schools: Baṣran, Kūfan and Baghdadi. Baṣra and Kūfa were the earliest Islamic cultural centres in Iraq. However, Baghdad was the capital of the Abbasid caliphate. The classic presentation of the model was written by the twelfth-century grammarian al-'Anbārī. According to him, linguistic thinking can be classified as Baṣran, Kūfan or Baghdadi (Neo-Baṣran). The last is sometimes seen as synthesising the viewpoints of the two earlier schools, although for reasons mentioned by Owens Baṣran and Baghdadi are effectively the same (ibid. p.2). Troupeau (1962, p.399) notes that the tenth-century biographer Ibn al-Nadīm offers an alternative three-fold classification, Baṣran, Kūfan and those who mixed elements from both schools, though this interesting approach was largely abandoned by Ibn al-Nadīm's successors. Nevertheless, the linguistic content of the mixed school was never fleshed out in any significant way. The large Baṣran and Kūfan schools are represented by Sībawayh (d.177/793), al-'Axfāš (d.215/815 or 221/835), al-Māzinī (d.249/863), al-Mubarrid (d.285/898) and others for the Baṣran school, and al-Kisa'i (d.183/799), al-Farā' (d.207/799) and Tha'lab (d.291/904) for the Kūfan school, although on any given point a linguist could align himself with ideas from the other school. The relevant issues are explicitly developed by each school, and al-'Anbārī in his classic work renders a final judgement on each issue. In all but seven of the 121 questions discussed, the decision goes in favour of the Baṣran view (Versteegh, 1977, p.5; Bohas, 1985, p.124; Owens, 1988, p.49).

This Baṣran predominance is explained by the fact that they developed a highly efficient method of grammatical analysis based on the use of analogy. With this they developed linguistic hierarchies that were used to classify and explain all aspects of Arabic grammar (Weil, 1913, pp.7-28). In contrast, the Kūfans relied to a greater degree on the citation of anomalous linguistic forms and textual examples in the analysis of a particular grammatical construction, used analogical reasoning to a lesser degree and generally attached less weight to strict methodological procedures in their argumentation (ibid. pp.29-37). Owens (1990, p.2) notes that given the Baṣran's alleged linguistic sophistication, it is small wonder that they should so often emerge triumphant in questions concerning formal grammar.

As al-'Anbārī tells the story, Baṣra and Kūfa represented historically real schools of grammatical theory, just as much as the Generative School of Chomsky, the Systematic School of Halliday or the Lexical Functionalists School of Bresnan do today. There was

diversity within each school, but this was less significant than the contrasts to the ideas of the other school. Linguists from both Arabic ('Udayma, 1931) and Western (Troupe, 1961) traditions more or less accepted the accuracy of al-'Anbārī's characterization.

Nonetheless, the historical reality of these schools was challenged as early as the beginning of the twentieth century by German scholar Gotthold Weil in an essay that is one of the classics of the Western orientalist tradition. After summarising al-'Anbārī's representation of the Baṣran and Kūfan schools (cf short presentation above) he makes three main observations (ibid. p.2).

He notes that neither a Baṣran nor a Kūfan school existed before the end of the ninth century, that is, until after the death of most of the Baṣran and Kūfan protagonists. This is supported by three main points:

(1a) The oral nature of disputation and research made it logically difficult for different schools in two separate cities to develop consciously opposed models; Sībawayh and al-Farra', presumably the main protagonists of the Baṣran and Kūfan schools, never actually met (ibid. pp.53-59).

(1b) The actual theoretical differences between the schools were not great (ibid. p.39), and on many issues Baṣrans and Kūfans divided on more than strict party lines (ibid. pp.51-64). Thus even in al-'Anbārī's fairly dogmatic representation of the dispute, it is not always clear who can be regarded as Baṣran and who as Kūfan.

(2) The Baṣran and Kūfan schools were created by a generation of linguists after al-Mubarrid (d.285/898) and represent more a systematisation of grammar in the 4<sup>th</sup>/10<sup>th</sup> century than the actual grammatical thinking of the earlier "Baṣran" and "Kūfan" grammarians (ibid. pp. 57- 81).

(3a) No real Kūfan school existed, al-Farrā' being the last to develop a characteristically "Kūfan" methodology (ibid. pp.65-73;76-77).

(3b) The Baṣran school, or the synthesising school of Baghdad as it was also known, was based on Sībawayh's methodology (ibid. p.77).

Weil's analysis is remarkably prescient - Owens thinks that the first two points have largely been confirmed by subsequent research. In addition, while he argues in (3a) and in part (3b) in subsequent chapters, it must be remembered that Weil himself did not have access to al-Farrā's major text, *ma'ānī al-qur'an* 'the meanings of the Qur'an', when he wrote his essay, nor to the work of many later grammarians.

Owens continues to comment on Weil's essay by praising the work, saying that he rightly draws attention to the historical nature of the Baṣran and Kūfan schools, assigning as they do linguists to doctrines on a post facto basis (which means on an old discipline basis). At the same time, it would be inadvisable simply to dismiss the schools as a figment of a collective imagination, for the question must be raised as to how precisely these two locations came to be universally identified with different grammatical traditions; put another way, if the schools are myths, there is nevertheless an historical basis for them (Versteegh, 1978, pp.157-158; al-Ba'albakī, 1981).

Finally, Owens suggests that a prerequisite to a finer characterisation of the linguistic thinking during the earliest period is an adequate examination of relevant linguistic ideas and a definition of what they are and who held them.

What is important for this study is to bear in mind the nature of those schools in order to see the different points of views on general grammatical topics discussed among the grammarians at that time, especially those related to this work. It is also to see the influence of various factors on the thinking of grammarians, e.g. politics, geographical locations and the surrounding cultural situation.

#### **2.2.5 Al-'Anbārī (d.577/ 1181)**

Debates and different points of view among Arab scholars reached the Islamic sciences, mainly the Qur'anic ones, in the early days of Islam. The debates were the main factors that led to the early developments of the Islamic sciences. Later this phenomenon found its way into the field of linguistics and became a new science that appealed to some scholars who were interested in the development and the history of Arabic language.

Al-'Anbārī was one of those scholars who founded this system of research to address the disagreement between Arabic linguistic schools regarding certain grammatical issues. He became one of few scholars who founded this debate in linguistics and made it acceptable as an independent science of language. He introduced his book *al-'inṣāf fi masā'il al-xilāf*, in which he listed 125 issues in Arabic grammar and syntax on which the Baṣran and Kūfan schools disagreed or held differing opinions. Among these issues he recorded eight main issues related to the conditional structure and its elements in Arabic. They include the following:

- (a) What causes the present tense which introduces the apodosis to be in the jussive mood? Al-'Anbārī (2002, p.483) notes that the Kūfans went on to say that this jussive mood takes place because of the neighbouring words, while the Baṣrans held various opinions, the majority saying that the *'āmil* 'the factor' that leads to this is the conditional particle. Others explained that both the conditional particle and the verb of the protasis are the factors which lead to the jussive mood. Another group claimed that the particle affects the protasis verb and the latter acts upon the verb of the apodosis. Al-'Anbārī provides the evidence and arguments of each school.
- (b) The second issue is the occurrence of the noun in the nominative after the conditional particle *'in* (ibid. p.490). This issue was treated with three different points of view. It was argued among the Kūfans that if the noun comes after the conditional particle *'in* in nominative case, as in *'in zaydun 'atānī 'ātihi* 'If Zayd came to me I will come to him', then it would be the subject of the verb. This is because the verb is used clearly and is not deleted. The Baṣrans believe that it is nominative by positing a deleted verb before the noun as *'in 'atānī zaydun*, since the verb which is used also shows the hidden verb, but it is not the main one. It is said that al-'Axfāš stated that it is in nominative case as it is the subject in a nominal sentence as *mubtada* 'subject'.
- (c) The third issue concerns the forwarded object and the subject (*al-manṣūb wal-marfū'*) which come before the apodosis (ibid. p.494). The Kūfans said that if the nominative noun introduces the apodosis, then the verb should not be in the jussive mood and the noun should be nominative, as in: *'in ta'tinī, Zaydun yukrimka* 'if you come to me, Zayd will honour you'. The two groups disagreed

about the forwarding of the noun in the accusative '*manṣūb*' when it introduces the apodosis, as in: '*in ta'tinī, zaydan 'ukrimu* 'if you come to me I will honour Zayd'. This construction was rejected by al-Farrā' while it was accepted by al-Kisā'ī. The Baṣrans believe that both cases are permitted.

- (d) The fourth issue concerns the forwarding of the object in the apodosis clause before the conditional particle, where al-'Anbārī (2002, p.496) states that the Kūfans accept the sentence: *zaydan 'in taḍrib 'aḍrib* 'if you beat, Zayd I will beat'; in other words, 'If you beat, I will beat Zayd'. In addition, they disagreed with the Baṣrans about the case when the object belongs to the protasis clause. Al-Kisā'ī approved this but not al-Farrā'. On the other hand, the Baṣrans rejected both cases.
- (e) The fifth issue concerns the meaning of '*in*' and the claim that it sometimes carries the meaning of '*id*' 'when or since' (ibid. p.496). This was approved by the Kūfans and rejected by the Baṣrans.
- (f) In the sixth issue, the Kūfans believe that if '*in*' comes after *mā*, it also carries the meaning of *mā*, which is a negation particle (ibid. p.501). The Baṣrans reject this, saying that the particle '*in*' in this structure is a superfluous element with no meaning.
- (g) The seventh issue concerns the case of '*in*' when followed by an emphatic *la*-attached to a verb. The Kūfans believed that in this case, '*in*' will carry the meaning of *mā*, and the *lām* here means '*illā*' 'but' or 'only'. The Baṣrans said that it is a lightened '*inna*' 'indeed', and the following *lām* is emphatic (ibid. p.508).
- (h) The eighth issue concerns the use of *kayfa* 'however' as a conditional particle. This was supported by the Kūfans similar to the case of *matā* 'when', '*aynamā*' 'wherever' and other particles which work as conditionals, but it was rejected by the Baṣrans (ibid. p.511).

In conclusion, the debates between the Arabic schools of linguistics on the above issues were noticeably discussed but unresolved entirely, and this disagreement regarding some of them has continued among grammarians through the present day.

### **2.2.6 Later Iraqi scholars**

The study of this topic continued from the 4<sup>th</sup> to the 7<sup>th</sup> century in Iraq, where issues concerning the conditional structure appear occasionally in general studies. Certain scholars will be mentioned frequently in this study, including as-Sīrāfī (d.368/979), az-Zamānī (d.384/994), Ibn Jinnī (d.392/1002), az-Zamaxšarī ( d.538/1144), Ibn aš-Šajarī ( d.542/1147), al-'Anbārī (d.577/ 1181) and al-'Ukburī (d.616/1219).

### **2.2.7 Scholars from the Levant and Egypt**

After the collapse of Baghdad (aṭ-Ṭanṭāwī, 2005, p.46) the study of the Arabic language and other cultural activities moved to Damascus. Syrian scholars who investigated the conditional structure and are referred to in this thesis, are listed below.

#### **2.2.7.1 Ibn Ya'īš (d.643/1245)**

The Syrian Ibn Ya'īš treated the topic of the conditional structure in his book *šarḥu al-muffaṣṣal*, explaining the work of az-Zamaxšarī, *al-mufaṣṣal*.

#### **2.2.7.2 Ibn Mālik (d.672/1271)**

Ibn Mālik was an Egyptian scholar who evolved a new style of writing that was a mixture of prose and poetry. His '*alfīyyah* or *xulāša* is the poem which was commented on later by Ibn Hišām and by Ibn 'Aqīl (d.769/1368) and which provides the list of conditional particles with their meanings and explanations.

#### **2.2.7.3 Ibn Hišām (d.761/1360)**

Ibn Hišām contributed greatly to the study of particles in Arabic. He explained their meanings and provided examples from Arabic sources, mainly from the Qur'an and poetry. This was introduced in his book *mughnī l-labīb 'an kutub l-'a'ārīb*, which he wrote in Makka (749/1348). I also rely heavily on two short essays by him covering the

topic of the conditional particle *man* and the interrupted form in the conditional structure. These two manuscripts have been recently investigated for the interrupted form. The first, entitled *'i'tirād uš šarṭi 'alā aš- šarṭ*, is by al-Hammūz (1986), and the second, *al-mabāḥiṭ l-marḍiyyah al-muta'alliqah biman aš-šarṭiyya*, is by Māzin al-Mubarak (1987). Ibn Hišām also explained Ibn Mālik's poem about Arabic grammar *'awḍaḥ l-masālik 'ilā 'alfiyyat ibn Mālik*, in which he provides a clear explanation of the conditional particles listed by Ibn Mālik.

#### **2.2.7.4 As-Suyūfī (d.911/1505)**

As-Suyūfī was an orphan from Egypt who contributed to many fields of knowledge including Arabic grammar and wrote more than three hundred books. The most famous are *al-'ašbāh wan-naẓā'ir*, *jam' ul-jawāmi'* and *ham' ul-hawāmi'*. He also wrote commentaries on *alfiyyat Ibn Mālik*, *al-kāfiyat uš-šāfiya* by Ibn al-Ḥājib, *aš-šudūr* and *nuzhat uṭ-ṭarf* by Ibn Hišām.

#### **2.2.8 Contemporary grammarians**

From the above it can be seen that Arabic linguistic scholarship continued for ten centuries until the Middle Ages, and it is the opinion of some writers that the grammarians of this long period did not leave anything for future generations to investigate. Some grammarians expressed the feeling that Sībawayh covered almost all grammatical phenomenon in his work.

With the twentieth century, interest in language studies has become universal. Arabic has received considerable interest and historical developments in syntax and semantics.

Many Arab grammarians have worked particularly in the fields of the conditional structure, but none of them deal with it completely, since they prefer to concentrate on just one area of the subject. For example, some examined one or several conditional particles in a single work, such as the work of Raḍwan (1989), who investigated the particle *'in* in Arabic structures in an applied and contrastive study. In his work he examined the meanings of *'in* where it appears as a conditional particle. Raḍwān also examined the uses of *'in* in other Arabic structures such as the conditional and the oath structures when they come together in one sentence. In addition, he examined the issue

of ellipsis in conditional sentences. Another work provided by Makram (1988), entitled *'uṣlūb 'id*, investigated the meanings and functions of *'id* including the conditional function. *'Aṣ-ṣarṭ fil Qur'an*, by al-Misaddī and aṭ-Ṭarābulṣī (1985), investigated the conditional from both descriptive and structural approaches, but limited their study to those particles which appear in the Qur'an, and did not include *lammā*, *'ammā* or *'id*. *'Aṣ-ṣarṭ wal 'istifhām* by Staytiyyah (1995) discussed the conditional via a structural analysis and investigated the *fa-* as an introducer to the apodosis. Staytiyyah also discussed the ellipsis in conditional sentences, as well as implied semantic meanings carried by the conditional sentence.

Despite the fact that many other works have been produced by Arab scholars in Arabic and other languages, few including those we have mentioned above have investigated the topic of the conditional structure under the headings mentioned above. The majority of their works have concentrated on the history of the study or on selected areas of the conditional structure in specific texts.

With regard to the contribution of Western scholars, works that treat the conditional structure are very rare. As with many of the Arabic works, they deal with the conditional sentence in only a few words. Among such Western works we find *Modern written Arabic: a comprehensive grammar* by El-Said M. Badawi, M. G. Carter, and Adrian Gully (2004), in which the authors designated a full chapter for the conditionals, beginning the chapter by shedding light on the general conditional syntax, followed by introducing the particles *'in*, *'idā* and *law*. This part of the chapter includes an explanation of the use of *'in* in the regular classical model, apodosis as non-logical result of protasis, parenthetical *'in* clauses, continuous and non-conditional tenses. They also discuss the implied conditional, such as the use of imperative + apodosis structure to convey a conditional sentence. In addition, this chapter covers the negation of conditional clauses with *'in*, such as the structure when *'in* is followed by *lam* (did not) of negation. One other interesting investigation of the conditional structure was provided by C. H. M. Versteegh in an article published in the *Journal of Semitic languages* and included in the book by Naphtali Kinberg (2000) entitled *Studies in the linguistic structure of classical Arabic*. In this article, Versteegh covers a particularly interesting conditional topic: the compensation of *'in law* in classical Arabic. He believes that classical Arabic often has a conditional clause of *law* preceded by *'in*. Versteegh notes that different explanations have been offered for this usage by both Arabic grammarians and Western grammarians. He believes that the variety of explanations is the result of differing interpretations not only of this construction's meaning, but also of its vocalisation of *'in* namely *an* versus *'in*.

One of the most interesting of the Western works, however, is Peled's (1992), entitled *Conditional Structures in Classical Arabic*.

Peled's (1992, p.9) contribution is innovative in that it has set itself goals to providing a syntactico-semantic characterization of conditional structures in classical Arabic. This is with special emphasis on the relationship between the protasis and the apodosis, thus encouraging scholars to conduct new studies and offering the reader a new angle for looking at this grammatical phenomenon. The main structures discussed by Peled are the 'regular' pattern of a protasis followed by an apodosis and the pattern in which an adverbial modifier follows or is embedded within a main clause.

In his work he sets out the conditions for the 'conditio-selectional rules', which are basically a brief analysis of the conditional particles which precede the protasis, namely *'in*, *'idā*, etc., and those connectors preceding the apodosis clauses, namely *fa-* and *la-*. Peled moves on to deal with the difference between 'modal interdependence' and 'modal split', which signify the ability or inability of the protasis and apodosis to function independently in the conditional sentence. He also discusses the functions of the main conditional particles within the framework of modally interdependent conditional sentences. The work covers a discussion of the conditional particle *law*, noting its original function and its inversion into a hypothetical conditional particle. The problems connected with this structure which he mentions are the inclusion or omission of the apodosis introducers *fa-* and *la-* and their effect on the meanings of the sentences.

In Chapter IV of his work, Peled deals with the modally split conditional sentence and examines here the relationship between the protasis and apodosis in view of the possible independence of the latter from the former. In addition, the subsequent function of the apodosis introducer *fa-*, which often denotes the omission of a verb 'embedded' originally at the beginning of the apodosis, allows its independence.

In his study, Peled gives special attention to the question of logical split and pseudo-conditionals and examines cases where the conditional particle *'in* does not convey the idea of conditionality, or when the apodosis does not follow logically from the protasis. In addition, he presents an inquiry into the subordination of conditional structures within larger constructions, which often involve relativity or nominalisation.

Peled reaches the conclusion that as far as this type of sentence is concerned, the vast majority are 'modally interdependent' (ibid. p.99). The same applies to the type of sentences which he calls 'attributive and elaborated conditionals'. On the other hand,

'modally split conditional sentences' may occur in the case of 'nominalised conditional sentences'. He also examines the phenomenon referred to as 'modifying conditional clauses', i.e. the case when the apodosis precedes the protasis.

Finally, he sums up the main points discussed and draws several conclusions regarding the structures and functions of the conditionals, the relationships between the protasis and the apodosis, the conditional particles and the obligatory and optional circumstances under which apodosis introducers appear or are omitted, and the 'semantic-syntactic implications' of the 'inverted' conditional sentence.

CHAPTER III:  
STRUCTURAL DESCRIPTION :  
CONDITIONAL PARTICLES GROUP I

### 3.1 Introduction

The large number of particles of conditional function, or which carry the implication and effect of the conditional function, makes it preferable to divide the structural part of the conditional particles into two chapters. Chapter III will cover the 'in group, which are the particles which affect imperfect verbs by putting them into 'the jussive mood'. Chapters III and IV will describe the conditional sentences, which include conditional particles only. This is because some grammarians accept the existence of some conditional sentences containing a posited conditional particle which does not appear in the text.

Conditional particles occurring in the Qur'an and Arabic literature, mainly pre-Islamic poetry, will be examined. In addition, summaries of their use and structures will be provided. Throughout the following two chapters, we will attempt to list those conditional particles represented by pronouns that are called in Arabic grammar '*asmā' aš-šarf*' 'conditional nouns'.

Furthermore, we have made an effort to provide the statistical frequency of the use of each particle in order to find out which one dominates in a certain text or a specific field.

One interesting feature of Arabic structure is the use of a variety of word orders. In these cases the writer puts the elements or strings of words in different positions to produce a new structure that gives the sentence a more eloquent shape. Therefore, the study of each particle will examine the word order of the elements which form the structure in which it occurs, namely the particle, the protasis and the apodosis.

Finally, the study will attempt to find the methods used to link the protasis and the apodosis in the structure.

### 3.2 Conditional particles: Group I

The first group of conditional particles are those which are followed by the jussive mood. These Ibn Mālik lists in his poem *al-‘alfiyyah* and were previously mentioned in Chapter I. These particles will be examined in the following order:

*‘in* – *إِنْ* - ‘even if’, ‘although’, ‘if’, ‘in case’, ‘whether’, ‘not’.

*man* – *مَنْ* - ‘whoever, he who’.

*mā* – *مَا* - ‘whatever’.

*mahmā* – *مَهْمَا* - ‘whatever’.

*matā* – *مَتَى* - ‘when’.

*‘ayyāna* – *أَيَّانَ* - ‘any time, when’.

*‘ayna* – *أَيْنَ* - ‘where’.

*‘aynama* – *أَيْنَمَا* - ‘wherever’.

*‘annā* – *أَنَّى* - ‘however’, ‘whenever’.

*ḥaytumā* – *حَيْثُمَا* - ‘wherever’.

*kayfamā* – *كَيْفَمَا* - ‘however’.

*‘ayyu.* – *أَيُّ* - ‘who’, ‘which’, ‘what’, ‘what kind of’, ‘what sort of’.

*‘idmā* – *إِذْ مَا* - ‘whenever’, ‘when’, ‘whereupon’.

We will also examine the conditional sentences which show these particles with regard to three main points. These are:

1. The typological classification of the types of clauses used in the two parts of the conditional sentence (nominal or verbal). To represent this, we use a hyphen (-) between the two parts (e.g. Verbal - Nominal), where the first one is the protasis and the second one is the apodosis, unless they come in an inverted word order, in which case this will be mentioned.

2. Word order of the structure.

3. The particles used to connect the two clauses of the conditional sentences working as introducers for the apodosis, notably: *fa-* 'so or thus' and the emphatic particle *la-*. In this case, the relationship will be called a *ar-rabṭ ul-lafẓī* 'overt connection'.

If the two clauses do not have a connecting particle and their relationship is clear, this relation is known as *'ar-rabṭ ul-ma'nawī* 'covert connection'. At the end of each discussion of these aspects, there will be a table summarising the findings.

The first group of conditional particles are those which were introduced by later grammarians and added to the main list. They have been divided into two groups with respect to their semantic function. We have already mentioned the conditional particles *'in* and *law* as *ḥurūf šarṭ* 'conditional particles' which do not have independent meanings. Some of those particles have an element of syntactic control, where they affect the mood of the verb that follows them, putting it into the jussive mood. The second group are called *'asmā' uš-šarṭ* 'conditional pronouns', and refer to time or place. They have no syntactic effect on any part of the sentence, unlike the first group. Not all grammarians agree on which particles can be classified as conditional ones. This is mentioned under the particular particle, where disagreement occurs.

### 3.2.1 *'in*

Theoretical studies of conditional sentence commonly focus on the particle *'in*, which grammarians such as Ibn Ya'īš (1999, p.41) regard as 'the mother of the conditional topic', following Sībawayh (al-Misaddī, 1985, p.27). Therefore, some grammarians use the term *'in aš-šarṭiyyah*' when they talk about the conditional sentence in general. The conditional structure is called by others *'in wa 'axawātuha* 'in and its sisters', in just the same way as *kāna wa 'axawātuḥā* 'kāna and its sisters'. The analysis of this particle requires more care than the other conditional markers for two reasons:

Firstly, it is claimed that this particle is the only one that has exclusively conditional function without any other meaning. Sībawayh (1983, pp.56-63) says:

وَرَعَمَ الْخَلِيلُ أَنْ إِنْ هِيَ أُمَّ حُرُوفِ الْجَزَاءِ، فَسَأَلْتُهُ لِمَا قُلْتِ ذَلِكَ؟ فَقَالَ: مِنْ قِبَلِ أَيْ أَرَى حُرُوفَ الْجَزَاءِ

قَدْ يَتَصَرَّفْنَ فَيَكُنَّ اسْتِثْنَاءً وَمِنْهَا مَا يُفَارِقُهُ فَلَا يَكُونُ فِيهِ الْجَزَاءُ وَهَذِهِ عَلَى حَالٍ وَاحِدَةٍ أَبَدًا لَا تُفَارِقُ  
الْمُجَازَاةَ.

*wa za'ama al-xalīlu 'anna 'in hiya 'ummu ḥurūf il-jazā', fa-sa'altuhu lima qulta dālik? fa-qāla: min qibali 'annī 'arā ḥurūf al-jazā'i qad yataṣarrafna fa-yakunna istiḥāman wa minhā mā yufāriquhu fa-lā yakūnu fih il-jazā'u, wa hādihi 'alā ḥālin wāḥidatin 'abadan lā tufāriq ul-mujāzati.*

Al-Xalīl claims that 'in is the mother of the rewarding particles 'conditional particles'. And when I asked him "why did you say that?", he said: it is because I see that the conditional particles are sometimes used as interrogative particles, and among those goes another part where it is not conditional anymore and yet this one remains in one case and does not leave the conditional status.

Ibn Ya'īṣ (1999, v.8, p.156) makes similar statements on a number of occasions, saying:

واعلم أن إن أم هذا الباب للزومها هذا المعنى وعدم خروجها عنه إلى غيره.

*wa 'lam 'anna 'in 'ummu hādā al-bābi liluzūmihā hādā al-ma'nā wa 'adami xurūjihā 'anhu 'ilā ḡayrihi.*

And learn that 'in - is the mother of this section because it is restricted to this one meaning and does not carry any other meaning.

Secondly, al-Misaddī (1985, p.28) notes that it is a result of the first reason where it is represented by its dominate existence in conditional structure. He gave an example that the conditional structure involving 'in appears in the Qur'an in more than 570 examples which is about 50% of the total amount of the conditional structures.

It seems that Ibn Ya'īṣ follows Sībawayh without stating why. It is demonstrated that this particle comes in four different versions (Ar-Rummānī, 1987, p.74; Al-Māliqī, p.186; Ibn Muqṣid, pp.39-40), listed as follows:

A- Conditional particle:

'in is used as a conditional particle followed by the jussive in conditional and main clauses. For example:

﴿وَإِنْ غَدْتُمْ غَدًا﴾ الإسراء: 8

*wa 'in 'udtum 'udnā.*

And if you return, we will return. 17:8

#### B - Particle of negation:

In this case the particle comes in initial position in either a nominal sentence or a verbal one. Here it means 'not'. It is also used as a replacement for *mā al-ḥijāziyyah*. *mā* and the particle *'in* of negation are usually used in association with *'illā*, but the latter is used less often.

##### 1- With a nominal sentence:

﴿إِن الْحُكْمُ إِلَّا لِلَّهِ﴾ يوسف:40

*'in il-ḥukmu 'illā lillāh.*

The command is for none but Allah. 12:40

##### 2- With a verbal sentence:

﴿إِن أُرِيدُ إِلَّا الْإِصْلَاحَ﴾ هود:88

*'in 'urīdu 'illā l-'iṣlāḥ*

I only intend to reform. 11:88

#### C - Lightened *'inna*:

On other occasions, *'in* is used in the Qur'an carrying the meaning of *'inna* referred to as *'inna al-muxaffafah* 'lightened *'inna*', particularly in nominalised sentences. This term was used by Peled (1992, p.114) to describe sentences which are preceded by *'inna* or one of its sisters. He also called this type of particles 'nominalisers'.

##### 1- With a nominal sentence:ā

﴿تَاللَّهِ لَقَدْ آتَيْنَاكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِبِينَ﴾ يوسف:91

*tallāhi laqad 'ātaraka allāhu 'alaynā wa 'in kunnā la xāṭi 'īn.*

By Allah! Allah really did favour you over all of us and we were in the wrong!had preferred you above us, and we certainly were wrong.

2:91

2- With a verbal sentence:

﴿ قَالَ تَاللّٰهِ اِنْ كِدْتَ لَتُرْدِيْنَ ﴾ الصّافات:56

*qāla tallāhi 'in kidta laturdīn.*

He said: by Allah you were about to put me in ruin. 37:56

It appears that this situation occurs when we do not use the attached pronoun in 'innaka 'indeed you' or 'innā 'indeed we'.

D - Superfluous particles without meaning:

Finally, the particle 'in comes as an additional particle without semantic meaning or effect. It is often used in Arabic poetry - perhaps for reasons of poetic licence in different structures preceding *mā aẓ-ẓarfīyyah* 'adverbial *mā*'. For example:

1 - With *mā 'aẓ-ẓarfīyyah* 'circumstantial *mā*' introducing a verbal sentence as in ('Abbās, 2000, p.7):

مَا اِنْ اَتَيْتُ بِشَيْءٍ اَنْتَ تَكْرَهُهُ... اِنْ فَلَ رَفَعْتُ سَوْطِيْ اِلَى يَدِيْ

*mā 'in 'ataytu bišay'in 'anta takrahahu... 'idan fa-lā rafa'tu sawṭī 'ilā yadī*

Whenever I do any thing you hate ...hence, I wish I will not be able to raise my whip to my hand.

2 - With the *mā* of negation introducing a nominal sentence:

بَنِيْ غَدَاةٍ مَا اِنْ اَنْتُمْ ذَهَبٌ... وَلَا صَرِيْفٌ وَّلٰكِنْ اَنْتُمْ الْخَزَفُ

*banī ḡadānata mā 'in 'antum ḡahabun...wa la ṣarīfun wa lākin 'antum ul-xazafu.*

O, children of Ḡadānata you are not as gold... or silver, but you are pottery.

3 - With the relative pronoun *mā* 'what' (Sībawayh, 1983):

يُرَجِّي الْمَرْءُ مَا اِنْ لَا يَرَاهُ... وَتَعْرَضُ دُوْنَ اَدْنَاهُ الْخُطُوْبُ

*yurajjī l-mar'u mā 'in lā yarāhu...wa tu'riḡu dūna 'adnāh ul-xuṭūbu*

Man is wishing what he doesn't see...while misfortunes intercept the nearest wish to him.

4 - With *mā al-maṣdariyyah* 'mā of originality':

*mā* is used preceding verbs where they syntactically form the gerund, while some grammarians like to describe it as a nominaliser similar to 'an which precedes verbs forming nouns called gerunds, meaning that the particle that turns the verb into a noun (El-Daḥdāḥ, 1988, p.174).

وَرَجُّ الْفَتَى لِلْخَيْرِ مَا إِنْ رَأَيْتَهُ... عَلَى السَّنِّ خَيْرًا لَا يَزَالُ يَزِيدُ

*warj ul-fatā liḵayri mā 'in ra'aytahu ... 'alā s-sinni xayran lā yazālu yazīdu.*

And wish the man a good reward by seeing him... increasing his good deeds as he grows up.

5 - Following 'alā al-'ibtidā'iyyah 'the primary 'alā':

In the following example 'in carries the meaning of *qad* 'already'.

أَلَا إِنْ سَرَى لَيْلِي قَبْتُ كَنِييَا... أَحَازِرُ أَنْ تَنَآى النَّوَى بَعْضُوبَا

*'alā 'in sarā laylī fa-bittu ka'tbā... 'uḥādiru 'an tan'ā an-nawā biḡaḍūba.*

O, my night already had run, so I spent it in a grief...frightened that the house will be far away with a touchy lover.

Ibn Ya'īš (1999) states that the particle 'in is used only as a conditional particle. However, the evidence that we have seen of different uses strengthens the claim of the flexibility of this particle in a positive way. As a conditional particle, it is more frequently used than the majority of the conditional particles, introducing 572 conditional sentences out of 1379 cases, representing 42% in the Qur'an.

Grammarians consider a group of particles consisting of pronouns and temporal adverbs, such as *man*, *mā*, *ḥaytumā* and *matā*, as particles of conditional function because they carry the meaning of 'in (Ibn Muqṣid, 1999, p.39). These particles are sometimes preceded by the particle *la-*, which provides the structure with emphasis and confirmation, as in *la'in* 'indeed if', while some Arab grammarians give a more complicated relationship between these words, considering this *la* as *lām ul-qasam* 'the *lām* of oaths'.

Ibn Ya'īš (1999, v.9, p.22) states that Arab grammarians consider that this *la-* is a result of an oath structure, such as *wallāhi la-'in* 'by God if'. He adds that other grammarians call it *lām uš-šart* 'the conditional *la-*' because it is joined to the conditional particle '*in*'. Others call it *al-lām ul-muwattī'ah* 'the paving *lām*' claiming that it is followed by *jawāb ul-qasam* 'the consequence of the oath' - paving the way to the result.

Another structure shows '*in* combined with the negative particle *lā* as a suffix and expresses suspended and negated condition (Ibn Hišām, 1998, pp.22-75), for example: '*illā tanṣurūhu fa- qad naṣarah ullāh* 'if you don't help him, Allah has already helped him'.

The particle '*in*, when preceded by *mā* and joined with it, is considered by some grammarians as a superfluous particle (ibid. p.61). Some interpreters, such as al-Bayḍāwī (1999, p.222), consider *mā* as an emphatic particle when it is joined with the conditional '*in* (*mā'in*). On the other hand, 'Al-Misaddī and others treat '*in* together with *mā* as a new compound. We find this conclusion logical, because in this case the particle '*in* with *mā* has a new meaning. Therefore, we will include '*in+mā* (*'immā*) as an independent conditional particle later in this chapter.

Ibn Ya'īš (1999, v.7, pp.41-42) adds that the Arab grammarians agreed on a basic concept with respect to their syntactic function of this particle. They agreed that '*in* is an effective particle which influences the first part of the conditional sentence (protasis). However, at the same time, they did not agree about its syntactic relation with the second part of the sentence (apodosis). Most of them considered '*in* as '*āmil* 'agent' which influences the apodosis directly, while others suggested that it influences the apodosis indirectly through the protasis. In this view the apodosis falls under the influence of both the particle and the protasis together.

### 3.2.1.1 Typological classification

The typological classification of conditionals used in the thesis is based on the two types of clause which form the conditional structure: the protasis and the apodosis. The most important characteristic in this classification is the extent of the coherence between the two parts. In other words, we look at the types of the protasis and apodosis in relation to the types of words which can introduce them, i.e. nouns or verbs producing nominal or verbal sentences. In addition, a third type of structure occurs when a

conditional sentence starts with protasis followed by an apodosis then another protasis that shares the first one in its apodosis. This type is called by al-Misaddī (1985, p.35) *talāzumiyyah*. It will be called in this work a ‘double protasis sentence’

Some grammarians believe that in the structure of the ‘double protasis sentence’ the apodosis of the second protasis is omitted because the first apodosis carries the same meaning and implication as the second apodosis. Here, the agreement between the two clauses of the conditional sentence in having either a verbal or a nominal clause is the dominating factor. It is noticeable that the types of words that are used to introduce the two clauses of this type of the conditional sentence, i.e. verbs in different tenses or nouns, agree with each other. In other words, if we start the protasis clause with a verb in the past, then we will have past also in the apodosis clause. This phenomenon appears in the Qur’an in 320 cases out of 572 in the conditional sentences involving *‘in*, representing 55.97%. They occur with non-agreement in 252 cases, representing 44%.

The typological classification is presented below under the following two structures:

#### A - Two clause agreement structure

If we examine the content of this agreement, we find a lack of balance in the use of two verbal sentences forming the parts of the conditional sentence and the sentences which are nominal in the same structure. This two-verb agreement type is confined to 244 sentences, while the percentage of the two types (agreement in verbs and agreement in nouns) appears as 76.25% and 23.75% in the Qur’anic text.

To discuss the agreement between the verbs which introduce the two parts of the conditional sentence and to have a more comprehensive view, we have to look at the other main variations represented in the three different types of verbal forms: present, past and imperative. By considering this variety and examining the use of the two verbs in the conditional sentence, the Qur’anic text shows a clear harmony between the two verbs included in the conditional sentence. The following section illustrates the different occurrences of tense in the two parts of the sentence. It will be followed also by the sentences which involve clauses consisting of nominal sentences as conditional clauses.

#### 1 - Past - Past (24)

In the Qur'an, the tense of the two verbs of the sentence agrees in 113 cases, and disagrees in 131 cases. Agreement with past tense was substantially less frequent (only 24 times) than agreement with present tenses which is 89 times:

﴿فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنَتْمْ بِهِ فَقَدْ أَهْتَدُوا﴾ البقرة: 137

*Fa-'in 'āmanū bi miṭli mā 'āmantum bihi fa-qad ihtadaw*

So if they believe in what you believe, they are indeed on the right path. 2:137

## 2 - Present - Present (89)

The two verbs appeared as present tenses in 89 cases:

﴿وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا﴾ المائدة: 42

*wa 'in tu'riḍ 'anhum fa-lan yaḍirrūka šay'an.*

And if you decline, they will not harm you. 5:42

On the other hand, variation in tense between the two parts of the conditional sentence appeared in four different forms:

## 3 - Past - Present (67)

﴿قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا﴾ الكهف: 69

*qāla satajidunī 'in šā'a allāhu ṣābiran.*

You will find me, if Allah wills, patient.18:69

## 4 - Present - Past (17)

﴿إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ﴾ آل عمران: 140

*'in yamsaskum qarḥun , fa-qad mass al-qawma qarḥun miṭluhu.*

If a wound has touched you, be sure a similar wound has touched the others.

3:140

## 5 - Past (protasis) - Imperative (apodosis) (41)

﴿انْخُلُوا مِصْرَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ﴾ يوسف: 99

*udxulū miṣra 'in šā'a allāhu 'āminīn...*

Enter Egypt, if Allah will, in safety.12:99

#### 6 - Present - Imperative (6)

﴿وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا﴾ النساء: 41

*wa 'in lam tu'tawhu fa-ḥdarū...*

And if you are not given it, be aware. 5:41

If we look at the nominal type of conditional sentence where the two parts agree with each other in being nominal clauses, we find that the first part, the apodosis, is preceded by *kāna* in general, as in the following example:

#### 7 - Nominal involving *kāna* - Nominal involving 'inna (74)

The normal nominative sentence does not appear except on two occasions out of 76.

﴿وَإِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالْدارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا﴾ الأحزاب: 29  
*wa 'in kuntunna turidna allāha wa rasūlahu wad-dār al-'āxirata, fa-'inna allāha a'adda lil-muḥsināti minkunna 'ajran 'aẓīmā.*

But, if you (all) seek Allah and his messenger, and the home of the Hereafter, verily Allah has prepared for the well-doers among you a great reward. 33:29

#### 8 - Nominal - Nominal (2)

﴿وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا﴾ النساء: 128  
*wa 'in imra'atun xāfat min ba'lihā nuṣūzan 'aw 'i'rāḍan , fa-lā junāḥa 'alayhimā 'an yuṣliḥā baynahumā ṣulḥan.*

And if a wife fears cruelty or desertion on her husband's part, there is no blame on them, if they arrange an amicable settlement among themselves.  
4:128

For this type of sentence where the two parts are in nominal agreement, the percentage appears to be the opposite, since the normal cases without *kāna* amount to 64 out of 76, whilst nominal cases used with *kāna* in the first part made up only 12 out of 76.

#### B – Two-clause non-agreement structure

This term is a translation of the Arabic term *ittifāq at-ṭarafayn* and *ixtilāf at-ṭarafayn* ‘agreement between the two parts’ and ‘non-agreement between the two parts’ of the conditional structure. It shows the agreement between the verbs and their tenses or the verbs and nouns. There are 252 cases of non-agreement between the two parts of the conditional sentences in the Qur’an. These can be divided into five types:

##### 1 - Past-Nominal (72)

Verbal-Nominal sentences amounted to 126 out of 252 cases, the dominant type where being the protasis is represented by past tense in 72 cases out of 126, as in the following example:

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ﴾ التوبة: 11

*fa-’in tābū wa ’aqāmū uṣ-ṣalāta wa ’ātaw iz-zakāta , fa-’ixwānukum fid-dīn.*

But (even) so, if they repent and establish regular prayers and pay *Zakāt*, then they are your brothers in faith. 9:11

Other conditional sentences contain the present tense and occur 54 times.

##### 2 - Present - Nominal (54)

﴿لَئِنْ لَمْ تَنْتَهُ بِالْوَطِّ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ﴾ الشعراء: 167

*la ’in lam tantahi yā lūṭu, la-takūnanna min al-muxrajin.*

If you do not desist, O Lūṭ, you will surely, be cast out. 26:167

It also appears as a nominal sentence involving *kāna* or *’inna* (see 26:167 and 63:126).

##### 3 - Nominal - Verbal (2)

The protasis of the conditional sentence *aš-šarṭ* occurs rarely as a nominal sentence and occurred only in 2 out of 91 cases, as in the following example:

﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ﴾ التوبة:6

*wa 'in 'aḥadun min al-mušrikīn istajāraka , fa-'ajirhu ḥatta yasma'a kalāma allāh.*

If one amongst the pagan asks you for asylum, so grant it to him so that he will hear the words of Allah.9:6.

#### 4 - Nominal involving *kāna* -Verbal (89)

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّنْ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ

صَادِقِينَ﴾ البقرة:23

*wa 'in kuntum fī raybin mimma 'anzalnā 'alā 'abdīnā fa-'atū bisūratin min miṭlihi wad'au šuhadā'akum min dūnillāhi 'in kuntum ṣādiqīn.*

And if you are in doubt as to what we have revealed to our servant, then produce a *Sūrah* like it and call your witnesses a side from Allah, if you are truthful. 2:23

The previous section examined variation in the first part of the conditional sentence. The next section will examine variation according to the tense of the verb in the second part of the conditional sentence, as in the following:

#### 4.a - Past (apodosis) - Nominal involving *kāna* (protasis) (10)

﴿قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ﴾ آل عمران:118

*qad bayyannā lakum il-'āyāti 'in kuntum ta'qilūn .*

We have made plain to you the signs, if you have wisdom. 3:118

#### 4.b - Nominal involving *kāna* - Present (17)

﴿وَإِنْ يَكُنْ مِنْكُمْ مِّئَةٌ يَغْلِبُوا أَلْفًا﴾ الأنفال:65

*wa 'in yakun minkum mi'atun yaḡlibū 'alfan.*

And if there are a hundred amongst you, they will vanquish a thousand. 8:65

#### 4.c - Nominal - Imperative (64)

﴿وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ﴾ التوبة:6

*wa 'in aḥadun min al-mušrikīn astajāraka , fa-'ajirhu.*

If one amongst the pagans asks you for asylum, grant it to him. 9:6

#### 5 - Double protasis sentence (19)

##### A - Past - Present - Past (6)

In this type, the verb of the protasis clause is in the past tense, as in the following example:

﴿وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ﴾ التوبة: 28

*wa 'in xiftum 'aylatan fa-sawfa yugnīkum ullāhu min faḍlihi 'in šā'*

And if you fear poverty Allah will enrich you out of his grace, if he wills. 9:28

##### B- Present - Present - Nominal involving *kāna* (1)

﴿وَإِنْ تُدْغِ مُثْقَلَةٌ إِلَىٰ جَمِيلًا لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ﴾ فاطر: 18

*wa 'in tud'a muṭqalatun 'ila ḥamliḥā, lā yuḥmalu minhu šay'un wa law kāna dā qurbā.*

If a heavily laden soul should cry for help, none of its load will be carried, not even by a close relative. 35:18

##### C - Nominal involving *kāna* - Imperative - Nominal involving *kāna* (12)

This type appears in all its cases sharing the existence of *kāna* as an introducer of the protasis clause in 12 cases.

﴿إِنْ كَانَتْ لَكُمُ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ﴾ البقرة:94

*'in kānat lakum ud-dār ul-'āxiratu 'inda allāhi xāliṣatan min dūn in-nāsi, fa-tamannaw il-mawta 'in kuntum ṣādiqīn.*

If the last home with Allāh be for you specially, and not for anyone else, then wish for death if you are sincere. 2:94

##### 6 -Nominal involving *kāna* (Truncated sentence) (16)

All examples of this type occur with the protasis as a nominal sentence involving *kāna* and an omitted apodosis.

﴿أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَىٰ، أَوْ أَمَرَ بِالتَّقْوَىٰ، أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ، أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ﴾ العلق: 11-15  
'ara'ayta 'in kāna 'ala l-hudā, 'aw 'amara bit-taqwā, 'ara'ayta 'in kaddaba  
wa tawallā, 'alam ya 'lam bi'anna allāha yarā.

Have you seen if he is on the guidance? Or enjoins Taqwa 'piety'? Have you  
seen if he denies and turns away? Is he then unaware that Allah sees? 96:11-15

Table 1: Typological classification of conditional sentences involving 'in showing numbers of occurrences in the Qur'an

Word type	Protasis	Apodosis				
Verbal - Verbal	Past	Past	24	113	244	320
	Present	Present	89			
	Past	Present	67	131		
	Present	Past	17			
	Past	Imperative	41			
	Present	Imperative	6			
Nominal - Nominal	Nominal involving <i>kāna</i>	Nominal involving 'inna	74	76	76	
	Nominal	Nominal	2			
Verbal - Nominal	Past	Nominal	72	126	217	233
	Present	Nominal	54			
Nominal - Verbal	Nominal	Past verb	10	91		
	Nominal	Present verb	17			
	Nominal	Imperative	64			
Truncated sentence	Nominal involving <i>kāna</i>	No apodosis	16	16	16	
						553

Table 2: Typological classification of double protasis conditional sentences involving 'in

	Protasis	Apodosis	Protasis		
<b>Double protasis sentence</b>	Past	Present	Past	6	19
	Present	Present	Nominal involving <i>kāna</i>	1	
	Nominal involving <i>kāna</i>	Imperative	Nominal involving <i>kāna</i>	12	

### 3.2.1.2 Order of elements of conditional sentences involving 'in

From the above, we see that conditional sentences involving 'in amount to 572 occurrences out of 1379 in the Qur'an. It is seen also that those sentences vary in the order and structure of the two parts of the conditional sentences in four different patterns as follows:

#### A - Regular structure

The regular structure is that which starts with a conditional particle, followed by the conditional clause *aš-šarṭ* 'the protasis' and the following clause *al-jawāb* 'the apodosis' – this being the most frequent structure. This structure occurred involving 'in in the selected Qur'anic text in 406 sentences out of 572. More specifically, by looking at the features of each structure related to each part of the clause, we can reduce this to a list of 12 different types of word orders.

#### 1 - Nominal - Nominal (31)

﴿إِن امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا﴾ النساء: 129  
*wa 'in imra'atun xāfat min ba'lihā nušūzan 'aw 'i'rāḍan, fa-lā junāḥa 'alayhimā 'an yuṣliḥā baynahumā ṣulḥan.*

And if a woman fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves.  
4:129

#### 2 - Verbal - Nominal involving *kāna / 'inna* (110)

﴿لَئِنْ لَمْ تَنْتَهُ يَا لُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ﴾ الشعراء: 167  
*la 'in lam tantahi yā lūtu la-takūnanna mina al-muxrajin.*

If you do not desist, O Lūt, you will surely be cast out. 26:167

#### 3 - Nominal involving *kāna / 'inna* - Verbal (33)

﴿وَإِنْ كَانَ قَمِيصُهُ قُدٌّ مِنْ دُبُرٍ فَكَدِّبْتَ وَهُوَ مِنَ الصَّادِقِينَ﴾ يوسف: 27

*wa 'in kāna qamīṣahu qudda min duburin fa-kadabat wa huwa mina as-ṣādiqīn.*

But if his shirt is torn from the back, then, she is a liar and he is telling the truth. 12:27

#### 4 - Verbal - Verbal

##### 4.1 - Past - Imperative (38)

﴿وَأِنْ تَوَلَّوْا فاعلمُوا أَنَّ اللَّهَ مَوْلَاكُمْ﴾ الأنفال:40

*wa 'in tawallaw , fa-'lamū 'anna allāha mawlākum.*

But if they pay no heed, be sure that Allāh is your protector. 8:40

##### 4.2 - Present - Past (16)

﴿وَأِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ﴾ المائدة: 67

*wa 'in lam taf'al fa-mā ballaghta risālatahu.*

If you do not do so, you have not fulfilled his mission. 5:67

##### 4.3 - Past - Past (21)

﴿فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا﴾ البقرة: 137

*fa-'in 'āmanū bimiṭli mā 'āmantum bihi fa-qad ihtadaw.*

So if they believe in similar to what you believe in, they are indeed on the right path. 2:137

##### 4.4 - Past - Present (47)

﴿فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَةً﴾ البقرة: 230

*Fa-'in ṭallaqahā fa-lā taḥillu lahu min ba'du ḥatta tankiḥa zawjan gayrahu.*

So if he divorces her, he cannot after that re-marry her until after she has married another husband. 2:230

##### 4.5 - Present - Present (89)

﴿وَأِنْ تُعْرَضُوا عَنْهُمْ فَلَنْ يَضُرُّوكُمْ شَيْئًا﴾ المائدة:42

*wa 'in tu'riḍ 'anhum fa-lan yaḍurrūka šay'an.*

And if you decline, they will not harm you. 5:42

## 5 - Double protasis sentence (13)

### 5.1 - Nominal involving *kāna* - Imperative - Nominal involving *kāna* (1)

﴿إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ﴾ البقرة:94  
*'in kānat lakum ud-dār ul-'āxiratu 'inda allāhi xāliṣatan min dūni in-nāsi, fa-tamañnaw l-mawta 'in kuntum šādiqīn.*

If the last home with Allah, be for you especially and not for any one else, then seek the death if you are sincere. 2:94

### 5.2 - Past - Nominal - Past (6)

﴿إِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ﴾ البقرة:230  
*fa-'in ṭallaqahā fa-lā junāḥa 'alayhimā 'an yatarāja'ā 'in ḡannā 'an yuqīmā ḥudūda allāh .*

So if he (the other husband) divorces her, so no blame on both of them to reunite if they feel that they will keep the rules of Allah. 2:230

### 5.3 - Present - Present - Nominal involving *kāna* (6)

﴿إِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جَمَلِهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ﴾ فاطر: 18  
*wa 'in tud'a mutḡalatun 'ilā ḡamliḥā lā yuḡmalu minhu šhay'un wa law kāna dā qurbā.*

If a heavily laden soul should cry for help, none of it load will be carried, not even by a close relative. 35:18

## B - Reversed structure

This structure appears when the two clauses of the conditional sentences come in reversed positions, that is, when the apodosis clause comes before the conditional particle and the protasis. Grammarians disagree about the status of these examples because some suggest that this structure does not include an apodosis. They claim that the sentence before the particle and the protasis carries an implication which enables the reader from predict the apodosis, and it cannot be the apodosis itself which is used in

that position. Here we follow those grammarians who say that the sentence that precedes the conditional particle is a fronted apodosis.

In the Qur'an there are 140 conditional sentences which come in reversed word order out of 572 sentences involving the particle 'in. They include the following different types of sentences:

1 - Nominal (apodosis) - Nominal involving *kāna* (protasis) (45)

﴿وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ آل عمران:139

*wa 'antum ul'a'lawn 'in kuntum mu'minīn*

and you will be triumphant if you are indeed believers. 3:139

2 - Nominal (apodosis) - Past (protasis) (11)

﴿أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ﴾ الملك:21

*'amman hādā al-ladī yarzuqukum 'in 'amsaka rizqahu*

Who can provide for you if He withholds His provision? 67:21

3 - Imperative (apodosis) - Nominal involving *kāna* (protasis) 58

﴿وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾ البقرة:23

*wad'ū šuhadā'akum min dūn illāhi 'in kuntum ṣādiqīn .*

And call your witnesses or helpers if there are any besides Allah, if you are truthful. 2:23

4 - Imperative (apodosis) - Past (protasis) (2)

﴿فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى﴾ الأعلى:9

*fa-dakkir 'in nafa'at ad-dikrā.*

Therefore give admonition if the admonition may profit. 87:9

5 - Past (apodosis) - Past (protasis) (3)

﴿قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ﴾ الأعراف: 89

*qad iftaraynā 'alā allāhi kaḍiban 'in 'udnā fi millatikum*

We should indeed forge a lie against Allah, if we returned to your religion. 7:89

#### 6 - Present (apodosis) - Past (protasis) (17)

﴿وَلَا يَنْفَعُكُمْ لُصْحِي إِنْ أَرَدْتُ أَنْ أُنصَحَ لَكُمْ﴾ هود: 34

*walā yanfa 'ukum nuṣḥī 'in 'aradtu 'an 'anṣaḥa lakum .*

And my advice will not benefit you, if I desire to give you advice. 11:34

#### 7 - Nominal (apodosis) - Double protasis sentence (4)

﴿إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي

الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ آرْتَبْتُمْ﴾ المائدة: 106

*'idā ḥaḍara 'aḥadakum ul-mawtu ḥīna al-waṣīyyati 'itnāni ḍawā 'adlin minkum 'aw 'āxarāni min gayrikum 'in 'antum ḍarabtum fil-'arḍi fa-'aṣābatkum muṣībat ul-mawti taḥbisūnahumā min ba'di iṣ-ṣalāti fa-yuqsimāni billāhi 'in irtabtum.*

When death approaches any of you, take two witnesses among yourselves when making bequest, or two others from outside if you are journeying through the earth and the chance of death befalls you. Thus if you doubt their truth detain them both after prayer so they both swear by Allah. 5:106

It is clear that the above verse as a sentence is a very complicated one as regards its structure. Here we have more than one conditional particle and more than one sentence. This kind of sentence will be treated in detail when we come to talk about common conditional structures in Chapter V.

#### C - Interrupted structure

In this structure, the protasis and the apodosis are overlapping with each other. Here we find the particle and the protasis breaking the structure of the apodosis, which leads to a new structure and word order.

If we examine the Qur'an, we find ten different sub-types of the interrupted order. Only one of each type is found out of the 572 sentences showing 'in.

1 - Nominal involving *kāna* / 'inna (apodosis) - Past (protasis) (5)

﴿قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ﴾ الأنعام:15

*qul, 'innī 'axāfu 'in 'aṣaytu rabbī 'ādāba yawmin 'aẓīm*

Say; Indeed, I fear, if I disobey my lord, a chastisement of a great day. 6-15

2 - Imperative (apodosis) - Past (protasis) (1)

﴿ادْخُلُوا مِصْرَ إِنْ شَاءَ اللَّهُ آمِينَ﴾ يوسف:99

*udxulū miṣra 'in šā' a allāhu 'āminīn.*

Enter Egypt, if Allah wills, safe. 12:99

In this case the sentence can be rewritten as 'Enter Egypt – you are safe, if Allah wills'.

3 - Present (protasis) - Past (apodosis) (1)

﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ﴾ محمد:22

*fa-hal 'asaytum 'in tawallaytum 'an tuḥsidū fil-'arḍi wa tuqatti'ū 'arḥāmakum.*

If you turn away now, could it be that you will go on to spread corruption all over the land and break your ties of kinship. 47:22

In the above example, 'asaytum is the second masculine form of 'asā 'to be expected'. The line between it and its following subordinate sentence beginning with 'an tuḥsidū is broken by the protasis preceded by 'in (Al-Misaddī, 1985, p.40).

4 - Past (protasis) - Present (apodosis) (3)

﴿سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا﴾ الكهف:69

*satajidunī 'in šā' a allāhu ṣābiran.*

You will find me, if Allah wills, truly patient. 18:69

#### D - Truncated conditional sentence '*muxtazalah*'

In this structure, the conditional sentence consists of the conditional particle and the protasis without any apodosis. This is a translated expression referring to a conditional sentence that built on the conditional particle and the protasis without an apodosis, which called by al-Misaddī (ibid. p.40) *al-jumlah aš-šarṭiyyah al-muxtazalah*. This happens for reasons of poetic licence or for the purpose of eloquence. The structure appears clearly in Arabic poetry and literature when the poet has no choice but to drop the apodosis and leaves it to the context. Of this type, 16 conditional sentences were found in the Qur'an out of 572 conditional sentences involving '*in*'.

When treating this type of sentence according to the position of the elements which form the conditional structure, this process is referred to as 'ellipsis', where one or more elements are missing but the conditional implication is retained. In elliptic structure, this truncated sentence is the one where the apodosis is omitted.

Crystal (1987, p.107) defines ellipsis as a term used in grammatical analysis to refer to a sentence where, for reasons of economy, emphasis or style, a part of the structure has been omitted which is recoverable from a scrutiny of the context. The following is an example:

﴿إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ﴾ هود:34

*'in kāna allāhu yurīdu 'an yuġwiyakum, huwa rabbukum wa 'ilayhi turja'ūn.*

If Allah wishes to leave you to your delusions: He is your Lord And to Him you will be returned. 11:34

In the above example there is no overt linking element between the two parts of the sentence so that it can be considered as exhibiting a semantic connection. According to the context and interpretation, the apodosis can be understood as: *fa-sayugwīkum* 'so He will lead you astray'.

Table 3: Order of elements of conditional sentences involving 'in

Type of clause		Regular structure	Reverse structure	Interrupted structure	Truncated structure	Total
Protasis	Apodosis					
Nominal	Nominal	31	45	0	0	76
Verbal	Nominal	110	11	5	0	126
Nominal	Verbal	33	58	0	0	91
Verbal/ Present	Verbal / Imperative	6	0	0	0	6
Verbal/ Past	Verbal Imperative	38	2	1	0	41
Verbal/ Present	Verbal/ Past	16	0	1	0	17
Verbal/ Past	Verbal/ Past	21	3	0	0	24
Verbal/ past	Verbal/ Present	47	17	3	0	67
Verbal / Present	Verbal/ Present	89	0	0	0	89
Nominal	Double protasis sentence	8	4	0	0	12
Verbal/ Past	D. Pro. Snt. *	6	0	0	0	6
Verbal/ Present	D. Pro. Snt.	1	0	0	0	1
Protasis only		0	0	0	16	16
		406	140	10	16	572

\* Double protasis sentence

### 3.2.1.3 Methods of connection

Conditional sentences are characterised by different methods of connecting protasis with apodosis. This section of the thesis will only cover the sentences showing the regular word order, in other words, the use of the conditional particle followed by protasis and then apodosis. This is because the order of the elements cannot be disturbed until their interconnecting features have been disturbed - that is, in response to contextual requirements. This section covers only 406 cases out of the 572 'in

conditional clauses. The methods of connection have included particles such as *fa-*, *la-*, *'idā*, *tamma* and *'idan*.

#### A - Covert connection

This includes all cases where there is no perceptible verbal connector between the protasis and apodosis. Here it seems that the strength of the semantic bond in these structures causes the language to have no requirement for showing the two parts of the clause in an overt grammatical structure. Covert connection occurs in 170 clauses out of 406. Nevertheless, the cases of this type of connection are multifarious according to the characteristics of the structures of the protasis and apodosis, as follows:

##### 1- Verbal - Nominal (21)

﴿وَلَنْ أَتَّبِعَتْ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ﴾ البقرة:120  
*wa la-'in ittaba'ta 'ahwā'ahum min ba'd illadī jā'aka min al-'ilmi, mā laka mina allāhi min waliyyin walā naṣīr.*

And if you were to follow their desires after the knowledge that has come to you, you would find no one to protect you from Allāh or help you. 2:120

##### 2 - Nominal involving *kāna* - Verbal (15)

﴿إِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا﴾ الأنبياء:47  
*wa 'in kāna miṭqāla ḥabbatin min xardalin 'ataynā bihā.*

And if there be a weight of a mustard seed, We will bring it. 21:47

##### 3 - Past - Past (3)

﴿وَلَنْ أَتَّبِعَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُوا قِبْلَتَكَ﴾ البقرة:14  
*wa la 'in atayta al-ladīna 'ūtū l- kitāba bikulli 'āyatin mā tabi'ū qiblataka.*

And if you brought the people of the book all signs, they would not follow your *Qibla* 'way'. 2:145

##### 4 - Present - Present (33)

﴿إِن تُجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ لَكُمْ سَيِّئَاتِكُمْ﴾ النساء: 31

'in tajtanibū kabā'ira mā tunhawna 'anhu, nukaffir 'ankum sayyi'ātikum.

If you avoid the most heinous of the things which you are forbidden to do, We shall remit your evil deeds. 4:31

## 5 - Double protasis sentence (3)

### 5.1 - Nominal involving *kāna* - Present - Nominal involving *kāna* (1)

﴿فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ، تُرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ﴾ الواقعة: 86- 87

*fa-lawlā 'in kuntum ġayra madīnīn, tarji'ūnahā 'in kuntum ṣādiqīn.*

Then if you are exempted from account, why do you not call it (the soul) back, if you are true. 56:86-87

### 5.2 - Verbal - Nominal - Nominal involving *kāna* (2)

﴿إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تُدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ﴾ الأنعام: 40

*'in 'atākum 'aḏāb ullāhi 'aw 'atatkum us-sā'atu, 'aġayra allāhi tad'ūna 'in kuntum ṣādiqīn.*

If there come upon you the punishment of Allah, or the Hour, would you then call upon other than Allah!, If you are truthful. 6:40

## B - Overt connection

An overt connection is shown in 236 clauses out of the 406 conditional clauses preceded by *'in* in the Qur'an. There are three verbal elements:

### B1 - Connection with *fa-* (224)

This kind of connection is a structure where the *fa-* comes as an introducer for the apodosis. Az-Zamaxšari (1947) insists that the *fa-* is necessary to introduce the apodosis in the conditional sentences involving *'in*. This type will also be described in more detail in Chapter V, 'Most common conditional structures in classical Arabic'.

### 1 - Nominal involving *kāna* - Nominal (29)

﴿وَإِنْ كَانَ دُوْ عُسْرَةٌ فَنظِرَةٌ إِلَىٰ مَيْسَرَةٍ﴾ البقرة: 280

*wa'in kāna dū 'usratin fa-naẓiratun 'ilā maysaratin.*

And if he (the debtor) is in difficulty, then grant him time. 2:280

2 - Verbal - Nominal involving *kāna* / 'inna (78)

﴿وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ﴾ البقرة: 137

*wa 'in tawallaw fa-'innamā hum fī šiqāq .*

But if they turn backs, then it is they who are in schism. 2:137

3 - Nominal involving *kāna* - Imperative (1)

﴿وَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا﴾ المرسلات: 39

*fa'in kāna lakum kaydun fa- kīdūn.*

Now, if you have a trick (a plot), then use it against me. 77:39

4 - Present - Imperative (6)

﴿وَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ﴾ البقرة: 279

*fa 'in lam taf'alū fa-'danū biḥ arbin mina allāhi wa rasūlihi .*

If you do not do it, then be informed of a war from Allah and his Messenger.

2:279

5 - Past - Imperative (38)

﴿وَإِنْ تَوَلَّوْا فاعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ﴾ الأنفال: 40

*wa 'in tawallaw , fa-'lamū 'anna allāha mawlākum.*

If they pay no heed, be sure that Allah is your protector. 8:40

6 - Present - Past (15)

﴿وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ﴾ المائدة: 67

*wa 'in lam taf'al fa-mā ballaghta risālatahu.*

And if you do not, then you will not have communicated His message. 5:67

7 - Past - Past (11)

﴿فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ﴾ هود:57

*fa-'in tawallaw fa-qad 'ablagtukum mā 'ursiltu bihi 'ilaykum.*

So if they turn away, then say, 'I have conveyed the message with which I was sent to you. 11:57

8 - Past - Present (14)

﴿فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَةً﴾ البقرة:230

*fa-'in ṭallaqahā falā taḥillu lahu min ba'du ḥatta tankiḥa zawjan ḡayrahu.*

So if he divorces her, then she will not be permissible for him, until she has married another husband. 2:230

9 - Present - Present (3)

﴿وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا إِذًا أَبَدًا﴾ الكهف:57

*wa 'in tad'uhum 'ilā al-hudā fa-lan yahtadū 'ithan 'abadā.*

And if you call them to the guidance, so they will never then accept guidance. 18:57

10 - Nominal - Truncated conditional sentence (7)

﴿وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بَأْيَةٌ﴾

الأنعام:35

*wa 'in kāna kabura 'alayka 'i'rāḍuhum, fa-'in istata'ta 'an tabtagiya nafaqan fil-'arḍi 'aw sullaman fis-samā'i, fa-ta'tīhim bihi.*

If you you find rejection by the disbeliever so hard to bear, then seek a tunnel into the ground or a ladder into the sky, if you can, and bring them a sign. 6:35

This verse contains two conditional particles as well as two protasis clauses, but no apodosis clause is following them. The second protasis is a part of what we call the 'truncated sentence'. However, the truncated conditional sentence represents the apodosis of the first protasis.

11 - Double protasis sentences (Verbal - Nominal - Verbal) (5)

﴿فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ﴾ البقرة:230

*fa-'in ṭallaqahā fa-lā junāḥa 'alayhima 'an yatarāja 'ā 'in ḡannā 'an yuqīmā ḥudūda allāh.*

If that one divorces her, there will be no blame if she and the first husband return to one another, provided they feel that they can keep within the bounds set by Allah. 2:230

#### B2 - Connection with 'idā

This type of connection has occurred in one example. Here, the protasis is a verbal clause and the apodosis clause is a nominal sentence.

#### 1 - Present - Nominal (1)

﴿وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ﴾ الروم:36

*wa 'in tuṣibhum sayyi'atun bimā qaddamat 'aydīhim 'idā hum yaqnaṭūn.*

And if some evil affects them because of what their hands have done, behold, they are in despair. 30:36

#### B3 - Connection with la- (11)

Connecting the two clauses of the conditional sentence with the emphatic particle *la-* occurs 11 times out of the 406 conditional sentences involving 'in and also in one typical verbal - nominal clause structure (Al-Misaddī, 1985, p.45).

#### 1 - Verbal - Nominal involving kāna (11)

﴿لَئِنْ لَمْ تَنْتَهُ يَا لُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ﴾ الشعراء:167

*la'in lam tantahi ya lūt, la-takūnanna min l-muxrajīn.*

Surely, if you do not cease what you do, O Lūt, you will surely be cast out.  
26:167

Table 4: Table showing the methods of connection of the two clauses of the conditional sentence involving 'in

Types of Clauses		Covert Connection	Overt Connection			Total
Protasis	Apodosis		<i>fa-</i>	<i>'idā</i>	<i>la-</i>	
Nominal	Nominal	2	29	0	0	31
Verbal	Nominal	21	78	0	11	110
Nominal	Verbal	15	18	0	0	33
Present	Imperative	0	6	0	0	6
Past	Imperative	0	38	0	0	38
Present	Past	1	15	0	0	16
Past	Past	10	11	0	0	21
Past	Present	33	14	0	0	47
Present	Present	85	3	1	0	89
Double protasis sentence (Verbal - Nominal - Verbal)		1	7	0	0	8
		2	5	0	0	7
						406

### 3.2.2 *man*

As a conditional particle, Ibn Ya'īš (1999, v.4, pp.11-13) states that *man* is classified by grammarians as a noun. It is masculine singular in form, but can be used with all persons and with all numbers and gender characteristics, including singular, dual, plural, masculine or feminine. According to Ibn Hišām (1998, p.327), *man* is used in different contexts where it can be a relative pronoun or interrogative pronoun. It can also serve as a conditional particle meaning 'whoever'.

In conditional sentences, *man* is used in the Qur'an 282 times out of 1379 different conditional clauses with various particles (20.44%). There are a number of questions which were raised in the early days of Arabic grammar by Ibn Hišām, in which he discussed many points with the grammarian Taqyyuddīn 'Abī al-Ḥasan as-Subkī.

Ibn Hišām (1987, p.35) notes that aš-Šāfi'ī states that all grammarians agree that *man* is a noun while *'in* is a particle. They do not replace each other, so how, they asked, can two words be different in word class but carry the same concept? Ibn Hišām responds to

this question by saying that the two words are not the same, and there is no synonymity between them, and furthermore *'in* indicates only one meaning, namely the condition. This is because it links the cause with the result. It also lends an implied meaning to other words, but does not have a meaning by itself. Therefore, it is considered a particle. However, as we mentioned above, *'in* is used in the Qur'an with the meaning of the negative, and when accompanied by *'illā* 'but' together they produce the meaning of 'only' or 'nothing but'. For example:

﴿إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ﴾ المؤمنون:25

*'in huwa 'illā rajūlun bihi jinnatun.*

He is only a man in whom is madness. 23:25

On the other hand, conditional *man* implies two different meanings. One of them has a human reference and has the form of a noun because it carries a meaning by itself, as if we were to say 'person' or 'man'. This is the original meaning. The second meaning is the one we explained – a new meaning produced when it carries the meaning of the conditional *'in*. For this reason, many grammarians say that the conditional pronouns are indeclinable and have no case endings (*mabniyyah*), because they have the function of particles. In addition, they explain that it is not necessary when they have the function of particles to be particles themselves. They justify this by saying that the particle indicates a meaning in combination with other words but indicates nothing by itself.

Ibn Hišām comments on the claim of some grammarians that a particle is a word which indicates meaning by saying that what they suggest is not a complete statement (definition). He finds it better to follow al-Jazzūlī, who defined the particle by saying: "it is a 'word' that carries meaning in combination with other words only". Therefore, we can say that there are two types of pronouns: one which indicates a meaning by itself such as 'he', 'she' and 'we', and a second which indicates a meaning in combination with other words.

Ibn Hišām cites as-Subkī's articulation of the Ḥanafiyyah (scholars who follow *'imam* 'Abu Ḥanīfa's Islamic doctrine) point of view on this topic. According to As-Subkī, the Ḥanafiyyah believe that the *ma'mūm* is not required to read *al-fātiḥa* (the first *sūrah* of

the *Qur'an*, which Muslims should read in each *raq'ah* 'bowing in prayer') when they interpreted the *ḥadīṭ* by the Prophet saying:

مَنْ كَانَ لَهُ إِمَامٌ فَقِرَاءَةُ الْإِمَامِ لَهُ قِرَاءَةٌ.

*man kāna lahu 'imāmun fa-qirā'at ul-'imāmi lahu qirā'ah.*

"who has an 'imām 'prayer leader' (reciting the Qur'an in group prayer), thus, the recitation of the 'imām is a recitation for him (the 'imām)".

Regarding this, Ibn Hišām notes that it is clear to any Arabic reader that the pronoun in *lahu* 'for him' refers to the 'imām 'the prayer leader', not to *man* 'who', which is the *ma'mūm* 'the one who prays behind the prayer leader' (Ibn Hišām, 1987, p.35). This case results in the understanding that anyone who prays behind the 'imām is required to recite al-Fātiḥa because the 'imām's reciting is only for the 'imām himself, not for both of them. This interpretation by al-Ḥanafīyyah and according to Ibn Hišām is not correct, and it will not be a grammatical sentence if we accept this interpretation. He says that it is clear for the reader because the attached pronoun in *lahu* 'for him' does not refer to the particle *man* 'who', and the apodosis should not have a pronoun representing the predicate of the subject.

Ibn Hišām has commented on this by confirming that the predicate of the conditional particle is the protasis not the apodosis. He believes that the presence of the apodosis should be beneficial and provide useful information. Therefore, he explains this misunderstanding, which he calls an 'illusion', by saying that the benefit in the conditional sentences is based on the apodosis in relation to a structural link, not on the part of the predicate function. Therefore, *man* here is a pronoun in subject position carrying a conditional meaning.

Ibn Hišām (Al-Mubārak, 1987, p.36) continues his explanation by choosing the following example:

فَإِذَا قِيلَ: مَنْ يَقُمُ أَقْمَ مَعَهُ ، كَانَ ( مَنْ يَقُمْ ) مَعَ قَطْعِ النَّظَرِ عَمَّا ضَمَّنْتَهُ ( مَنْ ) مِنْ مَعْنَى الشَّرْطِ بِمَنْزِلَةِ قَوْلِكَ  
شَخْصٌ عَاقِلٌ يَقُمْ. وَ هَذَا لَا شَكَّ فِي تَمَامِهِ، فَلَمَّا ضَمَّنَ مَعْنَى الشَّرْطِ تَوَقَّفَ مَعْنَاهُ عَلَى ذَلِكَ الْجَوَابِ، فَمِنْ هُنَا  
جَاءَ النَّقْصُ لَا مِنْ جِهَةِ الْمَعْنَى الْإِسْنَادِي.

*fa- 'idā qīla: man yaqum 'aqum ma'ahu, kāna (man yaqum) ma'a qat' in-  
naẓari 'ammā ḍumminathu (man) min ma'nā aš-šarṭi bimanzilati qawlīka:*

*šaxṣun 'āqilun yaqūm. wa hadā lā šakka fi tamāmihi, fa-lammā ḍummina ma'nā aš-šarṭi tawaqqafa ma'nāhu 'alā dālīka al-jawāb, fa- min hunā jā' an-naqṣu lā min jihat al-ma'nā al-'isnādī'.*

If it is said 'anyone stands up, I stand up with him', it shows that *man yaqum*, despite the implied conditional meaning of *man*, is like saying 'a rational person who stands up', and this is complete and enough information with no doubts. So, when it includes the conditional meaning, its meaning becomes restricted to that apodosis. Thus, from this side the shortage has occurred and not because of the predicate situation.

Ibn Hišām explains that the speech consists of *al-musnad* 'predicate' and *al-musnad 'ilayhi* 'the subject'. In addition, the sentence *qāma Zaydun* 'Zayd stood up' consists of *almusnad* and *al-musnad 'ilayh* together.

Ba'albakī (2008, p.139) explains this term by saying that the *musnad* 'subject' and the *musnad 'ilayhi* 'predicate' were inverted by the later grammarians. This is not likely to have been a mistake, but is possibly a consequence of the influence of Greek logical categories, where predication is the main concern, as opposed to Sībawayh's structural emphasis on *ibtidā'* 'starting a sentence', which could be a noun followed by its predicate or a verb followed by its agent. In logic, predication is not a structural matter and word order is irrelevant. Since predication is primarily associated with verbs in the Greek analysis, this may have inspired the Arab grammarians to stabilise the terminology to reflect verbal sentence structure, so that the first element (a verb) came to be called *musnad 'ilayhi* because it is a predicate, and this was then generalised to include nominal sentences.

This explanation also shows that the predicate is the verb that introduces the protasis not the verb that introduces the apodosis. Therefore, there will be no need for the speech to have a pronoun attached to the apodosis and simultaneously refer to the protasis. An example of this is the statement by the Prophet and documented by Ibn Ḥanbal (1993):

مَنْ مَلَكَ ذَا رَحْمٍ مَحْرَمٍ فَهُوَ حُرٌّ.

*man malaka dā raḥīmin maḥramin, fa-huwa ḥurr.*

Anyone who possesses (as a slave) an unmarriageable close relative, then, this slave should be free.

The pronoun *huwa* 'he' here refers to the owned person, not the owner.

As-Subki (2003) has discussed the sentence provided by Ibn al-Hasan:

أَيُّ عِبِيدِي ضَرَبَكَ فَهُوَ حُرٌّ، وَ أَيُّ عِبِيدِي ضَرَبْتَهُ فَهُوَ حُرٌّ.

'*ayyu* 'abīdī ḍarabaka fa-huwa ḥur, wa 'ayyu 'abīdī ḍarabta fa-huwa ḥur.

Any one of my slaves had hit you, he is free. In addition, any one of my slaves you had hit is free.

Regarding the first example, Ibn Hišām (1987, p.37) thinks that if all the slaves hit the man, all of them would be free, and in the second example, if the man hit all the slaves, one of them only would be free. Ibn Hišām also discussed the opinion of Ibn Jinnī in this aspect, who explains that the verb and the subject should be treated as one unit for strengthening the coherence of the sentence, which is not the case with the verb and its direct object. And if that is the case, he notes, the subject will be general – e.g. 'anyone' or 'all the slaves' in the first example – and the verb will be general, where we understand that all the actions will have the same result. But he continues to explain that the object cannot be generalised. In addition, each one will be associated with the result of the action and will be freed. So, clearly, the subject (the doer), which is a pronoun attached to '*ayyu*, is general in the first example since it comes in an '*idāfa* 'possessive construction' represented by the slaves in general. By contrast, in the second example, the doer (the subject) is private and restricted, represented by the second person pronoun, so there is no verbal generalisation, but also it is unrestricted because it is indefinite. Ibn Hišām (ibid. p.38) explains this aspect and suggests that it should be revised. That is because it seems that *man* works as a general particle and gives the same meaning with different syntactic and semantic structures, whether this concerns verb, subject or object. He also mentioned that Abu Abdullah Muhammad Ibn Mālik rejected any difference between the two previous two structures by saying:

لا فرق بين الصورتين والفعل فيهما عام و الضمير للفاعل والمفعول في ذلك على حد سواء.

*lā farqa bayna aṣ-ṣūratayn, wal-fi 'lu fihimā 'āmmun wa aḍ-ḍamīru lil fā'ili wal maf'ūli fi dālika 'alā ḥaddin sawā'a.*

There is no difference between the two structures, and the verb is general in both cases. The pronoun has the same function with the subject and the object.

Ibn Hišām provides the following example from a poem by the poet as-Sulamī:

وَمَا كُنْتَ دُونَ أَمْرٍ مِنْهُمَا... وَمَنْ تَخْفِضَ الْيَوْمَ لَا يُرْفَعُ

*wa mā kunta dūna imri 'in minhumā... wa man taxfiḍ l-yawma lā yurfa 'u*

And you are not lower than either of them...and who you degrade today will not ever be raised.

From the above discussion and with the guidance of Ibn Hišām we conclude that the conditional *man* is a general particle as the majority of the grammarians suggest. This means that *man* includes all the subjects (doers) of the action, and not only one of them. The dropped attached pronoun is the one that refers to the direct object and is posited as (any one who you degraded).

### 3.2.2.1 Typological classification

In the Qur'anic text, *man* occurs in 282 sentences which can be classified as follows:

1 - Past - Past (12)

﴿فَمَنْ شَاءَ ذَكَرَهُ﴾ المذثر: 55

*fa-man šā'a dakarah.*

Let whoever wishes to take do so. 74:55

2 - Present - Present (51)

﴿مَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ﴾ النساء: 111

*man yaksib 'itman fa-'innamā yaksibuhu 'alā nafsih.*

Whoever earns a sin, he surly earns it for himself. 4:111

3 - Past - Imperative (4)

﴿فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ﴾ البقرة: 194

*fa-man i'tadā 'alaykum fa-'tadū 'alayhi bimitli mā i'tadā 'alaykum.*

So if anyone commits aggression against you, attack him as he attacked you.

2:194

#### 4 - Past - Present (20)

﴿وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ﴾ العنكبوت:6

*wa man jāhada , fa-'innamā yujāhidu linafsih .*

Those who exert themselves do so for their own benefit. 29:6

#### 5- Present - Past (24)

﴿وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ﴾ النساء:100

*wa man yaxruj min baytihi muhājiran 'ila allāhi wa rasūlihi tumma yudrikuhu l-mawtu, fa-qad waqa'a 'ajruhu 'alā allāh.*

And whoever leaves his home, emigrating for the sakes of Allah and His Messenger and is then overtaken by death, his reward from Allah is sure.

4:100

#### 6 - Nominal involving *kāna* - Nominal (7)

Conditional sentences involving *man* and comprised of a protasis which is a nominal sentence introduced by *kāna* and an apodosis which is also a nominal sentence appear seven times. The apodosis in another three examples is a nominal sentence involving *'inna*.

﴿مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ﴾ النساء:134

*man kāna yurīdu tawāb ad-dunyā, fa-'inda allāhi tawāb ad-dunyā wal 'āxirah.*

Whoever want the rewards of this world, the rewards of this world and the next are both Alla's to give. 4:134

#### 7 - Nominal involving *kāna* - Nominal involving *'inna* (3)

﴿مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ﴾ البقرة:98

*man kāna 'aduwan lil-lāhi wa malā'ikatihī wa rusulihī wa jibrīla wa mīkāla, fa-'inna allāha 'aduwwun lil-kāfirīn.*

Whoever is an enemy of Allah, His angels and His messenger, of Gabriel and Michael, then Allah is certainly the enemy of such disbelievers. 2:98

8 - Past - Nominal (84)

﴿بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ البقرة:81  
*bala man kasaba sayyi'atan wa 'ahātat bihi xaṭī'atuhu fa-'ulā'ika 'aṣḥāb un-nāri hum fihā xālidūn.*

Truly those who do evill and are surrounded by their sins will be inhabitants of the fire, there to remain. 2:81

9 - Present - Nominal (67)

﴿فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ﴾ البقرة:184  
*fa-man taṭawwa'a xayran, fa-huwa xayrun lahu.*

And whoever does good of his own accord, it is better for him. 2:184

10 - Past - Nominal involving *laysa* (47)

﴿فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي﴾ البقرة:249  
*fa-man šariba minhu fa-laysa minnī.*

And whoever drinks from it will not belong with me. 2:249

11 - Nominal involving *kāna* - Past (2)

﴿مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ﴾ الإسراء:18  
*man kāna yurīd ul-'ājilata 'ajjalnā lahu fihā mā našā'u liman nurīd.*

Whoever desires (only) the fleeting of life, We speed up whatever We will in it, for whoever We wish. 17:18

12 - Nominal involving *kāna* - Present (8)

﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزَيَّنَّا لَهَا لُوفًا لِّإِيْتِمَارِهِمْ فِيهَا﴾ هود:15

*man kāna yurīd ul-ḥayāt ad-dunyā wa zīnatahā, nuwaffi 'ilayhim 'a'mālahum fihā.*

Whoever desires the life of this world with all its finery, We shall repay them in full in this life for their deeds. 11/15

Table 5: Typological classification of conditional sentences involving *man*

Word type	Protasis	Apodosis					Total
Verbal - Verbal	Past	Past	12	63	111	121	282
	Present	Present	51				
Verbal - Verbal	Past	Imperative	4	48			
	Present	Past	24				
	Past	Present	20				
Nominal - Nominal	Nominal involving <i>kāna</i>	Nominal	7	10	10		
	Nominal involving <i>kāna</i>	Nominal involving ' <i>innā</i>	3				
Verbal - Nominal	Past	Nominal	84		151	161	
	Present	Nominal	67				
Nominal - Verbal	Nominal involving <i>kāna</i>	Past	2		10		
	Nominal involving <i>kāna</i>	Present	8				

### 3.2.2.2 Order of elements of conditional sentences involving *man*

As mentioned before, conditional clauses with *man* in the regular word order - that is, using the particle followed by the protasis then the apodosis - represent 282 out of 1379 in the Qur'an. The following is an example:

﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾ البقرة: 185

*fa-man šahida minkum uš-šahra fa-lyaṣumhu..*

And whoever is present that month should fast. 2:185

Summarising the above, the following table demonstrates the distribution of sentences involving the particle *man* according to their structure and agreement between the two clauses:

Table 6: Order of elements of conditional sentences involving *man*

Protasis	Apodosis	
Nominal	Nominal	10
Verbal	Nominal	151
Nominal	Verbal	10
Verbal Past	Verbal Imperative	4
Verbal Present	Verbal Past	24
Verbal Past	Verbal Past	12
Verbal Past	Verbal Present	20
Verbal Present	Verbal Present	51
Total		282

### 3.2.2.3 Methods of connection in conditional sentences involving *man*

#### A - Covert connection (49)

Here the connection between the two parts of the conditional sentence is not overt and can be inferred from the semantic meaning of the sentence.

#### 1 - Verbal - Nominal involving *kāna* (6)

﴿مَنْ دَخَلَهُ كَانَ آمِنًا﴾ آل عمران: 97

*wa man daxalahu kāna 'āminan.*

And whoever enters it, will be secure. 3:97

#### 2 - Nominal involving *kāna* - Verbal (4)

﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا﴾ هود: 15

*man kāna yurīd ul-ḥayāt ad-dunyā wa zīnatuhā, muwaffi 'ilayhim 'a'mālahum fihā.*

Whoever desires the life of present and its glitter, We shall repay them in full in this life for their deeds. 11:15

### 3 - Past - Past (5)

﴿فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا﴾ الإنسان: 29

*fa-man šā'a ittaxada 'ila rabbihi sabīlā.*

Whoever wishes, he chooses a way to his lord. 76:29

### 4 - Present - Present (34)

﴿وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا﴾ آل عمران: 145

*wa man yurid tawāba ad-dunyā , nu'tihi minhā.*

And whoever desires the reward in this life, We shall give him of it. 3:145

### B - Overt connection with *fa-*

As mentioned above, this method of introducing the apodosis is called an 'overt connection'. Here we use an explicit connector to link the two clauses of the conditional sentences. It was found in 214 sentences, the most frequent being the *fa-*, which occupied 231 sentences, while only one sentence contained the introducer *la-*. In the following sections, I will list the different types of sentences involving the *fa-* and the one example involving *la-*.

The following examples show eight different types of conditional sentences where *fa-* is the apodosis introducer.

#### 1 - Nominal involving *kāna* - Nominal involving *'inna* (9)

﴿مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ﴾ البقرة: 98

*man kāna 'aduwwan lillāhi wa malā'ikatihī wa rusulihī wa jibrīla wa mikāla,  
fa-'inna allāha 'aduwwun lil-kāfirīn.*

Whoever is an enemy to Allah, His angels, prophets, Gabriel and Michael, surely Allah is an enemy to those who disbelieve. 2:98

#### 2 - Past - Nominal (145)

﴿فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ﴾ البقرة: 181

*fa-man baddalahu ba'da mā sami'ahu, fa-'innamā 'itmuhu 'alā alladīna yubaddilūnahu.*

Then whoever changes the bequest after hearing it, the guilt shall be on those who change it. 2:181

### 3 - Nominal involving *kāna* - Imperative (6)

﴿وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾ النساء: 6

*wa man kāna ġaniyyan fa-lyasta'fif, wa man kāna faqīran fa-lya'kul bil-ma'rūf.*

And whoever is rich, let him abstain generously and whosoever is poor let him take thereof in reason. 4:6

### 4 - Past - Imperative (4)

﴿مَنْ قَدَّمَ لَنَا هَذَا فَرُدُّهُ عَذَابًا ضِعْفًا فِي النَّارِ﴾ ص: 61

*man qaddama lanā hādā, fa-zidhu 'adāban dī'fan fin-nār.*

Whoever brought this upon us, add him a double chastisement in the fire. 38:61

### 5 - Present - Past (7)

﴿مَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ﴾ النساء: 100

*wa man yaxruj min baytihi muhājiran 'ilā allāhi wa rasūlihi tumma yudrikuh ul-mawtu, fa-qad waqa'a 'ajruhu 'alā allāh.*

And whoever leaves his home, emigrating for the sakes of Allah and His messenger, then should he die, his reward becomes due and sure with Allah. 4:100

### 6 - Past - Past (7)

﴿وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا﴾ النساء: 80

*wa man tawallā, fa-mā 'arсланāka 'alayhim ḥafīzā.*

And whoever turns away, we haven't sent you to watch over them. 4:80

## 7 - Past - Present (19)

﴿مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا﴾ غافر:40

*man 'amilā sayyi'atan , falā yujzā 'illā mitlahā.*

Whoever works evil, will not be requited but by the like thereof. 40:40

## 8 - Present - Present (17)

﴿مَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ﴾ النساء:111

*man yaksib 'itman fa-'innamā yaksibuhu 'alā nafsih.*

Whoever earns a sin, he only earns it for himself. 4:111

### C - Connection with *la-*:

In just the same way as other main particles of the conditional sentence such as *law*, *'idā* and *la'in*, the three particles share the possibility of employing the particle *la-* as a connector, linking the protasis with the apodosis.

### 1 - Past - Present (1)

This conditional sentence contains two types of *la-*. One introduces the conditional particle as an emphatic particle and another introduces the apodosis verb in the present tense which simultaneously supports and confirms the first verb.

﴿قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا لِمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ﴾ الأعراف:18

*qāla uxruj minhā mad'ūman madhūra, la-man tabi'aka minhum la-'amla 'anna jahannama minkum 'ajma'īn.*

He said; get out from it, despised, and expelled. Surely, whoever of them follows you; I will surely fill hell with you all. 7:18

### 3.2.3 *mā*

In Arabic this particle is flexible in the meanings it carries. It is regarded as an impure conditional particle. The meaning of *mā* changes according to its context and semantic field. Therefore, we will ignore the contexts that do not relate to this study, such as interrogation or negation. The latter are restricted and only require a regular sentence of one clause whether it is simple or complex. Here we deal with *mā* in the context where

it obtains what grammarians such as Ibn Hišām (1998, pp.302-303) refer to as ‘temporal’ and ‘non-temporal’ conditional attributes. As we shall see, this particle sometimes carries the indication of time, but in other cases does not refer to time but rather carries the meaning of ‘whatever’, as in the following examples:

﴿مَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ﴾ البقرة: 197

a - *mā taf'alū min xayrin ya'lamuh ullāh.*

Whatever good you do, Allah knows it. 2:197

﴿مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا﴾ البقرة: 106

b- *mā nansax min 'āyatin 'aw nunsihā, na'ti bixayrin minhā.*

Whenever We abrogate a verse or cause it to be forgotten, We substitute another one better from it. 2:106

On the other hand, the temporal *mā* that represents time and condition, as shown in the following examples:

﴿فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ﴾ التوبة: 7

a - *fa-mā istqāmū lakum fa-staqīmū lahum.*

As long as they stand true to you, stand true to them. 9:7

﴿فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ﴾ النساء: 24

b - *fa-mā istamta'tum bihi minhunna , fa-' tuhunna 'ujūrahunna.*

Whatever you enjoy women through marriage, give them their dowry. 4:24

The point here is that some grammarians consider *mā* as a pronoun ‘*ism*’. They explain that the verb following *mā* is imperfect and is in jussive mood because of a posited ‘*in*’, which is replaced by *mā* carrying the conditional function of ‘*in*’, as in the first two examples above. The jussive mood cannot be caused by a pronoun or a noun as an agent that affects the case ending of the verb, but the opposite is possible where some verbs have the power to affect and control some nouns. We also notice that using *mā* as a temporal and conditional particle, as in the previous two examples, appears with verbal sentences in past tense (Ibn Ya‘īš, 1999, pp.4-5).

Conditional *mā* structures occur in the Qur'an 31 times out of 1379, representing 2.24% of the conditional sentences in the text.

### 3.2.3.1 Typological classification

This section covers the agreement or non-agreement in tense between the protasis and the apodosis.

#### 1 - Past - Past (1)

﴿وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ﴾ الحشر: 6

*wa mā 'afā' a allāhu 'alā rasūlihi minhum, fa-mā 'awjaftum 'alayhi min xaylin wa lā rikāb.*

You (believers) did not have to spur on your horses or your camels for whatever gains Alla turned over to His Messenger from them. 59:6

#### 2 - Present - Present (7)

﴿وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوا﴾ آل عمران: 115

*wa mā yaf'alū min xayrin fa-lan yukfarūh.*

And they will not be denied (the reward) for whatever good deeds they do. 3:115

#### 3 - Past - Present (1)

﴿وَمَا آتَيْتُمْ مِنْ رِبَا لِيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوَ عِنْدَ اللَّهِ﴾ الروم: 39

*wa mā 'ataytum min riban liyarbū fī 'amwāl in-nāsi fa-lā yarbū 'inda allāh.*

And what you give in usury for increase through the property of people will have no increase with Allah. 30:39

#### 4 - Past - Imperative (2)

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ﴾ الحشر: 7

*wa mā 'ātākumu ar-rasūlu fa-xudūh.*

And what the messenger gives you, then take it. 59:7

5 - Past - Nominal (21)

﴿مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ﴾ البقرة: 215

*mā 'anfaqtum min xayrin fa-lil-wālidayni wal'aqrabīna wal-yatāmā wa l-masākīn wa ibn is-sabīli.*

Whatever good things you spend, it is for parents, and kindred and orphans and for wayfarers. 2:215

6 - Present - Nominal involving 'inna (7)

﴿وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾ البقرة: 215

*wa mā taf'lū min xayrin fa-'inna allāha bihi 'alīm.*

And whatever you do that is good, surely Allah knows it. 2:215

7 - Nominal (apodosis) - Past (protasis) (1)

﴿لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً﴾ البقرة: 236

*lā junāḥa 'alaykum 'in ṭallaqtum un-nisā'a mā lam tamassūhunna 'aw tafriḍū lahunna farīdatan.*

You will not be blamed if you divorce women when you have not yet consummated the marriage or fixed a dowry for them. 2:236

Table 7: Typological classification of conditional sentences involving *mā*

Word type	Protasis	Apodosis			
Verbal – Verbal	Past	Past	1	8	11
	Present	Present	7		
	Past	Present	1	3	
	Past	Imperative	2		
Verbal - Nominal	Past	Nominal	12	19	20
	Past	Nominal	7		
	Present	involving <i>kāna</i> or ' <i>inna</i>			
Verbal (apodosis) -Verbal (protasis)	Present	Nominal	1	1	

### 3.2.3.2 Order of elements in conditional sentences involving *mā*

All conditional sentences involving *mā* appear in the regular word order with one exception, in which the apodosis comes at the beginning of the sentence, as in the following example:

﴿لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً﴾ البقرة:236

*lā junāḥa 'alaykum 'in tallaqtum un-nisā'a mā lam tamassūhunna 'aw tafriḍū lahunna farīḍatan.*

You will not be blamed if you divorce women when you have not yet consummated the marriage or fixed a dowry for them. 2:236

### 3.2.4 *mahmā*

Ibn Ya'īš (1999, pp.42-43) and Ibn Hišām (1998, p.330) note that Arab grammarians disagree about *mahmā* in two aspects: firstly as to whether it is a simple or complex particle, and secondly as to whether it is a noun or a particle. However, they all agree on its conditional function.

The particle *mahmā* is used in the Qur'an only once, representing 0.07% of the total conditional sentences. This verse shows disagreement in the types of words introducing the protasis and the apodosis. The protasis starts with the present tense while the

apodosis consists of nominal sentence in the regular word order. The two parts are connected by the introducer particle *fa-*:

﴿وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِنَسْحَرَنَّ بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ﴾ الأعراف:132

*wa qālū mahmā ta'tinā bihi min 'āyatin litasharanā bihā fa-mā nahnu laka bimū'minīn .*

They said, 'We will not believe in you, no matter what signs you produce to cast spell on us'. 7:132

In Arabic poetry the conditional particle *mahmā* was often used to carry the meaning of 'whatever'. In the following example it appears with two protasis clauses followed by an apodosis clause. The sentence contains a present tense verb in protasis and the apodosis. It also carries an implicated semantic connection.

وَمَهْمَا يَكُنْ عِنْدَ امْرِءٍ مِنْ خَلِيقَةٍ... وَيُخَالِهَا تُخْفَى عَلَى النَّاسِ تُعْلَمُ

*wa mahmā yakun 'inda mri'in min xalīqatin... wa yuxāluhā taxfā 'alā an-nāsi tu'lamu.*

And whatever characters the man has...and he thinks is hidden from the people, it will be known.

### 3.2.5 *matā*

This particle appears with the conditional function in Arabic prose and poetry, but never in the Qur'an. When it is used as a conditional, it carries an adverbial meaning of 'when' or 'anytime'. In the words of al-Farā':

مَتَى تَقَعُ عَلَى الْوَقْتِ إِذَا قُلْتَ مَتَى دَخَلْتَ الدَّارَ فَأَنْتَ طَالِقٌ، أَيَّ أَيِّ وَقْتٍ دَخَلْتَ الدَّارَ، وَكُلَّمَا تَقَعُ عَلَى الْفِعْلِ إِذَا قُلْتَ كَلَّمَا دَخَلْتَ الدَّارَ فَمَعْنَاهُ كُلُّ دَخْلَةٍ دَخَلْتَهَا، هَذَا فِي بَابِ الْجَزَاءِ، قَالَ الْأَزْهَرِيُّ: وَهُوَ صَحِيحٌ، وَمَتَى تَقَعُ لِلْوَقْتِ.

*mata yaqa'u 'alā al-waqtī 'idā qulta matā daxalti ad-dāra fa-'anti ṭaliq, 'ay 'ayya waqtin daxalti ad-dāra, wa kullamā taqa'u 'alā l-fi'li 'idā qulta kullamā daxalti ad-dāra fa-ma'nāhu kulla daxlatin daxaltihā, hādā fi kitab l-jazā', qāla al-'azharī; wa huwa ṣaḥīḥ, wa matā taqa'u lil-waqt.*

*matā* is used for the time, if you say: 'when you enter the house you are divorced', it means 'anytime you enter the house'. And *kullamā* is used as an act representing the verb, so if you say; 'any time you enter the house', you mean 'each time you enter', and this should be treated within the conditional section. Al-'Azharī says; it is correct'. And *matā*, also, indicates time.

The following verse is an example:

أنا مِثْلُ الْمَاءِ سَهْلٌ سَائِغٌ...وَمَتَى سُخِّنَ آذَى وَقَتْلُ

'anā miṭl ul-mā 'i sahlun sā 'iḡun...wa matā suxxina 'ād ā wa qatal

I am like the water - easy and tasty... but when it has been heated, it harms and kills.

Sībawayh (1983, v.3, p.56) states that many grammarians agree that *matā* is a temporal adverb which implies conditional meaning. He regarded it as a conditional adverb and points out that *matā* is used only for time, saying:

وَأَمَّا مَتَى فَإِنَّمَا تُرِيدُ بِهَا أَنْ يُرَقَّتَ لَكَ وَقْتُ.

wa 'ammā matā fa- 'innamā turīdu bihā 'an yuwaqqata laka waqtun.

When using *matā*, you are only asking for a specific time.

On the other hand, al-Mubarrid says:

مَتَى لَا تَقْعُ إِلَّا لِيَزْمَانَ نَحْوَ مَتَى تَأْتِنِي آتِكَ.

matā lā taqa 'u 'illā liz-zamān, naḥwa matā ta 'tinī 'ātik.

*matā* is only used for time as in 'when you come to me I come to you'

Hence it is seen to indicate time, and as a result includes an implicit conditional meaning. Therefore, it becomes used as a conditional particle. Karīrī (2004, p.422) states that grammarians also noted that *matā* carries the meaning of ambiguity and generalisation, as does the conditional 'in. Furthermore, *matā* is used also for unknown time, as in the sentence:

مَتَى تَخْرُجُ أَخْرُجُ.

matā taxruj, 'axruj.

Whenever you go out, I go out.

Here the speaker does not know the time of going out, so it will only be followed by verb, which might or might not take place. In this case, we cannot say: *matā taṭlu* 'aš-šamsu 'axruj' 'When the sun rises I go out'.

Since *matā* has a conditional status, it naturally requires verbs in the past tense or in the jussive mood for the protasis and apodosis (Ar-Raḍī, 1997, v.2, p.116). In poetry, for example, we see:

وَأَسْنَتْ بِحَلَالِ الثَّلَاجِ مَخَافَةً... وَلَكِنْ مَتَى يَسْتَرْفِدُ الْقَوْمُ أَرْفِدُ

*wa lastu bihallāl it-tilā'i maxāfatan...wa lākin matā yastarfīd il-qawmu 'arfīdi.*

I do not live in mountains because of fear, but when the people seek favour (by giving food), I give it to them.

It is similar to the discussion of al-Baḡdādī (1980, v.1, p.123, v.2, p.312 and v.4, p.6) where he provides the following example:

أَنَا ابْنُ جَلَا وَطَلَاغِ الثَّنَائِيَا... مَتَى أَضَعُ الْعِمَامَةَ تَعْرِفُونِي

*'anā ibnu jalā wa ṭallā' ut-ṭanāyā...matā 'aḍa' ul-'imāmata ta'rifūnī.*

I am the son of Jalā and a rider on hills... when I put on my turban you will recognise me.

It is common that *matā* appears in conditional sentences which show the present tense in both the protasis and the apodosis.

Sentences with *matā* appear without any overt connector.

Ibn Mālik (1968, p.237) notes that *matā* can be used with the same function as 'idā 'if' or 'when'. He provides the following example from *Ḥadīṭ* (al-Buxārī, 2001):

إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، وَإِنَّهُ مَتَى يَقُمْ مَقَامَكَ لَا يُسْمِعُ النَّاسَ.

*'inna 'abā bakrin rajulun 'asīf, wa 'innahu matā yaqūmu maqāmaka lā yusmi 'un-nās.*

Indeed 'Abu Bakr is very sensitive and when he stands for prayers on your behalf, he will not be able to let people hear clearly his recitation.

It also happens that the particle *mā* may be added to *matā* to provide emphasis and strength, to provide a similar situation as with 'in (Ibn Ya'īš, 1999). For example:

مَتَى تَقُمْ أَقُمْ، أَوْ مَتَى مَا تَقُمْ أَقُمْ.

*matā taqum 'aqum, or matā mā taqum 'aqum.*

When you stand, I stand, *or* whenever you stand, I stand.

Al-Jurjānī (1982, v.2, p.1119) notes that:

'it is permitted to use *mā* after *matā* and 'ayna, if you say: *matā mā ta'tinī 'ātik* 'when you come to me I come to you,' but it is not obligatory to do so.'

Ibn al-Ḥājjib (1982, v.4, p.505) includes the following verse in his discussion on *matā* :

مَتَى مَا تَلْقَانِي فَرْدَيْنِ تَرْجِفُ... رَوَانِفُ الْبَيْتِكَ وَتُسْتَطَارَا

*matā mā talqanī fardayni tarjifu...rawānifu 'ilyatayka wa tustatarā*

Whenever you meet me and we both alone, the appendages of your buttock will tremble and you will be frightened.

Ibn al-Xaššāb (1972) noted that a common use of *matā* is when it is associated with *mā*, although *matā* as an independent particle is more commonly used than *matā mā* as a conditional particle in Arabic poetry and prose.

### 3.2.6 'ayna

Mainly, 'ayna is an interrogative particle used to inquire about a position or place. This particle occurs in the Qur'an with interrogative function and not as a conditional particle. In Arabic prose and poetry it is also used as a conditional particle, as in:

أَيْنَ تَجْلِسُ أَجْلِسُ وَ أَيْنَ تَذْهَبُ أَذْهَبُ.

*'ayna tajlis 'ajlis, wa 'ayna tadhab 'adhab.*

Where you sit I sit and where you go I go.

Sībawayh (1983) notes that *'ayna* is only used for places, but *matā* is used for days and nights only (time).

Similar to *matā*, *'ayna* is mainly used for indicating place. Subsequently, it gradually came to include a conditional meaning because it carries the implication of a vague generalisation. For this reason Ibn Ya'īṣ (1999), believes that grammarians conclude that *'ayna* is among the adverbs that can be used as conditional particles.

Ibn Bābšād (1976, p.247) says:

وَالْحُرُوفُ الَّتِي يُجَازَى بِهَا أَرْبَعَةٌ، أَيْنَ وَ أَيْ وَ أَيْتَى وَ حَيْثَمَا فَأَيْنَ شَرْطٌ فِي الْأَمْكِنَةِ مِثْلَ: أَيْنَ تَقُمْ أَقْمُ.  
*wa al-ḥurūfu al-latī yujāzā bihā 'arba'atun, 'ayna wa 'annā wa matā wa ḥaytumā fa- 'ayna šarṭun fil- 'amkinati miṭla: 'ayna tuqim 'uqim.*

And the adverbs that are used as conditional particles are four: *'ayna*, *'annā*, *matā* and *ḥaytumā*. *'ayna* is a conditional particle for places, such as: 'where you stand I stand'.

Since this particle carries conditional implication, it affects the verbs of the protasis and the apodosis, causing them to be in the jussive mood. Sībawayh (1983, v.3, p.58) provides the following example:

أَيْنَ تُضْرِبُ بِنَا الْعِدَاةَ تَجِدُنَا... نَصْرِفُ الْعَيْسَ نَحْوَهَا لِلتَّلَاقِي

*'ayna taḍrib binā al-'idātu tajidnā....naṣrif ul-'īsa naḥwahā lit-talāqī*

Wherever the enemies strike at us, they find us turning the camels toward them for fighting.

The same thing which was said about *matā* can be said about *'ayna* regarding the use of it to include 'any place' and to replace *'in* in a conditional structure. Al-Āmidī (1968, v2,p.309) notes that *'ayna* is commonly used in association with *mā* to denote an emphatic act, but that this is not obligatory.

### 3.2.7 'aynamā

This particle consists of two elements. The first element 'ayna 'where' is considered by Arabic scholars to be a noun. It is used in Arabic as an interrogative particle of location, but may also have conditional function, depending on the context. The second element mā 'what' is described by Ibn Ya'īš (1999, v.8, p.156) as *laḡw* 'an empty word'. Grammarians also state that the association of mā with 'ayna in a conditional structure is not obligatory:

وَأَمَّا أَيْنَ، فَاسْمٌ مِنْ أَسْمَاءِ الْأَمْكِنَةِ مُبْهَمٌ يَقَعُ عَلَى الْجِهَاتِ السَّتِّ وَكُلِّ مَكَانٍ يُسْتَفْهَمُ بِهَا عَنْهُ، فَيُقَالُ أَيْنَ بَيْتِكَ، أَيْنَ زَيْدٌ وَتُنْقَلُ إِلَى الْجَزَاءِ فَنَقُولُ أَيْنَ تَكُنُ أَكُنُ، وَالْمُرَادُ إِنْ تَكُنُ فِي مَكَانٍ كَذَا أَكُنُ فِيهِ وَالْأَكْثَرُ فِي اسْتِعْمَالِهَا أَنْ تَكُونَ مَضْمُومَةً إِلَيْهَا مَا.

*wa 'ammā 'ayna , fa-'ismun min 'asmā' il-'amkinati mubhamun yaqa'u 'alā al-jihāt is-sitti wa kulli makānin yustafhamu bihā 'anhu, fa-yuqālu 'ayna baytuk, 'ayna zaydun, wa tunqalu 'ilā al-jazā'i fa-tuqālu 'ayna takun 'akun wal-murādu 'in takun fi makāni kadā 'akun fīhi wal-'aktaru fi isti'mālihā 'an takūna maḍmūmatan 'ilayhā (mā).*

And regarding 'ayna, it is a noun of indefinite location indicating any one of the six geographical directions or positions (on, under, on the right of, on the left of, in front of and behind). It also indicates any other locations or places which need to be known, such as: 'where is your house?', and 'where is Zaid?'. It also can be transferred to the apodosis clause: 'wherever you are, I will be', meaning 'if you are in a place, I will be in it, too'. It is commonly used joined with mā, as in the following example:

﴿إِنَّمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ﴾ النساء: 78

*'aynamā takūnū yudrikkum ul-mawt.*

Death will overtake you no matter where you may be. 4:78

However, it appears that the use of mā in this structure in the Qur'an, in particular, is not without function, as Ibn Ya'īš (1999, v8, p.156) suggests. He adds that there is discussion among classical grammarians as to whether the Qur'an contains non-functional elements or not.

As a conditional particle, 'aynamā is used in the Qur'an in nine conditional sentences, representing 0.65% of the conditional sentences occurring in the Qur'an.

### 3.2.7.1 Typological classification

The conditional particle 'aynamā appears in the text in nine instances, classified as follows:

#### 1- Past (apodosis) - Past (protasis) (2)

﴿ضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ أَيْنَمَا تُفْتَوُوا﴾ آل عمران:112

*ḍuribat 'alayhim ud-dillatu 'aynamā tuqifū.*

They are overshadowed by vulnerability wherever they are found. 3:112

#### 2 - Present - Present (1)

﴿أَيْنَمَا يُوجِّهُهُ لَا يَأْتِ بِخَيْرٍ﴾ النحل:76

*'aynamā yuwajjihhu lā ya 'ti bixayr.*

Wherever he sends him, he does not bring any good. 16:76

#### 3 - Nominal (apodosis) - Nominal involving kāna (protasis) (2)

Of the two examples, the protasis clauses are preceded by *kāna* while all the apodosis clauses are regular nominal sentences.

﴿وَهُوَ مَعَكُمْ أَيْنَمَا كُنْتُمْ﴾ الحديد:4

*wa huwa ma 'akum 'aynamā kuntum.*

And he is with you wherever you are. 57:4

#### 4 - Present - Nominal (1)

﴿فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهَ اللَّهِ﴾ البقرة:115

*fa-'aynamā tuwallū fa-ṭamma wajh ullāh.*

So wherever you direct your faces (in prayer), there will be the face of Allah.

2:115

5 - Past (apodosis) - Nominal involving *kāna* (protasis) (1)

Here the protasis is a nominal sentence preceded by *kāna*. The verb of the apodosis is in the past tense:

﴿وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ﴾ مريم:31

*wa ja 'alanī mubārakan 'aynamā kuntu.*

And he made me a blessed (person) wherever I am.19:31

6 - Nominal involving *kāna* - Present (2)

﴿أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا﴾ البقرة:148

*'aynamā takunū ya 'ti bikum ullāhu jamī'an.*

Wherever you are, Allah brings you all. 2:148

Table 8: Typological classification of the conditional sentences involving 'aynamā

Protasis	Apodosis	
Past	Past	2
Present	Present	1
Nominal	Nominal	2
Present	Nominal	1
Nominali involving <i>kāna</i>	Past	1
Nominal involving <i>kāna</i>	Present	2
	<b>Total</b>	9

3.2.7.2 Order of elements of conditional sentences involving 'aynamā

A - Regular structure (5)

1 - Nominal involving *kāna* - Verbal (2)

﴿أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا﴾ البقرة:148

*'aynamā takunū ya 'ti bikum ullāhu jamī'an.*

Wherever you are, Allah brings you all. 2:148

2 - Past - Past (1)

﴿أَيْنَمَا تُقِفُوا أَخَذُوا﴾ الأحزاب:61

*'aynamā tuqifū 'uxidū.*

Wherever they were found they would be taken. 33:61

3 - Present - Present (1)

﴿أَيْنَمَا يُوجِّهُهُ لَا يَأْتِ بِخَيْرٍ﴾ النحل:76

*'aynamā yuwajjihhu lā ya 'ti bixayr.*

Wherever he sends him, he does not bring any good. 16:76

4 - Present - Nominal (1)

﴿فَأَيْنَمَا تُولُوا فَتَمَّ وَجْهُ اللَّهِ﴾ البقرة:115

*fa- 'aynamā tuwallū fa-tamma wajh ullāh.*

Wherever (which direction) you direct your faces (in prayers), there will be the face of Allah. 2:115

B - Reverse structure (4)

1 - Nominal involving *kāna* (apodosis) - Nominal (protasis) (2)

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ﴾ الحديد:4

*wa huwa ma 'akum 'aynamā kuntum.*

And he is with you wherever you are. 57:4

2 - Nominal involving *kāna* (apodosis) - Past (protasis) (1)

﴿وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ﴾ مريم:31

*wa ja 'alanī mubārakan 'aynamā kuntu .*

And he made me blessed wherever I was. 19:31

3 - Past (apodosis) - Past (protasis) (1)

*ḍuribat 'alayhim ud-dillatu 'aynamā tuqifū.*

Humiliation has been prescribed for them wherever they had captured. 3:112

Table 9: Order of elements of conditional sentences involving 'aynamā

Clause type		Regular structure	Reverse structure	Total
Protasis	Apodosis			
Nominal	Nominal	0	2	2
Present	Nominal	1	0	1
Nominal	Verbal	2	1	3
Past	Past	1	1	2
Present	Present	1	0	1
Total:		5	4	9

### 3.2.7.3 Methods of connection in conditional sentences involving 'aynamā

The particle 'aynamā does not involve any unusual structural order or connection technique. The four sentence types occur in regular order, and the two clauses are connected by semantic implication and show no overt connection particle.

Table 10: Methods of connection in conditional sentences involving 'aynamā

Clause type		Covert connection
Protasis	Apodosis	
Present	Nominal	1
Nominal	Verbal	2
Past	Past	1
Present	Present	1
Total:		5

### 3.2.8 'annā

Most frequently, 'annā is an interrogative particle and carries the meaning of 'where' or sometimes 'when'. When it is used in conditional clauses, it operates as a conditional

particle and implies the meaning of 'in. Ibn Ya'īš (Az-Zajjājī, 1986, v.7, p.45) regards 'annā as a place adverb used as an interrogative particle meaning 'ayna 'where', as in 'annā laki hadā 'where did you get this from?', or as a conditional, as in: 'annā tuqim 'uqim 'where you stay, I stay'. Labīd says, describing a large tree:

فأصنّخت أنى تأتيها تشتجر بها...كلا مركبها تحت رجليك شاجرٌ

*fa-'aṣbaḥta 'annā ta'tihā taštajir biha...kilā markabayhā taḥta rijlayka šājirun.*

Whenever you use her to fight...you will find her stirrups beneath your feet swing freely.

Ibn Ya'īš (1999, v4, p.110) states that some grammarians say that 'annā can give the meaning of 'however'. It also carries a conditional function in the following example:

﴿يَسْأَلُكُمْ حَرَّتْ لَكُمْ فَأْتُوا حَرَّتَكُمْ أُنَى شَيْئَكُمْ﴾ البقرة: 223

*nisā'ukum ḥartun lakum, fa-'tū ḥartakum 'annā šī'tum.*

Your wives are field for you, so approach your field, (when or how) you will.  
2:223

In the example above the conditional sentence occurs in reversed order where the apodosis *fa'tū ḥartakum* appears before the protasis *'annā šī'tum*.

It also occurs as an interrogative particle as in the following:

﴿قَالَ يَمَرْيَمُ أَنْى لَكَ هَذَا﴾ آل عمران: 37

*qāla yā maryamu 'annā laki hādā?*

He said: O Mary, from where have you got this? 3:37

### 3.2.8.1 Typological classification

The three examples above appear in an identical type of structure showing verbs in the protasis and the apodosis.

1 - Past (apodosis) - Present (protasis) (2)

*qātalahum ullāhu 'annā yu'fakūn.*

Allah is fighting them wherever they are caught. 9:30

## 2 - Imperative (apodosis) - Past (protasis) (1)

﴿فَأْتُوا حَرَثَكُمْ أَلَىٰ شَيْئُمْ﴾ البقرة:23

*fa-'tū harṭakum 'annā šī'tum.*

So approach your field (wives) when or how you will. 2:223

### 3.2.8.2 Order of elements of conditional sentences involving 'annā

It is clear that the examples above occur in the reverse order, the apodosis coming first followed by the protasis, which is preceded by the conditional particle as in the previous verse.

Table 11: Order of elements of conditional sentences involving 'annā

Clause type		Reverse structure
Apodosis	Protasis	
Present	Present	2
Imperative	Past	1
		3

Conditional clauses with 'annā in the Qur'an do not show a connecting particle because the order of apodosis and protasis is reversed.

### 3.2.9 'ayyā ('ayyāmā -'ayyamā)

This particle is composed of 'ayyā and mā and has four functions according to Ibn Ya'īs (1999, v.7, pp.44-45) and five according to Ibn Hišām (1998, p.77). This particle is regarded as *ism mu'rab* 'a declinable noun' used in the definite state in any of the three cases, while mā is considered a governed noun in the genitive structure (Ibn Ya'īs 1999, v.2, pp.131-133, v.4, pp.121-122 & v.7, pp.44-45).

Conditional 'ayya is used in the Qur'an twice and joined with mā in the accusative case as an object. It represents 0.13% of the conditional sentences in the Qur'an.

### 3.2.9.1 Typological classification

The typological classification of the conditional sentences involving 'ayyā is restricted to two clauses with different words classes in the protasis and apodosis.

#### 1- Past - Nominal (1)

﴿أَيَّامًا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ﴾ القصص:28

'ayyamā al-'ajalayni qaḍaytu, fa-lā 'udwāna 'alayya.

Whichever of the two terms I fulfil, let there be no injustice to me. 28:28

#### 2 - Present - Nominal (1)

﴿أَيَّامًا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى﴾ الاسراء:110

'ayyamā tad'ū, fa-lahu l-'asmā' al-ḥusnā.

By whatever name you call, to Him belong the most beautiful names. 17:110

In the above two examples the apodosis appears as a nominal sentence but still needs the context to clarify the noun to which the attached pronoun *hu* refers.

### 3.2.9.2 Order of elements of conditional sentences involving 'ayyā

In the above two examples of conditional sentences involving 'ayyā, the word order is restricted on regular order:

Table 12: Order of elements of conditional sentences involving 'ayyā

Protasis	Apodosis	Total
Past	Nominal	1
Present	Nominal	1
		2

### 3.2.9.3 Methods of connection in conditional sentences involving 'ayyā

The main method of connection between the protasis and apodosis in 'ayyā conditional sentences is the particle *fa-* introducing the apodosis.

Table 13: Methods of connection in conditional sentences involving 'ayyā

Protasis	Apodosis	Connection with <i>fa-</i>
Past	Nominal	1
Present	Nominal	1
		2

### 3.2.10 *ḥaytumā*

This is a complex particle consisting of *ḥaytu* 'where' and *mā*. It is also a place adverb in Arabic indicating all geographical directions. However, according to Ibn Ya'īš (1999, v.7, p.46), some grammarians restrict *ḥaytu* in its conditional function to those instances where it is followed by *mā*. They explain that this particle is an "obscure or indefinite" particle which needs to be followed by a sentence to clarify its meaning.

The grammarians found that when *ḥaytu* was used as a conditional particle, it occurred as an indefinite word joined to *mā* as with *'innamā* 'only' or *ka'annamā* 'as if' and *rubbamā* 'perhaps'. They also considered that the need to join it to *mā* was evidence of its conditional function and compared *ḥaytumā* to the conditional *'aynā* 'where' (Ibn Ya'īš, 1999, v.7, p.46 & Ibn Hišām, 1998, p.133).

This particle was used in the Qur'an in two sentences, representing 0.13% of the conditional sentences.

#### 3.2.10.1 Typological classification

Both types of conditional clauses which appear in the Qur'an are of the structure Nominal - Verbal. In this case, the protasis is a nominal sentence preceded by *kāna*, while the apodosis is a verb in the imperative:

﴿وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾ البقرة: 144

*wa ḥaytumā kuntum fa-wallū wujūhakum šaṭrah.*

And wherever you are, turn your faces towards it (the grand mosque of Makka). 2:144

Table 14: Typological classification of conditional sentences involving ḥaytumā

<b>Protasis</b>	Nominal involving <i>kāna</i>	2
<b>Apodosis</b>	Imperative	

### 3.2.10.2 Order of elements of conditional sentences ḥaytumā

Table 15: Order of elements of conditional sentences involving ḥaytumā

<b>Protasis</b>	<b>Apodosis</b>	<b>Regular structure</b>
Nominal involving <i>kāna</i>	Imperative	2

### 3.2.10.3 Methods of connection in conditional sentences involving ḥaytumā

Table 16: Methods of connection in conditional sentences involving ḥaytumā

<b>Protasis</b>	<b>Apodosis</b>	<b>Connection with <i>fa-</i></b>
Nominal involving <i>kāna</i>	Imperative	2

### 3.2.11 'ayyāna

This particle does not occur in the Qur'an as a conditional particle, but rather carries the meaning of 'when'. In Arabic prose and poetry, this particle occurs as a conditional.

أَيَّانَ لُؤْمِنِكَ تَأْمَنَ غَيْرَنَا ، وَإِذَا ... لَمْ تُدْرِكِ الْأَمْنَ مِنَّا لَمْ تَزَلْ حَذِرًا

'ayyāna nu'minka, ta'man gayranā wa 'idā...lam tudrik al'amna minnā lam tazal ḥadirā.

Wherever we grant you security, you trust the others as well, and if ... you are not granted security from us you will stay cautious.

### 3.2.12 *kayfamā*

This particle is not used in the Qur'an as a conditional particle, but is used in Arabic prose and poetry with a conditional function.

As with many of the particles mentioned above, *kayfamā* consists of two parts: *kayfa* 'how' and *mā*. Here the use of *mā* is what Arab grammarians call *mā al-maṣdariyyah* 'mā that forms the gerund (*mā* of originality) (El-Daḥdāḥ, 1988, p.174). The basis of this application is that if we say: *kayfa tajlis*, 'ajlis 'however you sit, I will sit', then it is the equivalent of saying: *kayfa yakūnu julūsuka*, *yakūnu julūsi* 'however your sitting is, my sitting will be the same'. Ibn Manẓūr (1988, v.11, p.202) describes its function as follows:

كَيْفَ اسْمٌ مُبْهَمٌ غَيْرٌ مُتَمَكِّنٌ وَإِنَّمَا تُرِكَ آخِرُهُ لِاتِّفَاءِ السَّاكِنِينَ، وَ يُبْنَى عَلَى الْفَتْحِ دُونَ الْكَسْرِ لِمَكَانِ  
الْيَاءِ وَهُوَ لِاسْتِفْهَامٍ عَنِ الْأَحْوَالِ وَقَدْ يَقَعُ بِمَعْنَى التَّعْجُبِ. وَإِذَا ضَمَمْتَ إِلَيْهِ مَا، كَيْفَ تُجَازِي بِهِ،  
تَقُولُ: كَيْفَمَا تَفْعَلُ أَفْعَلُ، قَالَ بَنُ بَارِي: فِي هَذَا الْمَكَانِ لَا تُجَازِي بِكَيْفٍ وَلَا بِكَيْفَمَا عِنْدَ الْبَصْرِيِّينَ،  
وَ مِنَ الْكُوفِيِّينَ مَنْ يُجَازِي بِكَيْفَمَا.

*kayfa ismun mubhamun ḡayru mutamakkinin wa 'innamā turika 'āxiruhu li-  
'iltiqā' is-sākinayin, wa yubnā 'alā al-faḥi dūn al-kasri limakān il-yā'i wa  
huwa lil-istifhāmi 'an il-'aḥwāl, wa qad yaqa'u bi ma'nā itta'ajjub. wa 'idā  
ḍamamta 'ilayihī mā, kayfa tujāzi bihi, taqūl; kayfamā taf'al 'af'al, qāla ibn  
bāri: fī hādā al-makān lā tujāzi bi kayfa wa lā bi kayfamā 'ind al-baṣriyyīn,  
wa min al-kufiyyīn man yujāzī bikayfama.*

Kayfa is an indeclinable indefinite noun, but it is declined at the end to avoid the clash of the two consonants and it can be uninflected by using the *fatḥa* at the end instead of the *kasra* because of the position of the particle *yā'*. It is used for interrogation about conditionals. It may also be used for exclamation. Therefore, if you add *mā* to it, it is permitted to use it as a conditional particle, as if you say; 'however, you do I do'. Ibn Bāri says; in this position you do not use *kayfa* as a conditional particle, neither *kayfamā*, which is said by the Baṣrans, while some Kūfans approve the latter.

أَنَا كَالْخَيْرُورِ صَعَبٌ كَسْرُهُ... وَهُوَ لَدُنْ كَيْفَمَا شِئْتَ انْفَتَلَ

*'anā kal-xayzūri ṣa 'bun kasruhu... wa huwa ladhun kayfamā šī'ta infatal.*

I am like the cane, it is hard to break...but it is also soft, and however you desire it will twist.

This particle is not used in the Qur'an as a conditional particle, but is used in Arabic prose and poetry in this manner.

### 3.2.13 *'idmā*

This particle which consists of *'id* and *mā*. The particle *'id* is a word that indicates a time in the past. Arab grammarians regarded it as a vowelless noun ending with *sukūn* and added to a sentence in an *'idāfa* construction (Ibn Manẓūr, 1988, p.103). This particle will be discussed in the next chapter as an independent particle used in the Qur'an with a conditional function. In the Arabic prose and poetry, the particle *'idmā* is used as conditional particle:

إِذْ مَا أَتَيْتَ عَلَى الرَّسُولِ فَقُلْ لَهُ... حَقًّا عَلَيْكَ إِذَا اطْمَأَنَّ الْمَجْلِسُ

*'idmā 'atayta 'alā ar-rasūli fa-qul lahu ...ḥaqqan 'alayka 'idā iṭma'anna al-majlisu.*

Whenever you come to the Messenger, then tell him...it is necessary for you, when the congregation becomes quiet.

In the above example, this particle is followed by a verbal protasis in the past tense, while the apodosis as an imperative verb.

## 3.3 Conclusion

By investigating the first group of conditional particles in conditional structures in the selected texts, we have found many significant differences among them with regard to the number of times they occur in the Qur'an and the type of words used to introduce the protasis and the apodosis. We have also seen differences in the methods used to connect the two clauses with each other as well as the use of covert connection where the link is understood by the meaning.

The following conclusions can be drawn from the above study of the the first group of conditional particles:

Regarding the particles themselves, it was found that the conditional particle *'in* is the most frequently used, found in 572 sentences out of 1379 sentences, representing 40% of the total. The least frequent is *ḥayṭumā*, which appears only once in a conditional structure.

Some other particles are not used in the Qur'an at all. These are: *kayfamā*, *'idmā*, *'ayna*, *mata* and *'ayyāna*.

During this study, we focused on three areas related to the structure of the conditional structure. These were:

1 - The typological classification shows the types of word leading the two parts of the conditional structure. It is represented by verbal agreement in tense and nouns which form various types of nominal sentences.

The study of this chapter has shown that some particles, such as *'in*, include all expected forms and structures, while others are formed in only one way.

Table 17: Typological classification of the first group of conditional particles

Protasis	Apodosis	'in	man	mā	mahmā	'aynamā	'annā	ḥaytumā	'ayya
Past	Past	24	12	1		2			
Past	Imperative	41	4	2			1		
Present	Present	89	51	7		1			
Present	Past	17	24				2		
Present	Imperative	6							
Past	Present	67	20	1					
Nominal	Nominal	2							
NK	NI	74	3						
Nominal	Past	10							
Nominal	Imperative	64							
NK	Past		2			1			
Past	Nominal	72	84	22					1
NK	Present		8			2			
NK	Imperative							2	
NK	Nominal		7			2			
NK	T	16							
Past	NL		47						
Present	Nominal	54	67		1	1			1
present	NI			7					
Past	Present DP*	6							
Present	Present DP*	1							
NK	DP*	12							
Total		555	329	40	1	9	3	2	2

\* Double protasis sentence

2 - The second area was the type of method of connecting the two parts of the structure and an apodosis introducer. Four connectors were found including *fa-*, *la-*, *tumma* and *'idan* which we called the overt connectors. Where no connecting element was found we refer to it as a covert connection. In sentences including the conditional particle *'in*, *fa-* was by far the most frequent connecting element.

My investigation of the second group of conditional particles in the Qur'an also provided new insight into the methods used to connect the two clauses of conditional sentences.

Some protases are introduced by connectors such as *fa-*, *'idā*, *la*, *'idan* and *tumma*, while others do not appear with connectors and rely on semantics to guarantee the relationship between the two clauses.

Table 18: Methods of connection in conditional sentences involving the first group of conditional particles

Conditional particle	Covert connection	Overt connection					Total
		<i>fa-</i>	<i>la-</i>	<i>'idan</i>	<i>'idā</i>	<i>tumma</i>	
<i>'in</i>	170	224	11	0	1	0	406
<i>man</i>	49	214	1	0	0	0	263
<i>ma</i>	1	0	0	0	0	0	1
<i>mahmā</i>	0	1	0	0	0	0	1
<i>'aynamā</i>	5	0	0	0	0	0	5
<i>'annā</i>	2	1	0	0	0	0	3
<i>'ayyamā</i>	0	2	0	0	0	0	2
<i>ḥaytumā</i>	0	2	0	0	0	0	2
<b>Total</b>	<b>227</b>	<b>444</b>	<b>12</b>	<b>0</b>	<b>1</b>	<b>0</b>	<b>684</b>

3 - The third and final area was the word order of elements which form the different types of conditional sentence. The result shows different word orders, namely: regular order, where the protasis precedes, reverse order, where the apodosis precedes, double protasis sentence and interrupting structure.

Table 19: First group of conditional particles introduce the regular and reverse structures

Conditional particle	Regular structure	Reverse structure
<i>'in</i>	406	140
<i>Man</i>	282	0
<i>Mā</i>	31	0
<i>Mahmā</i>	1	0
<i>'aynamā</i>	5	4
<i>'annā</i>	0	3
<i>'ayya</i>	2	0
<i>ḥaytumā</i>	2	0
<b>Total</b>	<b>547</b>	<b>78</b>

## CHAPTER IV:

### STRUCTURAL DESCRIPTION: CONDITIONAL PARTICLES, GROUP II

#### Introduction

The second group of conditional particles are those which do not put imperfect verbs into the jussive mood. They will be divided into two lists. The first list includes those known as *hurūf* 'particles', namely:

*law* - لَوْ - 'if', 'if only' (contrary to fact), 'supposing that'.

*lawlā* - لَوْلَا - 'were it not', 'unless' (followed by a noun).

*lawmā* - لَوْمًا - 'if it were not' (followed by a verb).

'*ammā* - أَمَّا - 'as for', 'but', 'however', 'yet'.

'*immā* - إِمَّا ('*in* + *mā*) 'if'.

The second list includes those known as '*asmā*' *uṣ-ṣart* 'conditional nouns'. They are as follows:

'*idā* - إِذَا - 'if', 'behold', 'when', 'whenever', 'whether'.

*lammā* - لَمَّا - 'when', 'after', 'as', 'not yet', 'since'.

*kullamā* - كُلَّمَا - 'whenever', 'every time that'.

'*id* - إِذْ - 'when', 'since', 'as', 'at that time', 'then', 'while'.

In the following section we examine the structural description of the second group of conditional particles and nouns, including typological classifications, order of the elements of the conditional structure and methods of connection.

## 4.1 *law*

The conditional particle *law* 'if', like *'in* and *'idā*, triggers a double-clause sentence exhibiting the sequence: conditional particle, protasis, apodosis introducer (in some cases) and apodosis.

According to Peled (1992, p.37), *law*- conditional sentences display various syntactic and semantic features concomitant with a specific set of structure-types and meanings that deserve a separate discussion. He states:

“Like *'idā*, *law* is not a pure conditional particle. Originally it is a wish particle (see, e.g. Brockelmann, 642), and much like the temporal semantic component in *'idā*, the optative semantic component in *law* plays a significant role in determining the meanings of *law*-sentences. In other words, it is the semantic component that motivates the large variety of structures, meaning, and semantic nuance that can be discerned in *law*-sentences.”

*law* carries the meaning of *'in*. However, the difference between *'in* and *law* is that the latter usually precedes statement about the past where the semantic content of the protasis has not been fulfilled, and as a result, the semantic content of the apodosis did not take place (Ibn Ya'īš, 1999, v.8, p.156).

Before discussing the typological classification of the conditional particle *law*, it is worth listing the various meanings of *law*- conditional sentences which have been noted by Ibn Hišām (1998, pp.255-272), who lists five of them, as in the following section.

### 1 - Past

The particle *law* may be used as a conditional particle in sentences covering past tense and impossibility. However, Ibn Hišām does not agree that *law* has a conditional function except when it comes at the beginning of a sentence or in a conditional sentence consisting of two protases and one apodosis (a double protasis sentence). The following is an example:

لو جاءني لأكرمته.

*law jā'anī la 'akramtuh.*

If he had come to me I would have honoured him.

## 2 - Future

*law* appears as a particle with a conditional function following indicative verb such as imperative carrying a future meaning:

﴿وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ﴾ النساء: 9

*wal yaxša al-lađīna law tarakū min xalfihim đurriyyatan đi'āfan xāfū 'alayhim.*

Let those have the same fear in their minds as they would have for their own if they had left a helpless family behind. 4:9

## 3 - *mašdar* 'gerund'

*law* can be *ḥarf mašdarī* 'a particle that forms verbal nouns or infinitives'. This type of particles, when used before verbs, together form *mašdar mu'awal*, translated by El-Daḥdāḥ (1988, p.174) as 'interpreted original' or 'gerund alike'. In other words, *law* carries the meaning of '*an* 'to' and does not change the imperfect into jussive mood. From the above we see that this type of particles, when they precede an imperfect verb, form the gerund, which is a noun. Peled (1992, p.37) prefers to call the particle a (nominaliser). It often comes following verbs as *wadda* 'like', '*aḥabba* 'love' or *tamannā* 'wish', as in the following example:

﴿وَدُّوا لَوْ يُدْهِنُ قَيْذِهِنَّ﴾ القلم: 9

*waddū law tudhinu fa-yudhinūn.*

Their desire is that you should be pliant, so they would be pliant. 68:9

If we want to use *mašdar* 'gerund' in the above example instead of using the 'interpreted original', then we need to omit the particle, and the translation will be as follows:

Their desire is your pliantness, so they would show their pliantness.

According to al-Misaddī (1985, p.56), this function has not been adopted by many Arabic grammarians.

## 4 - Wishing

*law ta'tinī fa-tuḥadditunī.*

(I wish) if you come to me then you talk to me.

Some grammarians (al-Misaddī, 1985, p.55) note that the example above is a different structure which does not need an apodosis, while others say that it is the conditional *law* that expresses the meaning of wish. However, it can be a conditional particle with meaning wish where the apodosis can be posited as being understood by the listener. It is as if to say: 'If you come and talk to me, I will be happy'.

#### 5 - Offering

لَوْ نُنزِلْ عِنْدَنَا فَتَصِيبَ خَيْرًا.

*law tanzil 'indanā fa-tuṣība xayran.*

If you settle with us, you will obtain benefits.

In the above example there is a posited apodosis with a wishing *law*, but if we regard the *fa-* as a superfluous particle, then *law* could be seen to work as *'in* with an apodosis. When using *law* with the meaning of *'in*, as in the two examples above, the verb will occur in the present tense with the jussive mood.

Ibn Ya'īš (1999, v.9, p.9) notes that the majority of grammarians believe that *law* should be followed directly with a verb, and if it contradicts their rules, they will treat it by applying the rules of *at-ta'wīli wal-'idmār* 'interpretation and ellipsis', as in the following:

﴿قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ﴾ الإسراء:100

*qul law kuntum tamlikūna xazā'ina raḥmati rabbi 'idan la-'amsktum xašyata al-'infāq.*

If you had control of the treasures of the mercy of my Lord, behold, you would keep them back for fear of spending them. 17:100

This case is similar to their treatment of *'in* when it is followed by noun or pronoun.

The following is an example:

﴿إِنْ أَمْرٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَا أُوَاحِدٌ فَذَلِكَ نُصْفُ مَا تَرَكَ﴾ النساء:176

*'in imri 'un halaka laysa lahu waladun wa lahu 'uxtun fa-lahā nişfu mā tarak.*

If it is a man that dies, leaving a sister but no child, she shall have half of what he left behind. 4:176

As for the apodosis of *law*, scholars note that it is either an imperfect verb negated by *lam*, a positive past tense verb, or a verb in the past negated by *mā* 'not'. It is also common for the apodosis to be preceded by the emphatic *la-*, while the negated apodosis does not occur in many cases.

Ibn Hişām (1998, p.272) believes that the past tense that represents the apodosis of *law* may also be preceded by *qad*. Because the apodosis of *law* comes as a nominal sentence, some grammarians agree that it has a conditional function, while others regard it as an apodosis for a hidden *qasam* 'oath', as in the following verse:

﴿وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ﴾ البقرة: 103

*wa law 'annahum 'āmanū wattaqaw la-matūbatun min 'ind illāhi xayr.*

If they have believed and have feared Allah, surely there will be a reward from Allah which is better. 2:103

One clear feature of the conditional sentence involving *law* is the use of the emphatic *la-* as an apodosis introducer. Some grammarians regard it as a connecting particle between the protasis and the apodosis which strengthens the coherence between the two parts of the conditional sentence. Others consider it *la-* of a hidden oath '*lāmu l-qasam*' as mentioned above. If written as: *law ji'tani la 'akramtuk* 'If you come to me, I would honour you', they would regard it as: *wallāhi, law ji'tanī la 'akramtuk* 'By God, if you come to me, surely I would honour you' (Ibn Ya'īş, 1999, v.9, pp.22-23). Ibn Ya'īş adds that this *la* does precede the apodosis except in past tense cases and in those referring to the future.

#### 4.1.1 Typological classification

This classification exists in various types, including two-clause agreement and two-clause disagreement, including verbal and nominal sentences. These types of sentences, which involve the conditional particle *law* in all types, cover 198 conditional sentences of 1379 sentences in the Qur'an, representing 14.35%.

A - Two-clause agreement (95)

1 - Past - Past (61)

﴿وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ﴾ فاطر:14

*wa law sami 'ū mā istajābū lakum.*

And if they were to listen, they would not be able to respond. 35:14

2 - Present - Present (1)

﴿كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ - لَتَرَوُنَّ الْجَحِيمَ﴾ التكاثر:5-6

*kallā law ta 'lamūna 'ilm al-yaqīn, la tarawunn al-jaḥīm*

Certainly not, if you were to know with certainty of mind, you shall certainly see hell-fire. 102:5-6

3 - Present - Past (16)

﴿لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا﴾ الواقعة:70

*law naša 'u ja 'alnāhu 'ujājan.*

If We will, We could make it salty. 56:70

4 - Nominal (apodosis) - Nominal involving *kāna* (protasis) (5)

﴿وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ﴾ القلم:33

*wa la- 'aḍāb ul- 'āxirati 'akbaru, law kānū ya 'lamūn.*

But surely, the punishment of the hereafter is greater, if only they know.  
68:33

5 - Nominal involving 'anna - Nominal involving *kāna* (12)

﴿وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ﴾ الحجرات:5

*wa law 'annahum ṣabarū ḥattā taxruja 'ilayhim la-kāna khayran lahum.*

If only they had patience until you could come out to them, it would be best for them. 49:5

B - Two-clause disagreement (103)

1 - Past - Nominal involving *kāna* (5)

﴿وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ﴾ آل عمران:110

*wa law 'āmana 'ahl ul-kitābi la-kāna xayran lahum.*

If only the people of the book had believed, surely it would have been best for them. 3:110

2 - Nominal involving lightened *'inna* (apodosis) - Present (protasis) (3)

﴿إِن حِسَابُهُمْ إِلَّا عَلَى رَبِّي لَوْ تَشْعُرُونَ﴾ الشعراء:113

*'in ḥisābahum 'illā 'alā rabbi law taš'urūn.*

Indeed their account is only with my Lord, if you can understand. 26:113

3 - Nominal - Past (Ibn Ya'īš, 1999, v.9, pp.22-23) (1)

﴿قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ﴾ الاسراء:100

*Law 'antum tamlikūna xazā'ina raḥmati rabbi'idan la-'amsaktum xašyat l-'infāq.*

If you had control of the treasures of the mercy of my Lord, behold, you would keep them back for fear of spending them. 17:100

4 - Past (apodosis) - Nominal involving *kāna* (protasis) (29)

﴿وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ﴾ البقرة:102

*wa labi'sa mā šaraw bihi 'anfusahum law kānū ya'lamūn.*

And vile was the price for which they sold themselves, if they only knew.

2:102

5 - Verbal double protasis sentences (1)

In this example, the protasis is built on the past tense, and the apodosis is a conditional sentence preceded with *'in*:

﴿وَلَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْرًا لَاتَّخَذْتَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ﴾ الأنبياء: 17

*wa law 'aradnā 'an nattaxida lahwan, la-ttaxdnāhu min ladunna 'in kunnā fā'ilīn.*

If it had been Our wish to take up (just) a pastime, We should surely have taken it from the things nearest to Us, if We would do (such a thing). 21:17

#### 6 - Nominal involving 'anna (double protasis sentence) (1)

In this unique case, the protasis also is a nominal sentence preceded with 'anna, and the apodosis is a *law* conditional sentence as well:

﴿وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ﴾ البقرة: 103

*wa law 'annahum 'āmanū wattaqaw, la-matūbatun min 'ind illāhi xayrun law kānū ya'lāmūn.*

If they had kept their faith and feared Allah, far better would have been the reward from Allah, if they but knew. 2:103

#### C - Truncated sentence (44)

Here the apodosis of the conditional sentence is omitted but inferred by context missed, as in the following examples:

#### 1 - Nominal involving 'anna (protasis) (7)

﴿وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَ بِهِ الْمَوْتَىٰ بَل لَّهِ الْأَمْرُ جَمِيعًا﴾ الرعد: 31

*wa law 'anna qur'ānan suiyyrat bihi l-jibālu 'aw qutti'at bihi al-'arḍu 'aw kullima bihi l-mawtā, bal lillahi l-'amru jamī'ā.*

And if there had been a Qur'an with which mountains could be moved, or the earth could be cleft asunder, or the dead could be made to speak (it would not have been other than this Qur'an). But the decision of all things is certainly with Allah. 13:31

#### 2 - Nominal involving kāna (protasis) (12)

﴿أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ﴾ لقمان:21

'awalaw kāna aš-šayṭānu yad 'ūhum 'ilā 'adāb is-sa 'īr.

What! Even if Satan is calling them to the suffering of the Blazing Flame?

31:21

3 - Present (15)

﴿يُودُّ الْمُجْرِمُ لَوْ يَقْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بَنِيهِ﴾ المعارج:11

yawadd ul-mujrimu law yaftadī min 'adābi yawma 'iḍin bibanīh.

The criminal would wish he could ransom himself from the punishment of that day by his children. 70:11

4 - Past (7)

﴿قُلْ أَوَلَوْ جِئْتُكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ ءَابَاءَكُمْ﴾ الزخرف:24

qul, 'awa law ji 'tukum bi 'ahdā mimmā wajadtum 'alayhi 'ābā'akum.

Say: Even if I bring you better guidance than that which you found following your fathers. 43:24

Table 20: Typological classification of conditional sentences involving law

Word type	Protasis	Apodosis				
Verbal -Verbal	Past	Past	61	78	95	196
	Present	Present	1			
	Present	Past	16			
Nominal - Nominal	Nominal involving <i>kāna</i>	Nominal	5	17		
	Nominal involving <i>'anna</i>	Nominal involving <i>kāna</i>	12			
Verbal - Nominal	Past	Nominal involving <i>kāna</i>	5		8	
	Present	Nominal involving <i>'inna</i>	3			
Nominal - Verbal	Nominal	Past	1		30	
	Nominal involving <i>kāna</i>	Past	29			
Truncated sentence	Past		7	22	41	
	Present		15			
	Nominal involving <i>'anna</i>		7	19		
	Nominal involving <i>kāna</i>		12			

Table 21: Typological classification of double protasis conditional sentences involving law

Double protasis sentence	Protasis 1	Apodosis	Protasis 2		
	Past	Past	Nominal involving <i>kāna</i>	1	2
	Nominal involving <i>'inna</i>	Nominal	Nominal involving <i>kāna</i>	1	

#### 4.1.2 Order of elements of conditional sentences involving *law*

##### A - Regular structure (122)

###### 1 - Past - Past (61)

﴿وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ﴾ النساء: 9

*wal-yaxšā al-laḍīna law tarakū min xalfighim ḍurriyatan ḍi'āfan, xāfū 'alayhim.*

Let those who would fear for the future of their own helpless children, if they were to die, show the same concern(for orphans); let them be mindful of Allah. 4:9

###### 2 - Present - Present (1)

﴿كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ - لَتَرَوُنَّ الْجَحِيمَ﴾ التكاثر: 5-6

*kallā, law ta'lamūna 'ilm al-yaqīn, la trawunn al-jaḥīm.*

Nay, if you know with certainty of mind, you shall certainly see hell-fire. 102:5-6

###### 3 - Present - Past (16)

﴿لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا﴾ الأنفال: 31

*law našā'u, la-qulnā miṭla hādā.*

If we wished, we could say like this. 8:31

###### 4 - Verbal - Nominal involving *kānā* (4)

﴿وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ﴾ آل عمران: 110

*wa law 'āmana 'ahlu al-kitāb, la-kāna xayran lahum.*

If only the people of the book had faith, it would have been best for them. 3:110

5 - Nominal involving 'anna - Nominal involving kāna (9)

﴿وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ﴾ الحجرات:5

*wa law 'annahum ṣabarū hattā taxruja 'ilayhim la-kāna xayran lahum.*

If only they had patience until you come out to them, it would be best for them. 49:5

6 - Nominal - Verbal (29)

﴿قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ﴾ الاسراء:100

*qul: law kuntum tamlikūna xazā'ina raḥmati rabbī, 'īdan la-'amsaktum xašyata al-'infāq.*

Say: If you had control of the treasures of the mercy of my Lord, behold, you would keep them back, for fear of spending them. 17:100

B - Double protasis structure

1 - Past (protasis) - Past (apodosis) - Nominal involving kāna (protasis) (1)

﴿لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ لَاتَّخَذْتَهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ﴾ الأنبياء:17

*law 'aradnā 'an nattaxiḍa lahwan la-ttaxḍnāhu min ladunnā 'in kunnā fā'ilīn.*

If it had been Our wish to take up (just) a pastime, We should surely have taken it from the things nearest to Us, if We would do. 21:17

2- Nominal involving 'anna (protasis) - Nominal (apodosis) - Nominal involving kāna (protasis) (1)

﴿وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ﴾ البقرة:103

*wa law 'annahum 'āmanū wattaqū, la-matūbatun min 'ind allāh xayrun, law kānū ya'lamūn.*

And if they had kept their faith and (feared Allah), guarded from evil, far better would have been the reward from Allah, if they but knew. 2:103

## C - Reverse structure

### 1 - Present (apodosis) - Past (protasis) (19)

﴿إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ﴾ الحج:73

'inna al-laḍīna tad'ūa min dūn illāhi lan yaxluqū ḍubāban wa law ijtama'ū lahu.

Those, on whom you call, besides Allah, cannot create a fly, even if they all work together for the purpose. 22:73

### 2 - Present (apodosis) - Present (protasis) (18)

﴿يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ﴾ النور:35

yakāḍau zaytuhā yuḍī'u wa law lam tamsashu nār.

Whose oil is almost gives light, even when no fire touches it. 24:35

### 3 - Nominal (apodosis) - Nominal involving kāna (26)

﴿أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ﴾ يونس:42

'afa- 'anta tusmi' uṣ-ṣumm ad-du'ā'a wa law kānū lā ya 'qilūn.

But can you make the deaf hear, even though they are without understanding.

10:42

## D - Interrupted structure (1)

In this structure the protasis interrupts the apodosis. In the following example, the apodosis is a nominal sentence which consists of the particle 'inna followed by a personal pronoun suffix and a noun phrase. The protasis occurs between the two elements of the noun phrase.

﴿وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ﴾ الواقعة:76

wa 'innahu la qasamun law ta 'lamūna 'aẓīm.

And that is indeed an oath, if you but knew, it is mighty. 56:76

#### 4.1.3 Methods of connection in conditional sentences involving *law*

##### A - Covert connection (6)

###### 1 - Past - Past (2)

﴿قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِّن قَبْلُ وَإِنِّي﴾ الأعراف:155

*qāla rabbī law šī'ta 'ahlaktahum min qablu wa 'iyyāya.*

He prayed: O my Lord! If it had been Your will, You could have destroyed us long before, both them and me. 7:155

###### 2 - Present - Past (3)

﴿لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا﴾ الواقعة:70

*law našā'u ja'alnāhu 'ujājan.*

If We will, We could make it salty. 56:70

###### 3 - Present - Nominal involving 'anna (1)

﴿وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ﴾ البقرة:165

*wa law yarā l-ladīna ḡalamū 'id yarawna l-'adāb 'anna l-quwata lillāhi jamī'a wa 'anna allāha šadīdu l-'iqāb.*

And if only the wrongdoers could see – as they will see when they face the punishment- that all power belongs to Allah, and that Allah punishes severely. 2:165

###### 4 - Nominal involving 'anna - Nominal involving kāna (8)

﴿وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ﴾

الأنعام:111

*wa law 'annanā nazzalnā 'ilayhim ul-malā'ikata wa kallamahum ul-mawtā wa ḡašrnā 'alayhim kulla šay'in qubula, mā kānū li yu'minū 'illā 'an yašā'a allāh.*

Even if We did send unto them angels, and the dead did speak unto them, and We gathered together all things before their eyes, they are not the ones to believe, unless it is Allah's will. 6:111

B - Overt connection with *fa-* (1)

1 - Nominal involving 'anna - Nominal involving kāna (1)

﴿قُلُوا أَنْ لَنَا كَرَّةٌ فَنَكُونُ مِنَ الْمُؤْمِنِينَ﴾ الشعراء: 102

*Fa-law 'anna lanā karratan fa-nakūna min al-mu'minīn.*

So if We only have a chance of return, We shall truly be among those who believe. 26:102

C - Overt connection with *la-* (113)

This particle has an emphatic function and is used to strengthen the statement with *mā*.

1 - Present - Present (1)

﴿كَلَّا لَوْ نَعْلَمُونَ عِلْمَ الْبَيِّنِينَ، لَتَرَوُنَّ الْجَحِيمَ﴾ التكاثر: 5-6

*kallā, law ta'lamūna 'ilma l-yaqīn, la-tarawunna ljahīm.*

Certainly not, if you could know with certainty of mind, you shall certainly see hell-fire. 102:5-6

2 - Present - Past (13)

﴿قَالُوا فَاذْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا﴾ الأنفال: 31

*qālū qad sami'nā, law našā'u, la-qulnā miṭla hādā.*

They said: We have heard (the Qur'an); if We wish, We could say like this. 8:31

3 - Past - Nominal involving kāna (3)

﴿وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ﴾ آل عمران: 110

*wa law 'āmana 'ahl ul-kitāb, la-kāna xayran lahum.*

If only the people of the book had believed, surely it would have been best for them. 3:110

4 - Nominal involving 'anna - Past (3)

﴿قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ﴾ الأنعام: 58

*qul law 'anna 'indī mā tasta'jilūna bihi la-quḍiya al-'amru baynī wa baynakum.*

Say: If what you would see hastened were in my power, the matter would be settled at once between you and me. 6:58

D - Overt connection with *la-* in the double protasis sentence

1 - Nominal involving 'anna (protasis) - Nominal (apodosis) - Nominal involving *kāna* (protasis) (1)

﴿وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ﴾ البقرة: 103

*wa law 'annahum 'āmanū wattaqaw, la-matūbatun min 'ind illāh xayrun law kānū ya'lamūn.*

If they had kept their faith and feared Allah, far better would have been the reward from Allah if they but knew. 2:103

2 - Past (protasis) - Past (apodosis) - Nominal involving *kāna* (protasis) (1)

﴿لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَّاتَّخَذْنَاهُ مِن لَّدُنَّا إِنْ كُنَّا فَاعِلِينَ﴾ الأنبياء: 17

*law 'aradnā 'an nattaḥiḍa lahwān, la-ttaxḍnāhu min ladunnā, 'in kunnā fā'ilīn.*

If it had been Our wish to take up (just) a pastime, We should surely have taken it from the things nearest to Us, if We would do (such a thing). 21:17

E - Overt connection with 'idan (2)

The following two examples appear in Nominal-Verbal sentences. The connection is with 'idan followed by *la-*.

1 - Nominal involving *kāna* - Past (1)

﴿قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذَا ابْتِغَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا﴾ الإسراء:42

*qul: law kāna ma'ahu 'ālihatun kamā yaqūlūna, 'idan la-ibtagaw 'ilā dīl-'arši sabīlā.*

Say: If there had been (other) gods with him, as they say – behold, they would certainly have sought out a way to submit to the Lord of the Throne. 17:42

2 - Nominal - Past (1)

﴿قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ﴾ الإسراء:100

*qul law 'antum tamlikūna xazā'ina raḥmati rabbi, 'idan la-'amsaktum xašyata l-'infāq.*

Say: If you had control of the treasures of the mercy of my Lord, behold, you would keep them back, for fear of spending them. 17:100

Table 22: Methods of connection in conditional sentences involving *law*

Protasis	Apodosis	Covert connection	Overt connection			Total
			<i>fa-</i>	<i>la-</i>	<i>'idan</i>	
Nominal	Nominal	0	1	8	0	9
Verbal	Nominal	1	0	3	0	4
Nominal	Verbal	0	0	27	2	29
Present	Past	3	0	13	0	16
Past	Past	2	0	59	0	61
Present	Present	0	0	1	0	1
Nominal	Double protasis sentence	0	0	1	0	1
Verbal	Double protasis sentence	0	0	1	0	1
Total		6	1	113	2	122

Table 23: Methods of connection in double protasis sentence involving law

Protasis	Apodosis	Protasis	Overt connection with <i>la-</i>	
Nominal involving 'anna	Nominal	Nominal involving <i>kāna</i>	1	2
Past	Past	Nominal involving <i>kāna</i>	1	

#### 4.2 *lawlā*

*lawlā* is a negative conditional particle in which the occurrence of a positive condition in the protasis prevents the occurrence of the mentioned result in the apodosis clause. According to grammarians, it carries three different meanings (Ibn Hišām, 1998, pp.272-276). Ibn Hišām also mentioned another fourth meaning as interrogative, but few scholars have supported him (al-Misaddī, 1985, p.80).

##### 1 - Abstaining *al-'imtinā'*

This particle is generated from the particle *law* in a negating form, which means that it comes as *ḥarfū 'imtina'in li wujūd* 'a particle of non-occurrence of the case in the protasis as a result of the occurrence of the case mentioned in the protasis.' In this structure, the conditional sentence is usually formed in a Nominal - Verbal form.

##### 2 - Exhortation and offering *at-tahrīd*

In this case, the sentence occurs especially with an imperfect verb in the apodosis clause (ibid. p.276).

##### 3 - Rebuking and *at-taqrī'*

This structure is characterised by the use of the past tense. This type of conditional sentence appears in the Qur'an 74 times out of 1379, equalling 5.36%.

#### 4.2.1 Typological classification

##### A - Two-clause agreement (13)

###### 1 - Past - Past (8)

﴿لَوْلَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِّن رَّبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ﴾ القلم:49

*lawlā tadāarakahu ni'matun min rabbihi, la-nubida bil'arā'i wa huwa madmūm.*

If his Lord's grace had not reached him, he would have been left, abandoned and blameworthy, on the barren shore. 68:49

###### 2 - Present - Past (1)

﴿لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَنْبِيَاءُ عَنِ قَوْلِهِمْ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَصْنَعُونَ﴾  
المائدة:63

*lawlā yanhāhumu ar-rabbāniyūn wal-'ahbāru 'an qawlihimu al-'itma wa 'aklihim us-suhta, la-bi'sa mā kānū yaşna 'ūn.*

Why do their rabbis and scholars not forbid them to speak sinfully and consume what is unlawful? How evil their deeds are. 5:63

###### 3 - Nominal - Nominal involving *kāna* (4)

In this case all the protasis clauses are regular nominal, while the apodosis clauses are nominalised involving *kāna*. The following is an example:

﴿فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ﴾ البقرة:64

*fa-lawlā faḍlul-lāhi 'alaykum wa raḥmatuhu la-kuntum min al-xāsirīn.*

If it had not been for the grace and mercy of Allah to you, you surely would have been among the losers. 2:64

##### B - Two clauses disagreement (61)

###### 1 - Nominal involving *kāna* (apodosis) - Past (protasis) (6)

﴿وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ﴾ الأعراف:43

*wa mā kunnā linahtadiya lawlā 'an hadānā allāh.*

And never could we have found guidance, if Allah had not guided us. 7:43

## 2 - Present - Nominal involving *la'alla* (2)

﴿قَالَ يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾ النمل:46

*qāla yā qawm limā tasta'jilūna bis-sayyi'ati qabla l-ḥasanati, lawlā tastaḡfirūna allāh la'allakum turḥamūn.*

Salih said: My people! Why do you rush to bring (forward) what is bad rather than good? Why do you not ask forgiveness of Allah, so that you may be given mercy. 27:46

## 3 - Nominal - Past (15)

﴿وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ﴾ البقرة:251

*wa lawlā daf'ul-lāh n-nāsa ba'dahum biba'din, la-fasadat il-'arḍu.*

If Allah did not drive some back by means of others the earth would be completely corrupt. 2:251

## 4 - Nominal involving *kāna* - Past (2)

﴿وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَانِ لِيُبَيِّنَ لَهُمْ سُفْهَانَ مِنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ﴾

الزخرف:33

*wa lawlā 'an yakūna an-nāsu 'ummatan wāḥidatan, la-ja'alnā liman yakfurūna bir-raḥmāni libiyūtihim suqufan min fiḍatin wa ma'ārija 'alayhā yazḥarūn.*

And if it were not that (all) men might become one community, we would provide for everyone that blasphemes against the most gracious, silver roofs for their houses and (silver) stairways on which to go up. 43:33

## C - Truncated conditional sentence (34)

### 1 - Past (protasis) (23)

﴿قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَى﴾ القصص:48

*qālū lawlā 'utiya miṭla mā 'ūtiya mūsā.*

They say, why has he not been given (signs) like those given to Moses. 28:48

## 2 - Present (protasis) (8)

﴿وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ﴾ البقرة:118

*wa qāl al-ladīna lā ya 'lamūn lawlā yukallimuna allāhu.*

And those without knowledge said: If just Allah talks to us. 2:118

## 3 - Nominal (protasis) (3)

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ﴾ النور:10

*wa lawlā faḍl ul-lāhi 'alaykum wa raḥmatuhu, wa 'anna allāh tawwābun ḥakīm.*

If it were not for Allah's bounty and mercy towards you, if it were not that Allah accept repentance and is wise...! 24:10

## D - Double protasis sentence (4)

### 1 - Nominal (protasis) - Verbal (apodosis) - Nominal (protasis)

﴿فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ، تُرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ﴾ الواقعة:86-87

*fa lawlā 'in kuntum ġayra madīnīn, tarji 'ūnahā 'in kuntum ṣadiqīn.*

Then why do you not, if you are exempt from future account, call it [the soul] back, if you are true? 56:86-87

Table 24: Typological classification of conditional sentences involving lawlā showing number of occurrence in the Qur'an

Word type	Protasis	Apodosis			
Verbal - Verbal	Past	Past	8	9	70
	Present	Present	1		
Nominal - Nominal	Nominal	Nominal involving <i>kāna</i>	4	4	
Verbal - Nominal	Past	Nominal	4	6	
	Present	Nominal involving <i>la'alla</i>	2		
Nominal - Verbal	Nominal	Past	15	17	
	Nominal involving <i>kāna</i>	Past	2		
Truncated structure	Past	0	23	34	
	Present	0	8		
	Nominal	0	3		

Table 25: Classification of double protasis sentence involving lawlā

Protasis	Apodosis	Protasis	
Nominal involving <i>kāna</i>	Verbal	Nominal involving <i>kāna</i>	4

#### 4.2.2 Order of the elements

##### A - Regular Structure (32)

##### 1 - Past - Past (7)

﴿لَوْلَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِّنْ رَبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ﴾ القلم: 49

*lawlā 'an tadārahahu ni'matun min rabbihi, la-nubiḍa bil-'arā'i wa huwa madmūm.*

If his Lord's grace had not reached him, he would have been left, abandoned and blameworthy, on the barren shore. 68:49

##### 2 - Present - Past (1)

﴿لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ لَبِيسَ مَا كَانُوا بِصَتْعُونَ﴾ المائدة:63  
*lawlā yanhāhum ur-rabbāniyyūn wal 'ahbāru 'an qawlihim ul-'iṭma wa 'aklihim us-suḥta, la-bi'sa mā kānū yaṣna'ūn.*

Why do their rabbis and scholars not forbid them to speak sinfully and what and consume what is unlawful? How evil their deeds are. 5:63

3 - Present - Nominal involving *kāda* (3)

﴿وَلَوْلَا أَنْ تَبَتُّنَاكَ لَقَدْ كِدْتَ تَرْكُنْ إِلَيْهِمْ شَيْئًا قَلِيلًا﴾ الإسراء:74  
*wa lawlā 'an tabbatnāk, la-qad kidta tarkanu 'ilayhim 'illā qalīla.*

And if we had not made you stand firm, you would almost have inclined a little towards them. 17:74

4 - Nominal - Nominal involving *kāna* (4)

﴿فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ﴾ البقرة:64  
*Fa-lawlā faḍl ullāhi 'alaykum wa raḥmatuhu la-kuntum min al-xāsirīn.*

Had it not been for Allah's favour and mercy on you, you would certainly have been lost. 2:64

5 - Nominal - Past (17)

﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ﴾ هود:110  
*wa lawlā kalimatun sabaqat min rabbika, la-quḍiya baynahum.*

If it had not been that word had gone forth from your Lord, the matter would have been decided between them. 11:110

B - Reverse Structure (4)

1 - Nominal involving *kāda* (apodosis) - Past (protasis) (3)

﴿إِنْ كَادَ لَيُضِلُّنَا عَنْ آيَاتِنَا لَوْلَا أَنْ صَبَّرْنَا عَلَيْهَا﴾ الفرقان:42  
*'in kāda la yuḍillunā 'an 'ālihatinā lawlā 'an ṣabarnā 'layhā.*

He indeed would well-nigh have misled us from our gods, if we had not been constant to them. 25:42

2 - Past (apodosis) - Past (protasis) (1)

﴿وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ﴾ يوسف:24

*wa la-qad hammat bihi wa hamma bihā lawlā 'an ra'ā burhāna rabbihi.*

And (with passion) she did desire him, and he would have desired her, if he had not seen the evidence of his Lord. 12:24

Table 26: Order of elements in conditional sentences involving *lawlā*

Protasis	Apodosis	Regular order	Reverse order	Total
Nominal	Nominal	4	0	4
Verbal	Nominal	3	3	6
Nominal	Verbal	17	0	17
Present verbal	Past verbal	1	0	1
Past verbal	Past verbal	7	1	8
Total		32	4	36

4.2.3 Methods of connection in conditional sentences involving *lawlā*

A - Covert connection (6)

1 - Past - Past (4)

﴿قُلُوبًا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا﴾ الأنعام:43

*fa-lawlā 'id jā'ahum ba'sunā taḍarra'ū.*

If only they, when the suffering from us reached them, had supplicated humbly. 6:43

2 - Present - Nominal involving *la'alla* (2)

﴿لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾ النمل:46

*lawlā tastağfirūna allāh la'allakum turhamūn.*

If only you ask Allah for forgiveness, you may hope to receive mercy. 27:46

B - Overt connection with *la-* (26)

All conditional sentences involving *lawlā* have been connected by *la*, which has an emphatic implication. The following are examples:

1 - Past - Past (3)

﴿لَوْلَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ﴾ القلم:49

*lawlā 'an tadāarakahu ni'matun min rabbihi, la-nubiḍa bil-'arā'i wa huwa maḍmūm.*

If his Lord's grace had not reached him, he would have been left, abandoned and blameworthy, on the barren shore. 68:49

2 - Present - Past: (1)

﴿لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَصْنَعُونَ﴾ المائدة:63

*lawlā yanhāhum ur-rabbāniyyūna wal 'aḥbāru 'an qawlihim ul-'iṭma wa 'aklihim us-suḥta, la-bi'sa mā kānū yaṣna'ūn.*

Why do their rabbis and scholars not forbid them to speak sinfully and what and consume what is unlawful? How evil their deeds are. 5:63

3 - Past - Nominal involving *kāda* (1)

﴿وَلَوْلَا أَنْ تَبَتَّنَاكَ لَفِذْتَ كَذِبًا تَرَكْنَا فِيهِمْ شَيْئًا قَلِيلًا﴾ الإسراء:74

*wa lawlā 'an tabbatnāka, la-gad kidta tarkunu 'ilayhim 'illā qalīlā.*

And if we had not made you stand firm, you would almost have inclined a little towards them. 17:74

4 - Nominal - Nominal involving *kāna* (4)

﴿فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ﴾ البقرة:64

*fa- lawlā faḍlul-lāhi 'alaykum wa raḥmatuhu la-kuntum min al-xāsirīn.*

Had it not been for Allah's favour and mercy on you, you would certainly have been lost. 2:64

## 5 - Nominal involving *kāna* - Past (17)

﴿قُلُوبًا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ - لَلْبَيْتِ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ﴾ الصافات: 143-144

*fa-lawlā 'annahu kāna min al-musabbihīn, la-labiṭa fi baṭnihi 'ilā yawmi yub 'atūn.*

If he had not been one of those who glorified Allah, he would have stayed in its belly until the Day when all are raised up. 37:143-144

### 4.3 - *lawmā*

Ibn Ya'īš (1999, v.2, pp.42-43) states that this particle consists of two parts, *law* 'if' and *mā* 'not', and occurs in the same position as *lawlā*. Unlike *law*, *lawmā* and *lawlā* are used with a negative semantic meaning. The particle *law* shows that the non-occurrence of a positive protasis clause has led to the non-occurrence of a positive apodosis. It also appears that *lawlā* usually is followed by nominal sentences, and in few cases by verbal, while *lawmā* is followed by verbal sentences. In the Qur'an, *lawmā* occurs as a conditional particle only in one example in a double protasis sentence.

The example given below is a truncated conditional sentence involving *lawmā*. Here, the apodosis is omitted. In this case, the verbal clause that follows *lawmā* is more likely to be an apodosis for a protasis preceded by 'in. At the same time, the conditional clause involving 'in is an interrupting conditional clause which interrupts the conditional protasis following *lawmā*. Therefore it can be said that *lawmā* carries the meaning of *law* which is followed by a verbal conditional clause, while the apodosis is omitted and understood through context.

﴿وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ - لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ﴾ الحجر: 6-7

*wa qālū yā 'ayyuhā al-ladī nuzzila 'alayh id-dikra 'innaka lamaajnūn, lawmā ta'tīnā bil-malā'ikati 'in kunta min aṣ-ṣādiqīn.*

They say: O you to whom the message is being revealed! Truly you are mad. Why don't you bring the angels to us if it be that you have the truth? 15:6-7

#### 4.4 - 'ammā

This is a conditional, specific and emphatic particle which carries the meaning of 'as for' (Ibn Muqṣid, 1999, p.35). However, (Staytiyyah, 1995, p.9) rejects the use of 'ammā as a conditional particle, while Ibn Hišām (1972, p.80) notes that majority but not all – grammarians recognise it as a conditional particle. Usually it is followed by a noun or pronoun. The following is an example:

﴿فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ﴾ البقرة:26

*fa- 'ammā al-ladīna 'āmanū, fa-ya 'lamūna 'annah ul-ḥaqqu min rabbihim.*

As for those who have believed, they know that it is the truth from their Lord.

2:26

##### 4.4.1 Typological classification

The protasis of the 'ammā-conditional sentence always comes as a nominal clause consisting of a proper name, noun, pronoun or nominal sentence that is preceded by *kāna* or 'anna. The following are examples:

###### 1 - Nominal - Present (22)

﴿وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا﴾ البقرة:26

*wa 'ammā al-ladīna kafarū fa-yaqūlūna māḍā 'arāda allāhu bihādā mataḷā.*

But as for those who disbelieve, they say: "What did Allah intend by this parable. 2:26

###### 2 - Nominal - Nominal (10)

﴿وَأَمَّا الَّذِينَ أَبْيَضَّتْ وَجُوهُهُمْ فِي رَحْمَةِ اللَّهِ﴾ آل عمران:107

*wa 'ammā al-ladīna ibyaddat wujūhuhum fa-fi raḥmat illāh.*

And as for those whose faces have been whitened, thus, (they will be) in the mercy of Allah. 3:107

###### 3 - Nominal - Nominal involving *kāna* (4)

﴿وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ﴾ الكهف:82

*wa 'ammā l-jidāru fa-kāna liḡulālamayin yatīmayini fil-madīnah.*

And as for the wall, it belonged to two orphan boys in the city. 18:82

#### 4 - Nominal - Nominal involving 'inna (2)

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ، فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ﴾ النازعات:40-41

*wa 'ammā man xāfa maqāma rabbihi wa nahā an-naḡsa 'an il-hawā, fa-'inna al-jannata hiya al-ma'wā.*

For anyone who feared the meeting with his Lord, and restrained himself from base desire, Paradise will be home. 79:40-41

#### 5 - Nominal - Conditional sentences (5)

﴿فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ ' وَنَعَّمَهُ ' فَيَقُولُ رَبِّي أَكْرَمَنُ﴾ الفجر:15

*fa-'ammā l-'insānu 'idā mā btalāhu rabbuhu fa-'akramahu wa na'amahu, fa-yaqūlu rabbi 'akraman.*

As for man, whenever his Lord tests him by honouring him, and is gracious unto him, he says: My Lord honoured me. 89:15

#### 6 - Nominal - Past (6)

﴿فَأَمَّا الَّذِينَ ءَامَنُوا فزَادَتْهُمْ إِيمَانًا﴾ التوبة:124

*fa-'ammā l-ladīna 'āmanū, fa-zādathum 'īmānan.*

As for those who believed, it has increased them in faith. 9:124

#### 7 - Nominal - Imperative (1)

﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ﴾ الضحى:11

*wa 'ammā bini'mati rabbika fa-ḡaddit.*

But as for the favour of your Lord, report. 93:11

#### 8 - Nominal (truncated sentence) (2)

﴿وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ ءآيَاتِي تُتْلَىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ﴾ الجاثية:31

*wa 'ammā al-ladīna kafarū 'afalam takun 'āyātī tutlā 'alaykum fa-stakfartum.*

But as for those who disbelieved, were not My verses recited to you but you were proud? 45:31

Table 27: Typological classification of conditional sentences involving 'ammā

Word type	Protasis	Apodosis	Total
Nominal - Verbal	Nominal	Present	22
	Nominal	Past	6
	Nominal	Imperative	1
Nominal - Nominal	Nominal	Nominal	10
	Nominal	Nominal involving <i>kāna</i>	4
	Nominal	Nominal involving <i>'inna</i>	2
Nominal- Conditional sentence	Nominal		5
Nominal (truncated sentence)	Nominal		2
Total			52

#### 4.4.2 Order of elements

The order of elements in an 'ammā-conditional sentence comes in regular structure where the protasis is followed by the apodosis.

In some conditional sentences involving 'ammā, the apodosis is omitted – a matter which results in a truncated sentence, as in the following example:

﴿وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ ءآيَاتِي تُتْلَىٰ عَلَيْكُمْ﴾ الجاثية:30

*wa 'ammā al-ladīna kafarū , 'afalam takun 'āyātī tutlā 'alaykum.*

And as for those who disbelieved, (it will be said unto them): Were not Our revelations recited unto you? 45:30

#### 4.4.3 Methods of connection

It appears that the connection between the two parts in all 'ammā conditional sentences in the Qur'an is an overt connection with *fa-*.

#### 4.5 'immā ('in + mā)

Like *lawmā*, this particle consists of a conditional particle followed by *mā*, in which Ibn Ya'īš (1999, v.9. p.4) says that some grammarians treat *mā* as a superfluous particle. Some claim that *mā* is added to the conditional 'in as a particle of emphasis, as if saying: 'immā ta'tini 'ātik 'If you come to me, surely I will come to you', since the original sentence is assumed to be 'in ta'tini 'ātik 'If you come to me I will come to you'. The particle *mā* is added to 'in to strengthen the meaning of the apodosis. The verb in imperfect tense that is used after 'immā can occur with a suffix double *nūn* as emphatic particle, such as in *yadhab* 'to go' to be *yadhabanna*, although it is not commonly used with a conditional function (Ibn Ya'īš, 1999, v.9, p.5).

Instead of classifying this particle with the first group of conditional particles, we prefer to put it with the second group, because with the existence of *mā*, the latter cancels the syntactic function of 'in which normally puts the imperfect in the jussive mood. This particle appears in the Qur'an conditional sentences in 14 examples, representing 1.01% of the total conditional sentences in the text.

##### 4.5.1 Typological classification

A - Two - clause agreement (9)

This agreement is found in all types of conditional sentences involving 'immā, as follows:

1 - Present - Present (3)

﴿وَأِمَّا يَنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ﴾ الأنعام:68

*wa 'immā yunsiyannaka aš-šayṭānu fa-lā taq 'ud ba 'da aḍ-dikrā ma 'a al-qawm iz-zālimīn.*

If Satan ever makes you forget, then after recollection, do not sit in the company of those who do wrong. 6:68

2 - Present - Imperative (6)

﴿وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ﴾ الأعراف:200

*wa 'immā yanzagannaka min aš-šayṭāni nazgun fa-ista 'id billāhi.*

If a suggestion from Satan assails you (mind), seek refuge with Allah. 7:200

B - Two - clause disagreement (5)

1 - Present - Nominal (Şāfī, 1998, v.11, p.137) (1)

﴿وَأَمَّا لِرَبِّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّعُكَ فَإِنَّا مَرْجِعُهُمْ﴾ يونس:46

*wa 'immā nuriyannaka ba'd al-laḏī na'iduhum 'aw natawafayannaka, fa-'ilaynā marji'uhum.*

Whether We let you see some of the punishment we have threatened them with, or cause you to die, they will return to Us. 10:46

2 - Present - Nominal involving 'innā (1)

﴿فَإِنَّمَا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ﴾ الزخرف:41

*fa-'immā nadhabanna bika, fa-'innā minhum muntaqimūn.*

And if We take you away, We surely shall take vengeance on them. 43:41

3 - Present - Conditional sentence (2)

﴿فَإِنَّمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ البقرة:38

*fa-'immā ya'tiyannakum minnī hudan, fa-man tabi 'a hudāya fa-lā xawfun 'alayhim wa lā hum yaḥzanūn.*

But when guidance comes from me, as it certainly will, there will be no fear for those who follow My guidance nor will they grieve. 2:38

Table 28: Typological classification of conditional sentences involving 'immā

Word type	Protasis	Apodosis		Total
Verbal - Verbal	Present	Present	3	9
	Present	Imperative	6	
Verbal - Nominal	Present	Nominal	2	3
	Present	Nominal involving 'inna	1	
Verbal - Conditional sentence	Present	Conditional sentence	2	2
Total				14

Table 29: Order of elements in conditional sentences involving 'immā

Protasis	Apodosis	Regular Order
Verbal	Nominal	3
Present	Imperative	6
Present	Present	3
Present	Conditional sentence	2
Total		14

There is only one way to connect the protasis and the apodosis in 'immā-conditional sentences, and this is represented by *fa-*, as illustrated in the following table:

Table 30: Methods of connection in conditional sentences involving 'immā

Protasis	Apodosis	Overt connection with <i>fa-</i>
Verbal	Nominal	3
Present	Imperative	6
Present	Present	3
Verbal	Conditional sentence	2
Total		14

## 4.6 'idā

This particle is used for the future time carrying conditional function in general (Sybawayh, v.4, p.232) and does not put the imperfect into the jussive mood. Also, grammarians such as Ibn Bābšād (1976, v.1, p.247), Al-Murādī (1973, p.373) and Ibn Hišām (1979, p.129) regard it as a conditional particle.

There is little information about this particle as there is no reliable, fixed pattern to distinguish between the conditional 'idā and the adverbial one. At the same time, it shows clearly how the situation can be confusing when the conditional and adverbial contexts overlap (Al-Misaddī & aṭ-Ṭurābulṣī, 1985, p.68).

In some contexts, 'in can be used as a replacement for 'idā, and vice versa. It is sometimes difficult to distinguish between the specific meanings of these two particles because they are not always identical, but rather can replace each other in some contexts. The following sentence is an example:

إِنْ مِتُّ فَاقْضُوا دَيْنِي

*'in mittu fa-qḍū daynī.*

If I die, pay back my debts.

The speaker will doubtlessly die one day, but as the specific time is unknown, it is permitted by grammarians to use 'in as an adverbial conditional particle carrying the meaning of 'when', as also in the following example:

﴿أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ﴾ آل عمران: 144

*'a fa-'in māta 'aw qutila inqalabtum 'alā 'a 'qābikum.*

And if he died or were slain, will you then turn back on your heels? 3:144

As a result, grammarians see that 'idā appears generally as an adverb of time. In addition, it has a conditional function.

#### 4.6.1 General theoretical aspects

'*idā*' is considered as conditional particle whenever the content of the apodosis is restricted initially by the meaning of the protasis. This means that the verb which introduces the apodosis cannot be realised without the realisation of the '*idā*' clause, as in the following example:

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا﴾ الأعراف:204

*wa 'idā qurī'a al-qur'ānu fa-istami'ū lahu wa 'ansitū.*

And when the Qur'an is read, listen to it and pay attention. 7:204

In the following example '*idā*' has an adverbial function whenever the temporal verb is fixed in its meaning or takes place in temporal field. The following is an example:

﴿فَكَيْفَ إِذَا جَمَعْتَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾ آل عمران:25

*fa-kayfa 'idā jama'nāhum liyawmin lā rayba fīhi wa wuffiyat kullu nafsin mā kasabat wa hum lā yuzlamūn.*

But how (will they fare) when We gather them together in a day about which there is no doubt, and each soul will be paid out just what it has earned, without injustice. 3:25

#### 4.6.2 Structural features

There are some substantive features that can be seen in a given text and can be used as a guide to distinguish between the absolute adverbial '*idā*' and the one having a conditional function.

Among the features which allow grammarians to treat '*idā*' as an adverbial particle carrying a conditional function are the following:

A - The apodosis is in a position where it is connected with the protasis clause by *fa*-. However, if the structure is a conditional sentence, then *fa*- is not needed to connect the two. The following is an example:

﴿وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ﴾ الشورى:37

*wa 'idā mā gaḍibū hum yaḡfirūn.*

And, when they are angry, they forgive. 42:37

B - The particle *'idā* follows a forwarded apodosis in the oath function:

﴿وَاللَّيْلِ إِذَا يَغْشَى﴾ الليل: 1

*wal-layli 'idā yaḡṣā.*

By the night when it conceals (the light). 92:1

C - Preceded by *hattā* with the meaning 'until':

﴿حَتَّىٰ إِذَا جَاءُوهَا فَتَحْتِ أَبْوَابَهَا﴾ الزمر: 71

*hattā 'idā jā 'uhā futiḥat 'abwābuhā.*

When they arrive, its gates will open. 39:71

D - Conjoined with another sentence by *wa* 'and' or *'aw* 'or', as in the following example:

﴿قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَّاتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ، أَلَمْ إِذَا مَا وَقَعَ ءَامَنْتُمْ بِهِ﴾

يونس: 50-51

*qul 'ara'aytum 'in 'atākum 'adābuhu bayātan 'aw nahāran māḍā yasta'jilu  
minh ul-mujrimūn, 'atamma 'idā mā waqa'a 'āmantum bihi?*

Say: Do you see, if his punishment should come to you by night or by day, what portion of it would the sinners wish to have? And when it actually comes to pass, would you then believe in it? 10:50-51

In the example above we have two conditional sentences in which the second one is conjoined with the first with *tamma*.

By examining the conditional *'idā* in the Qur'an, we find 117 conditional sentences. However, there are other sentences involving *'idā* which are considered to be adverbial sentences and do not have conditional status. These amount to 236 sentences (Al-Misaddī & aṭ-Ṭurabulsī, 1985, p.70).

### 4.6.3 Structure of conditional sentence involving 'idā

'idā can only be followed by a verb which is the protasis of a conditional sentence. However, Ibn Ya'īš (1999, v.4, p.96) states that when some grammarians are faced with a noun in nominative case (as a subject) following 'idā, they note that the protasis is a posited verb. Ibn Ya'īš adds that it is permitted to have either past or present tense after 'idā, while Ibn Hišām (1998, pp.92-93) believes that a ordinary structure that does not have any hidden element should have only a past tense following 'idā.

### 4.6.4 Typological classification

A - Two-clause agreement:

Of the conditional sentences involving 'idā, all cases in the Qur'an are of the Verbal - Verbal structure. The following are examples:

#### 1 - Past - Past (30)

﴿إِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا﴾ الزمر: 49

*fa-'idā mass al-'insāna ḍurrun da'ānā.*

Now, when trouble touches man, he cries to Us. 39:49

#### 2 - Past - Present (18)

﴿إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفًا فَلَا تُوَلُّوهُمْ الْأَدْبَارَ﴾ الأنفال: 15

*'idā laqītum ul-ladīna kafarū zahfan fa-lā tuwallūhum al-'adbār.*

When you meet those who disbelieved in hostile array, never turn your backs to them. 8:15

#### 3 - Past - Imperative (30)

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ﴾ الأعراف: 204

*wa 'idā qurī'a l-qur'ānu fa-istami'ū lahu wa 'ansitū.*

And when the Qur'an is read, listen to it and pay attention. 7:204

4 - Present - Past (1)

﴿وَإِذَا لَمْ تَأْتِيَهُمْ بآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا﴾ الأعراف:203

*wa 'idā lam ta'tihim bi 'āyatin, qālū lawlā ijtabaytahā.*

And if you do not bring to them revelation, they say why have you not chosen it. 7:203

B - Two-clause disagreement:

1 - Past - Nominal (18)

In this structure, the verbs which introduce the protases are in the past tense, and the apodoses are nominal sentences. The following is an example:

﴿ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ﴾ النحل:54-55

*tumma 'idā kašafa aḍ-ḍurra 'ankum 'idā farīqun minkum birabbihim yušrikūn.*

Yet, when he removes the distress from you, behold! Some of you turn to other gods to join with their Lord. 16:54-55

2 - Past - Nominal involving 'inna (10)

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ﴾ البقرة:186

*wa 'idā sa'alaka 'ibādi 'annī, fa-'innī qarīb.*

(Prophet), if My servants ask you about Me, I am near. 2:186

3 - Nominal involving *kāna* - Imperative (1)

This structure contains a protasis consisting of a nominal sentence preceded by *kāna*, while the apodosis contains an imperfect verb in the jussive mood involving the prefix *fa-*. The following is the only example in the Qur'an:

﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِّنْهُمْ مَعَكَ﴾ النساء:102

*wa 'idā kunta fihim fa-'aqamta lahum uṣ-ṣalāta, fa-ltaqum ṭā'ifatun minhum ma'ak.*

When you are with them, and stand to lead them in prayer, then, let one group of them stand up (in prayer) with you. 4:102

C- Double protasis sentence (4)

1 - Past (protasis) - Nominal involving *laysa* (apodosis) - Past (protasis)

In this type the two protases are introduced by verbs in the past tense. The following is an example:

﴿وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا﴾ النساء: 101

*wa 'idā ḍarabtum fil-'arḍi , fa-laysa 'alaykum junāḥun 'an taqṣurū min aṣ-ṣalāti 'in xiftum 'an yaftinakum ul-laḍīna kafarū.*

When you travel through the earth, there is no blame on you if you shorten your prayers, for fear the disbelievers may attack you. 4:101

2 - Past (protasis) - Present (apodosis) - Past (protasis) (2)

﴿وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ﴾ البقرة: 232

*wa 'idā ṭallaqtumu an-nisā'a fa-balaḡna 'ajalahunna, fa-lā ta'dulūhunna 'an yankiḥna 'azwājahunna 'idā tarāḍaw baynahum bil-ma'rūf.*

And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on a reasonable basis. 2:232

Table 31: Typological classification of conditional sentences involving 'idā

Word type	Protasis	Apodosis				
Verbal - Verbal	Past	Past	30	79	101	
	Past	Present	18			
	Past	Imperative	30			
	Present	Past	01			
Verbal - Nominal	Past	Nominal	18	28		
	Past	Nominal involving 'inna	10			
Nominal - Verbal	Nominal involving kāna	Present	1	1		
Verbal - Conditional Sentence	Past	Conditional sentence	2	2		2

Table 32: Typological classification of double protasis conditional sentences involving 'idā

Double protasis sentence			
Protasis	Protasis	Apodosis	
Past	Nominal involving <i>laysa</i>	Past	4
Past	Present	Past	2

#### 4.6.5 Order of elements of conditional sentences involving 'idā

##### A - Regular Structure (102)

In this structure we find the regular order, in which the conditional particle is followed by the protasis and then the apodosis clause.

##### 1 - Past - Past (29)

﴿ فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ﴾ الزمر: 49

*fa-'idā mass al-'insāna ḍurrun, da'anā.*

When harm touches man, he cries to us. 39:49

2 - Past - Present (15)

﴿ إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمُ الْأُدْبَارَ ﴾ الأنفال:15

*'idā laqītum ul-laḍīna kafarū fa-lā tuwallūhum ul-'adbār.*

When you meet the disbelievers in hostile array, never turn your backs to them. 8:15

3 - Past - Imperative (27)

﴿ وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا ﴾ الأعراف:204

*wa 'idā qurī'a al-qur'anu fa-stami'ū lahu wa 'ansitū.*

And when the Qur'an is read, listen to it and pay attention. 7:204

4 - Present - Past (1)

﴿ وَإِذَا لَمْ تَأْتِيهِمْ بَيِّنَةٌ قَالُوا ﴾ الأعراف:203

*wa 'idā lam ta'tihim bi 'āyatin , qālū.*

And if you do not bring to them a revelation, they say. 7:203

5 - Past - Nominal (21)

﴿ فَإِذَا بَلَغَ آجُلُهُمْ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَا فِي أَنْفُسِنَا بِالْمَعْرُوفِ ﴾ البقرة:234

*fa-'idā balagha 'ajalahunna, fa-lā junāḥa 'alaykum fī mā fa'lna fī 'anfusiḥinna bil-ma'rūf.*

And when they have fulfilled their term, there is no blame on you if they dispose themselves in a just. 2:234

6 - Nominal involving kāna - Imperative (1)

﴿ وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ ﴾ النساء:102

*wa 'idā kunta fihim fa-'aqmta lahum uṣ-ṣalāta, fa-ltaqum ṭā'ifatun minhum ma'ak.*

When you are with them, and you stand to lead them in prayer, let one group of them stand with you. 4:102

7 - Double protasis sentence (8)

﴿وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا﴾

النساء: 101

*wa 'id ā ḍarabtum fil-'arḍi , fa-laysa 'alaykum junāḥun 'an taqṣurū min aṣ-ṣalāti 'in xiftum 'an yaftinakum ul-laḍīna kafarū.*

When you are travelling in the land, you you will not be blamed for shortening your prayers, if you fear the disbelievers may harm you. 4:101

B - Reverse structure (14)

Here, the word order is in reverse. The conditional sentence starts with the apodosis, followed by the conditional particle, and ends with the protasis.

1 - Past (apodosis) - Nominal (protasis) (7)

﴿فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَأَلْتُمْ مَاءً آتَيْتُم بِالْمَعْرُوفِ﴾ البقرة: 233

*fa-lā junāḥa 'alaykum 'idā sallamtum mā 'ātaytum bil-ma'rūf.*

There is no blame on you, if you pay (the foster mother) what you offer on equitable terms. 2:233

2 - Imperative (apodosis) - Past (protasis) (3)

﴿وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ﴾ الإسراء: 35

*wa 'awfū al-kayla 'idā kiltum.*

And give full measure, when you measure. 7:35

3 - Present (apodosis) - Past (protasis) (4)

﴿وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا﴾ البقرة: 282

*walā ya 'bā aṣ-ṣuhadā'u 'idā mā du'ū.*

The witnesses should not refuse when they are called on (for evidence) 2:282

Table 33: Order of elements in conditional sentences involving 'idā

Protasis	Apodosis	Regular structure	Reverse order	Total
Verbal	Nominal	21	7	28
Nominal	Verbal	1	0	1
Past	Imperative	27	3	30
Present	Past	1	0	1
Past	Past	29	0	29
Past	Present	15	3	18
Total		94	13	107

Table 34: Order of elements in double protasis conditional sentences involving 'idā

Double protasis sentence			
Protasis	Protasis	Apodosis	
Past	Nominal	Past	4
Past	Conditional sentences		4

#### 4.6.6 - Methods of connection in conditional sentences involving 'idā

##### A - Covert connection

##### 1 - Past - Past (29)

﴿إِذَا حَوْلْنَا نِعْمَةً مِّنَّا قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي﴾ الزمر:49

'idā xawwalnāhu ni 'matan minnā, qāla 'innamā 'ūtūtuhu 'alā 'ilmin

When we concede a bounty to him as from us, he says, this has been given to me because of certain knowledge that I have. 39:49

##### 2 - Past - Present (7)

﴿وَإِذَا رَأَى الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا﴾ الأنبياء:36

wa 'idā ra 'āk al-ladīna kafarū 'in yattaxidūnaka 'illā huzuwā.

When the unbelievers see you, they treat you only with ridicule. 21:36

##### 3 - Present - Past (1)

﴿وَإِذَا لَمْ تَأْتِهِمْ بَيِّنَةٌ قَالُوا﴾ الأعراف: 203

*wa 'idā lam ta'tihim bi-'āyatin qālū.*

And if you did not bring to them a revelation, they say. 7:203

4 - Past - Nominal involving *kāna* (7)

﴿وَإِذَا مَسَّهُ الشَّرُّ كَانَ يُوسَى﴾ الإسراء: 83

*wa 'idā massah uš-šarru kāna ya'usā.*

And when evil harms him, he will be desperate. 17:83

B - Overt connection with *fa-* (51)

1 - Past - Present (8)

﴿وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ﴾ المائدة: 58

*wa 'idā ḥakamtum bayna an-nāsi 'an taḥkimū bil-'adl.*

And that when you judge between men, you judge with justice. 5:58

2 - Past - Imperative (27)

﴿فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ﴾ آل عمران: 159

*fa-'idā 'azamta fa-tawakkal 'alā allāh.*

Then when you have taken a decision, put your trust in Allah. 3:159

3 - Past - Nominal (7)

﴿وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ﴾ الرعد: 11

*wa 'idā 'arāda allāhu bi-qawmin sū'an fa-lā maradda lahu.*

But when Allāh wills a people's punishment, nothing can turn it back. 13:11

4 - Nominal involving *kāna* - Imperative (1)

﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلَتَقُمْ طَائِفَةٌ مِّنْهُمْ مَعَكَ﴾ النساء: 102

*wa 'idā kunta fihim fa-'aqmta lahum uṣ-ṣalāta, fa-ltaqum ṭā'ifatun minhum ma'ak.*

When you are with them, and you stand to lead them in prayer, let one group of them stand with you. 4:102

C - Overt connection with 'idā (7)

All instances of 'idā as a connector in a sentence introduced by Verbal – Nominal structures.

﴿إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ﴾ الروم: 25

*'idā da'ākum da'watan mina al-'arḍi 'idā 'antum taxrujūn*

When He calls you, by a single call, from the earth behold, you (straightway) come forth. 30:25

Table 35: Methods of connection in conditional sentences involving 'idā

Word type	Protasis	Apodosis	Covert connection	Overt connection		Total
				fa-	'idā	
Verbal - Verbal	Past	Past	29	0	0	29
	Past	Present	7	8	0	15
	Past	Imperative	0	27	0	27
	Present	Past	1	0	0	1
Verbal - Nominal			7	7	7	21
Nominal - Verbal			0	1	0	1
Double protasis sentence			1	8	0	9
Total			45	51	7	103

## 4.7 *lammā*

This particle is used to introduce the protasis in the past in a similar way to *law*, where the latter is opposite in semantic meaning to *lammā*. Ibn al-Qawwās (1985, v.2, p.1152) notes that this particle carries the status of a conditional particle because the result in the second clause relies on the first one.

Karīrī (2004, p.162) gives another reason that strengthens the idea of the use of *lammā* as a conditional particle by stating that it comes before verbs and needs an apodosis.

Ibn Mālik (1968, p.241) states also that *lammā* always has a conditional function. In addition, al-Māliqī (1975) notes that the *lammā* always has a conditional function when it introduces two interdependent clauses.

### 4.7.1 Typological classification (148)

#### 1 - Past - Past (129)

﴿فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ﴾ الأنعام:76

*fa-lammā janna 'alayhi al-laylu ra'ā kawkaban qāla hadā rabbī, fa-lammā 'afala qāla lā 'uḥibb ul-'āfilīn.*

When the night overcame him, he saw a planet. He said: "This is my lord."  
But when it disappeared, he said: "I do not like those that set." 6:76

#### 2 - Past - Present (4)

﴿وَتَرَى الظَّالِمِينَ لَمَّا رَأُوا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّنْ سَبِيلٍ﴾ الشورى:44

*wa tarā az-ẓālimīna lammā ra'aw l-'adāba yaqūlūna hal 'ilā maraddīn min sabīl.*

And you will see the wrongdoers, when they see torment, they will say: "Is there any way of return. 42:44

3 - Past - Nominal (8)

﴿فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَنْعُونَ فِي الْأَرْضِ﴾ يونس:23

*fa-lammā 'anjāhum 'idā hum yabgūna fil-'ard.*

Yet no sooner does He save them than, back on land, they behave outrageously against all that is right. 10:23

4 - Past - Nominal involving *kāna* (1)

﴿فَلَمَّا تَوَقَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ﴾ المائدة:117

*fa-lammā tawafaytanī kunta 'anta arraqība 'alayhim.*

Then when you took me up, you were the watcher over them. 5:117

5 - Past - Nominal involving *kāda* (2)

﴿وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا﴾ الجن:19

*wa 'annahu lammā qāma 'abdullāhi yd'ūhu kādū yakunūna 'alayhi lubadā.*

Yet when Allah's Servant stood up to pray to him, they pressed in on him.72:19

6 - Nominal involving *'inna* (apodosis) - Past (protasis) (1)

﴿قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِي الْبَيِّنَاتُ مِنْ رَبِّي﴾ عاقر:66

*qul 'innī nuhītu 'an 'a'buda al-ladīna tad'ūna min dūni illāhi lammā jā'anī l-bayyinātu min rabbī.*

Say: "I have been forbidden to invoke those whom you invoke beside Allah when the clear signs have come to me from my lord." 40:66

7 - Past - Truncated conditional sentence (3)

﴿فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُعْتَصِدٌ﴾ لقمان:32

*fa-lammā najjāhum 'ilā l-barri fa-minhum muqtaṣidun.*

And when he has delivered them safely to land, then there are among them those that falter. 31:32

Table 36: Typological classification in conditional sentences involving lammā

Word type	Protasis	Apodosis		Total
Verbal - Verbal	Past	Past	129	133
	Past	Present	4	
Verbal - Nominal	Past	Nominal	8	12
	Past	Nominal involving <i>kānā</i>	1	
	Past	Nominal involving <i>kāda</i>	1	
		Nominal involving <i>'inna</i>	1	
Verbal truncated sentence	Past	Truncated sentence	3	3
Total				148

#### 4.7.2 Order of the elements

##### A - Regular structure (126)

##### 1 - Past - Past (114)

﴿فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ﴾ الأنعام: 77  
*fa-lammā ra 'ā al-qamara bāziḡan qāla hādā rabbī fa-lammā 'afala qāla la-'in lam yahdiyanī rabbī la 'akūnanna min al-qawm iḡ-dāllīn.*

When he saw the moon rising, he said: "This is my Lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the misguided."  
 6:77

##### 2 - Past - Present (2)

﴿فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ﴾ هود: 74  
*fa-lammā dahaba 'an 'ibrāhīm ar-raw'u wa jā'ath ul-bušrā yujādilunā fī qawmi lūḡ.*

Then when fear had gone away from (the mind of) Ibrahim, and glad tidings had reached him, he began to plead with Us for the people of Lut. 11:74

3 - Past - Nominal (8)

﴿فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ﴾ الأنبياء: 12

*fa-lammā 'aḥassū ba'sanā 'idā hum minhā yarkuḍūn.*

Then, when they sensed our torment, behold, they (tried to) flee from it. 21:12

4 - Past - Nominal involving *kāna* (1)

﴿فَلَمَّا تَوَقَّيْتِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ﴾ المائدة: 117

*fa-lammā tawafaytanī kunta 'ant ar-raqība 'alayhim.*

Then when you took me back, you were the watcher over them. 5:117

5 - Past - Nominal involving *kāda* (1)

﴿وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا﴾ الحن: 19

*wa 'annahū lammā qāma 'abdullāhi yd'ūhu kādū yakunūna 'alayhi lubadā.*

And when the servant of Allah stood up to invoke him, they were about to form a dense crowd around him. 72:19

B - Reverse structure

1 - Past (apodosis) - Past (protasis) (15)

﴿وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ ءَامَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا﴾ الأعراف: 126

*wa mā tanqimu minnā 'illā 'an 'āmannā bi'āyāti rabbīnā lammā jā'tnā.*

And you take vengeance on us only because we believed in the signs of our Lord when they reached us. 7:126

2 - Present (apodosis) - Past (protasis) (2)

﴿قَالَ مُوسَىٰ أَنْفُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ﴾ يونس: 77

*qāla mūsā 'ataqūlūna lilḥaqqi lammā jā'akum 'asiḥrun hādā wa la yufliḥ us-sāḥirūn.*

Moses said: “Do you say about the truth when it has come to you, ‘Is this magic?’ But the magicians will never be successful.” 10:77

3 - Nominal involving *kāda* (apodosis) - Past (protasis) (1)

﴿وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لِيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ﴾ القلم: 51

*wa 'in yakādu l-ladīna kafarū la-yuzliqūnaka bi 'abṣārihim lammā sami 'ū ad-dikra wa yaqūlūna 'innahu la-majnūn.*

The disbelievers almost strike you down with their looks when the hear the Qur'an. They say, ‘He must be mad!’ 68:51

The example above is in reversed structure, where the apodosis is introduced by lightened *'inna* for emphatic purposes.

Table 37: Regular order of elements in conditional sentences involving *lammā*

Regular word order	Protasis	Apodosis		Total
Verbal - Verbal	Past	Past	114	116
	Past	Present	2	
Verbal - Nominal	Past	Nominal	8	10
	Past	Nominal involving <i>kāna</i>	1	
	Past	Nominal involving <i>kāda</i>	1	

Table 38: Reversed structure of conditional sentences involving lammā

Reversed structure	Apodosis	Protasis		Total
Verbal - Verbal	Past	Past	15	17
	Present	Past	2	
Nominal - Verbal	Nominal involving <i>kāda</i>	Past	1	1
Total				144

### 4.7.3 Methods of connection

#### A - Covert Connection

##### 1 - Past - Past (129)

﴿فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا﴾ الأعراف:143

*fa-lammā tajallā rabbuhu lil-jabali ja 'alahu dakkan wa xarrā mūsā ṣa 'iqā.*

When his Lord manifested Himself on the mountain, He made it as dust, and Moses fell down in a swoon. 7:143

##### 2 - Past - Present (2)

﴿وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّنْ سَبِيلٍ﴾ الشورى:44

*wa tarā aẓ-ẓālimīna lammā ra'aw ul-'adāba yaqūlūna hal 'ilā maraddīn min sabīl.*

And you will see the wrongdoers, when they see torment, they will say: "Is there any way to return?" 42:44

##### 3 - Past - Nominal involving *kāna* (1)

﴿فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ﴾ المائدة:117

*fa-lammā tawafaytanī kunta 'anta arraqība 'alayhim.*

Then when you took me up, you were the watcher over them. 5:117

4 - Past - Nominal involving *kāda* (2)

﴿وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا﴾ الجن: 19

*wa 'annahu lammā qāma 'abdullāhi yad 'ūhu kādū yakunūna 'alayhi libadā.*

And when the servant of Allah stood up to invoke him, they were about to form a dense crowd around him. 72:19

5 - Nominal involving *'inna* (apodosis) - Past (protasis) (1)

﴿قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِيَ الْبَيِّنَاتُ مِنْ رَبِّي﴾ غافر: 66

*qul 'innī nuhītu 'an 'a'buda l-ladīna tad'ūna min dūni illāhi lammā jā'anī al-bayyinātu min rabbī.*

Say: "I have been forbidden to invoke those whom you invoke besides Allah when clear signs have come to me from my Lord. 40:66

B - Overt connection with *fā-*

1 - Past (apodosis) - Past (protasis) (1)

﴿فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ﴾ هود: 101

*fa-mā 'aġnat 'anhum 'ālihtuhum allatī yad'ūna min dūn illāhi min šay'in lammā jā'a 'amru rabbika.*

So their gods upon whom they called besides Allah, profited them naught when the command of your Lord came. 11:101

C - Overt connection with *'idā*

1 - Past - Nominal (8)

﴿فَلَمَّا جَاءَهُمْ بَيِّنَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ﴾ الزخرف: 47

*fa-lammā jā'ahum bi'āyātīnā 'idā hum minhā yaḍhakūn.*

But when he came to them with Our signs, behold, they laughed at them.

43:47

Table 39: Methods of connection in conditional sentences involving lammā

Word type	Protasis	Apodosis	Covert connection	Overt connection		Total
				<i>fa-</i>	<i>'idā</i>	
Verbal - Verbal	Past	Past	129	1	0	134
	Past	Present	4	0	0	
Verbal - Nominal	Past	Nominal involving <i>kana</i>	1	0	0	12
	Past	Nominal involving <i>kāda</i>	2	0	0	
	Past	Nominal involving <i>'inna</i>	1	0	0	
	Past	Nominal	0	0	8	
Total			137	1	8	146

#### 4.8 *kullamā*

This particle is regarded as a conditional particle which carries both adverbial and temporal status (Şāfī, 1998, v.1, p.190). It refers to the occurrence of the apodosis each time the protasis takes place and can be translated as 'each time' or 'whenever,' depending on the text. It appears in the Qur'an in fourteen examples in Verbal - Verbal structure type and mainly with the use of the past tense in both clauses. In only one example does *kullamā* appears in the Past - Nominal structure. In all of the examples, the two parts of the conditional sentence involving *kullamā* showed covert connections in a regular structure.

#### 4.8.1 Typological classification

##### 1 - Past - Past (14)

﴿يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ﴾ البقرة: 20

*yakād ul-barqu yaxṭafu 'abṣārahum kullamā 'adā'a lahum mašaw fih.*

The lightning all but snatches away their sight: every time it lights them they walk in its light. 2:20

##### 2 - Past - Nominal (1)

﴿كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ﴾ المائدة: 70

*kullamā jā'ahum rasūlun bimā lā tahwā 'anfusuhum farīqan kaḏḏabū wa farīqan yaqtulūn.*

As often as a messenger came to them with that which their souls desired not, some (of them) they denied and some they slew. 5:70

#### 4.9 'id

The conditional particle '*id*' is used extensively in Arabic, whether in poetry, prose or the Qur'an. With the frequent use of this particle, we find that it has many different functions. Therefore, there is a need to specify its various functions in order to distinguish among them.

Many books on Arabic grammar have discussed this particle since Sibawayh wrote his book *Al-kitāb*. They mainly discuss the relationship between '*id*' and '*idā*', which are examined extensively here.

Scholars disagree about whether this word is a particle or a noun. As-Suyūṭī (1988, v.2, p.48) has noted that Sibawayhī regarded '*id*' as a preposition or a particle *ḥarf*. On the other hand, others have regarded it as an adverb, carrying a meaning of time, or meaning 'when'. Therefore, they note that they have extracted the meaning from the context and not from the literal meaning of '*id*'.

Before discussing this word as a conditional particle, I will shed light on those different functions introduced by some grammarians in an attempt to clarify them. This process will include specifying the meaning of '*id*', explaining the concept and analysing its implications (Makram, 1988, p.10).

#### 4.9.1 Nominal '*id*'

In some Arabic structures the particle *id* appears as *ism* 'a pronoun' and carries the meaning of a circumstantial particle. It also appears as a preposition or a particle that carries other meanings (ibid. p.10).

Some grammarians (ibid. p. 10) mention that the nominal '*id*' is a circumstantial particle, and they provide three pieces of evidence to prove their claim.

Firstly, the grammarians note that this particle accepts *tanwīn* when attached to a specified time adverb to form one word, such as *yawma- 'idin* 'at that day' or *hīna- 'idin* 'at that time'. They also, state that only nouns can accept the *tanwīn*, as is the case in the previous two examples.

Secondly, they state that '*id*' appears as a *xabar* 'predicate' in nominal sentences, such as in the following example:

إِخْلَاصُكَ إِذْ بَدَأَ الْعَمَلِ

*'ixlāṣuka 'id bada'a al- 'amal.*

Your sincerity is when the work starts. (ibid: 10)

Grammatically, '*id*' is regarded as a circumstantial particle and introduces the predicate of '*ixlāṣuka*' in the example above.

Thirdly, the majority of grammarians note that '*id*' is a nominal word because it is used as *muḍāf 'ilayhi*, 'a governed noun in a genitive construction,' as in the following example:

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا﴾ آل عمران: 8

*rabbānā lā tuziġ qulūbanā ba'da 'id hadaytanā.*

Our Lord, do not let our hearts deviate after You have guided us. 3:8

As- Suyūfī (1975, v.2, p.47) confirms his support by saying:

والدليل على اسميتها قبولها التثوين والإخبار بها نحو: محيوك إذ جاء زيد. والإضافة إليها بلا تأويل نحو:  
بَعْدَ إِذْ هَدَيْتَنَا.

*wad-dalīlu 'alā ismiyyatihā qubūluhā at-tanwīna wal 'ixbāra bihā, naḥwa:  
majī'uka 'id jā'a zaydun , wal 'idāfata 'ilayhā bilā ta'wīl, naḥwa: ba'da 'id  
hadaytanā.*

The reason for regarding 'id as a noun is that it accepts the *tanwīn* as a predicate, as in the saying: “*majī'uka 'id jā'a zayd*” ‘Your coming is when Zayd comes’, and as a governed noun in the genitive construction without *ta'wīl* ‘interpretation’, such as: *ba'da 'id hadaytanā* ‘after you had guided us’.

Al-Murādī (1992) has added further evidence to this argument regarding the particle as an adverb by noting that it can be a *badal* ‘apposition’ for the noun, as in:

رَأَيْتَكَ أَمْسَ إِذْ جِئْتَ.

*ra'aytuka 'ams 'id ji'ta.*

I saw you yesterday when you came.

This means that we can replace 'ams ‘yesterday,’ by 'id ‘when’, and in that case the particle can give the required meaning.

#### 4.9.2 'id as a particle

Makram (1988, p.29) notes that some grammarians believe that 'id can be a particle with conditional function. However not all agree to this, since some think that it is still an adverbial particle in certain cases. They note that 'id has many functions, including the following:

##### 1 - Explanatory 'id 'at-ta 'līliyyah

Arabic syntacticians have provided the following example for this function of the particle:

﴿وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ﴾ الزخرف:39

*wa lan yanfa'akum al-yawma 'id zalamtum 'anfusakum 'annakum fil-'adābi muštarikūn.*

(It will be said to them), “you have done wrong. Having partners in punishment will not console you today”. 43:39

According to as-Suyūfī (1988, v.2, p.47), the aforementioned verse is interpreted as meaning “your sharing in punishment or persecution will not benefit you today, because you have wronged others in life”.

## 2 - 'id of suddenness *al-fujā'iyah*

The term of '*id al-fujā'iyah*' '*id* of suddenness' was used in early grammars. It is said that grammarians did not find the term in Sībawayh's *al-Kitāb* when he discussed this particle. However, he did describe it as '*id*' which is followed by a sudden or surprising act. He explains it as the follows (Sībawayh, 1983, v.4, p.232):

إِذَا وَاللَّيْلَانِ تَقَعَانِ لِلْمُفَاجِئَةِ وَتَكُونُ لِشَيْءٍ تُوَافِقُهُ فِي حَالٍ أَنْتَ فِيهَا كَقَوْلِكَ: مَرَرْتُ فَإِذَا زَيْدٌ قَائِمٌ.

“'*id wa 'idā alltāni taqa'āni lil-mufāja'ti wa takūnu lišay'in tuwāfiquhu fi ḥālin 'anta fihā, kaqawlika; marartu fa-'idā Zaydun qā'imun*”.

'*id* and '*idā* which comes to show surprise, and are used for a case that you encounter when you are in certain situations. It is as if you wish to say: I was passing by when (suddenly I saw) Zayd was standing.

This means also that it is the same as '*idā*' in function in this case, but the question is whether '*id*' is a particle or a noun which carries an adverbial status.

With regard to the issue of '*id*', Sībawayh did not decide on the typological classification of this particle when he talked about the conditional. However, he did compare it to sudden '*idā*' when he described it as an adverbial particle, as shown in the statement above.

## 3 - Superfluous particle, '*id az-zā'idah*

Treating *'id* or other particles as 'extra' or 'superfluous' words in speech with neither syntactic nor grammatical function is a controversial issue among grammarians. The primary disagreement comes when someone says that a given word in the Qur'an is a superfluous one. This disagreement, however, is a religious matter and will not be included in this study.

Makram (1988, p.45) notes that the grammarian who began this debate was 'Abū 'Ubaydah, who claimed that *'id* could exist in the text as a superfluous word. He commented:

"ومَعْنَى زِيَادَتِهَا أَنهَا لَعَوٌّ لَا تَحْمِلُ مَعْنَى ، وَلَا تُعْطَى بَيَانًا ، وَلَا تَفِيدُ شَيْئًا ، وَهَذَا أَمْرٌ غَرِيبٌ ، وَغَرِيبٌ حَقًّا مِنْ أَبِي عُبَيْدَةَ أَنْ يَقُولَ ذَلِكَ ، لِأَنَّ (إِدَّ) فِي أَصْلِهَا وَضَعَهَا جَاءَتْ لِمَعْنَى ، وَلَوْ حَكَمْنَا بِاسْمِيَّتِهَا ، وَهُوَ الْكَثِيرُ الْغَالِبُ فَإِنَّهُ مِنَ الْخَطَأِ أَنْ نَقُولَ بِزِيَادَتِهَا فِي حَالَةِ الْاسْمِيَّةِ ، لِأَنَّ أَقْرَبَ تَعْرِيفٍ لِلِاسْمِ فِي النَّحْوِ: هُوَ اللَّفْظُ الدَّالُّ عَلَى مَعْنَى ، فَكَيْفَ إِذْ نَجْعَلُهَا أَبُو عُبَيْدَةَ لِتَصْنِيحٍ بِلَا مَعْنَى ، وَبِخَاصَّةٍ فِي كِتَابِ اللَّهِ؟"

*"Wa ma'nā ziyādatihā 'annahā laḡwun lā taḥmilu ma'anān, wa lā tu'ṭbayānan, wa lā tufīdu šay'an, wa hādā 'amrun ḡarīb, wa ḡarībun ḡaqqan min abī 'ubaydah 'an yaqūla dālīka, li'anna "'id' fī 'aṣli waḡ'ihā jā'at lima'nā, wa law ḡakmnā bi ismiyyatihā, wa huwa al-kaṭīr ul-ḡālibi fa-'innahu mina al-xaṭa'I 'an naqūla biziyādatihā fī ḡalati il-'ismiyyah, li'anna 'aqraba ta'rīfin lil-'ismi fīn-naḡwi: huwa al-laḡz ud-dālī 'alā manā, fa-kayfa 'idan yaj'aluhā 'abu 'ubaydah lituṣbiḡa bilā ma'nā, wa bixāṣatin fī kitāb illāh?"*

And the meaning of being superfluous is that it does not carry any meaning, does not give information and does not have any benefit, and this is an odd point, and it is strange that 'Abu 'Ubaydah say this. This is because *'id*, in language, came in the Qur'an to give meaning, and if we agree on it to be a noun, which is the opinion of the majority, it will be a wrong to say it is superfluous. This is because the closest definition for the noun in Arabic grammar is that it is a word that implicates meaning. Then, why does 'Abu 'Ubaydah regard it as a superfluous word especially in the Qur'an?

To defend his argument, 'Abu 'Ubaydah provides the following example:

﴿إِذْ قَالَتْ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَدَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي﴾ آل عمران: 35  
*'id qālat imra'atu 'imrāna! rabbī 'innī ndartu laka mā fī baṭnī muḡarraran, fa-taqabbal minnī.*

Behold, (when) the wife of Imrān said: My Lord, I do dedicate to you what is in my womb for your special service, thus, accept this from me. 3:35

Ar-Rāzī states that 'Abu 'Ubaydah claimed that '*id*' in the verse above is superfluous, noting that the meaning is as follows:

*wa gālat imr'atu 'imrān,*  
and the wife of Imrān said,

This means that there is no need for '*id*', and that it has no syntactical function (Ar-Rāzī, 1324, v.1, p.22). He adds that 'Abū 'Ubaydah has repeated this claim in connection with another Qur'anic verse, as shown below:

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا﴾ البقرة:30

*wa 'id qāla rabbuka lil-malā'ikati 'innī jā'ilun fil-'arḍi xalīfatan, qālū.*

And when your Lord said to the angels: "Surely, I am about to place a viceroy on the earth," they said. 2:30

According to al-Faxr ar-Rāzī (ibid. v.8, p.24), 'Abu 'Ubaydah has claimed that it is superfluous and meaningless, and that the correct meaning is *qālat imra'atu 'imran* 'the wife of Imran said', where '*id*' does not have syntactic position.

Aṭ-Ṭabari (2004, v.1, p.153) states: "Some people who are related (in some way) to the Arabic linguistic sciences claim that, among the scholars of the Baṣra School there are those who think that the meaning of '*id qāla rubbuka*' is: *qāla rubbuka*, and that '*id*' is a superfluous word. They add that its meaning is to be omitted."

Here, I think that it is clear that the particle '*id*' came for a reason to show a protasis which needs an apodosis by linking the two sentences together. Another reason that causes me to believe that it is a conditional particle with a meaning and function is the existence of the *fa-* as an introducer to an apodosis. So if it is without meaning or function there will not be a need for that *fa-*.

#### 4.9.3 Comparison of the function of adverbial '*id*' and conditional '*in*'

There is not any clear relation in meaning between the adverbial '*id*' and the conditional '*in*'. This is because the conditional '*in*' is a particle *ḥarf* while '*id*' is a pronoun *ism*. So, the relation between them from the standpoint of word typology does not exist.

The question here is whether there is any similarity between '*id*', which indicates the past, and '*in*', which indicates time in future. Another question which has been raised by grammarians is: does '*id*', without being attached to *mā*, cause the imperfect to change into the jussive mood when it has no similar function to the conditional '*in*'? Since the similarity between the two words does not exist with regard to function or influence on one another, then why have linguists found this similarity between '*id*' and '*in*' when they are separated in function, semantic meaning, and temporal status, too?

To answer the above questions, we find that Baṣrans do not pay too much attention either to '*id*' or '*in*' in this context, since they actually deny the existence of any kind of similarity between the two particles.

Regarding the Kūfans, they believe that there is some similarity between them, noting that '*in*' could be used while carrying the meaning of '*id*'. This Kūfan statement opened the door for controversy between these two Arabic schools of language. The question here is whether the Kūfans are right in that '*in*' can be used as '*id*' in meaning (Makram, 1988, p.65).

To answer this question, we need to review the arguments of scholars of both schools and of Qur'anic exegesis.

##### A - The Kūfans' position

Al-'Anbārī (2004, v.1, p.153) states that the Kūfans believe that the conditional '*in*' can exist carrying the meaning of '*id*'. Therefore he lists the Kūfans' examples to support their arguments from three major sources, which will be summarised as follows:

##### 1 - The Qur'an

In many Qur'anic verses, 'in is only interpreted as 'id and bears a conditional function. In other words, the conditional 'in cannot be interpreted as 'if' but only as 'id 'when' (ibid. p.66). For example:

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ﴾ البقرة: 23

*wa 'in kuntum fī raybin mimmā nazzalna 'alā 'abdinā, fa-'tū bisūratin min miṭlihi.*

If you have doubts about the revelation We have sent to our servant, then produce a single sura like it. 2:23

Al-'Anbārī adds that the Kūfans explain that it is not permitted to state: 'in qāmat al-qiyāmatu kāna kaḍā 'If the Day of Resurrection comes, such things will happen', because there is no doubt that the Day of Resurrection will come. In addition, they also say that, to be more accurate, 'in should be seen as having the same meaning as 'id qāmat al-qiyamah 'when the Day of Resurrection comes', implying that day will arrive without doubt.

The following is another example that the Kūfans provide:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ﴾ البقرة: 278

*yā 'ayyuhā al-ladīna 'āmanū ittaqū allāha wa ḍarū mā baqiya min ar-ribā, 'in kuntum mu'minīn.*

O you who believed, fear Allah and give up what remains of your demand for usury, if you are believers. 2:278

The Kūfans see that 'in here should be understood as 'when' or 'because'. They also note that there is no room here for 'in to be used as a particle which carries an implication of doubt. They explain that this is because the people addressed have already been described at the beginning of the verse as 'believers', and therefore 'in cannot imply any doubt as to their being believers.

In my opinion, 'in still works in this context as conditional particle, as long as it fulfil the requirement to be so. It forms the conditional structure and presents the protasis and the apodosis.

Another Kūfan example from the Qur'an is the following:

﴿وَاتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ المائدة: 57

*wa ittaqū allah 'in kuntum mu'minīn.*

And fear Allah, if you are believers. 5:57

Their commentary on this passage asks: "If we accept *'in* with its implication of doubt, how can they fear Allah if there is doubt about their faith?" A similar case can be found in the following example:

﴿وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ آل عمران: 139

*wa 'antum l-'a'lawna 'in kuntum mu'minīn.*

For you have gained mastery, if you are believers. 3:139

The Kūfans' question here is: how can they gain supremacy over their enemies when there is doubt about their faith?

The following provides another example:

﴿لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ﴾ الفتح: 27

*la tadxulunn al-masjid al-ḥarāma 'in šā'a allah 'āminīn.*

You shall enter the sacred mosque, if Allah wills, securely. 48:27

The Kūfans do not accept *'in* in the above verse as a particle which carries the implication of doubt, asking how Allah could mention their entrance to the mosque while using a particle of doubt. In addition, they note that *'in* does not carry a function that could lead to an apodosis. Furthermore, they note that the adverbial *'id* does not carry the implication of doubt.

From these examples we can see that the opinion of the Kūfans is based on semantics and context, rather than on structure.

2 - Example from the *ḥadīṭ*:

"سَلَامٌ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ"

"*salāmun 'alaykum dāra qawmin mu'minīn, wa 'innā 'in šā'a allāhu bikum la lāḥiqūn*".

Peace is upon you, O abode of believers, and if Allah wills it, we shall follow you.

Regarding the example above, Kūfans state that it is not acceptable (in meaning) that the believers have doubts about Death and about the fact that we will die like our ancestors.

### 3 - Examples from poetry:

وَسَمِعْتَ حَلْفَهَا الَّتِي حَلَفْتَ... إِنْ كَانَ سَمْعُكَ غَيْرَ ذِي وَقَرٍ

*wa sami'ta ḥalfathā allatī ḥalafat ... 'in kāna sam'uka ġayra dī waqari.*

And you heard her oath which she swore if your hearing did not suffer deafness.

The example which the Kūfans provide in this verse was explained by Muḥyī ad-Dīn, who states that the example here is the second part of the line, 'if your hearing...'. The Kūfans say that 'in in this example means 'id, and the speech is explanatory because the poet states in the first line 'you have heard her oath', which means that your hearing was good: 'you heard her, and you were not deaf' (Makram, 1988, p.67).

The Kūfans take this view because they believe that the conditional structure applies to the future and that the apodosis depends on the protasis. Therefore, they consider that this situation cannot exist except when the action of the protasis clause takes place before the consequence represented by the apodosis. When they find 'in introducing a verb in the perfect tense, they decide that it is an explanatory particle assuming the meaning of 'id and that it does not have a conditional function (ibid. p.67).

### B - Baṣran view

The Baṣrans do not provide any evidence to support their view that 'in cannot carry the meaning of a circumstantial 'adverbial' 'id. The only argument they adhere to is the original position of 'in as a conditional particle. Ibn al-'Anbārī (2002, p.502) explains their argument as follows:

Regarding the Baṣrans, they say: “We have agreed that the main function of *'in* is to be a conditional particle and the origin of *'id* is to be an adverb. In addition, each particle should be used to indicate the meaning that it was designed for. Therefore, if one adheres to the original meaning, he is adhering to the real situation, but if one disagrees with that then he is required to provide evidence” (Ibn al-'Anbārī, 2002, p.502).

Responding to the statement of the Kūfans, the Baṣrans state that what the Kūfans have said about *'in* in verse (2:23) is an unacceptable argument, because *'in* in that text is conditional. They note that it is not true to say that *'in* implies a doubtful situation because Arabic sources show *'in* even when there is no implication of doubt, such as in the utterances *'in kunta 'insānan taf'alu kadā* ‘If you are a human being, you will do this or that’ or *'in kunta ibnī fa'aṭi'nī* ‘If you are my son, then obey me’. Here the speaker does not intend to show any doubt as to whether or not the addressee is a human being, nor does he mean that he has doubts about his son’s identity.

However, the Baṣrans present a dubious argument about the verse (48:27) cited by the Kūfans. The Baṣrans explain that when the Kūfans state here that the word carried an implication of doubt where there is none does not harmonise with the intended meaning of the verse. To avoid this confusion, they came up with two arguments. The first is that the doubt in this verse applies to the security at the moment of entering the mosque ‘You shall surely enter the sacred mosque, if Allah wills securely’. However, they say that there is no doubt about entering the mosque, since the confirmation was clarified by using the emphatic *la-* and the *nūn* of confirmation in the word *la- tadxulunna* ‘you shall surely enter’. Secondly, they believe that the use of *'in* is a way of teaching people to be polite by linking the future to Allah’s will by saying *'in šā'a allāh* ‘if Allah will’(ibid. p.502). They explain that it represents obedience to Allah’s instructions in the following example:

﴿وَلَا تَقُولْنَ لِمَنْ يُشِئْ إِيَّي فَاعِلٌ ذَلِكَ غَدًا، إِلَّا أَنْ يَشَاءَ اللَّهُ﴾ الكهف: 24-23

*wa lā taqūlanna lišay'in 'innī fā'ilun ḡālika ḡadan 'illā 'an yašā'a allāh.*

Nor say anything: I shall be sure to do so tomorrow, except if Allah so wills.

18:23-24

The aforementioned verse is also used by the Baṣrans to oppose the Prophet's statement cited by the Kūfans and to reject their arguments. They believe that the Prophet had been taught by Allah to use this expression about future acts intended to be carried out by Muslims or about things that could happen to them, even if there was no doubt about it, such as death.

As for the argument from poetry, the Baṣrans disagree with the Kūfans about *'in* in the poem meaning *'id*. They note that *'in* in this case is a conditional particle, and the apodosis is posited on the protasis as 'you heard her oath', which I think is a correct argument and that is clear from the meaning of the verse.

#### 4.9.4 Prepositional *'id*

Regarding the use of *'id* as a preposition, we discussed this case previously in Chapter III where it was attached to *mā* to form the particle *'idmā*, 'when,' as a conditional particle occurring with the imperfect in the jussive mood.

Sībawayh (1968, v.3, p.57) reports that the conditional status cannot exist with either *haytu* 'where' or *'id* 'when' unless they are attached to *mā*, 'ever'. In such a case, *mā* would not be a superfluous word.

In this thesis we will take the view that *'id* can occur as a conditional particle for the following reasons:

Firstly, Ṣāfi (1997, p.13) lists the particle *'id* as having various functions including the conditional. He provides the following example of conditional function:

﴿وَلَا لَمْ يَهْتَدُوا بِهِ فَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ﴾ الأحقاف: 11

*wa 'id lam yahtadū bihi fa-sayaqūlūna hādā 'ifkun qadīm.*

And when they will not be guided by it, then they will say: "This is an ancient lie." 46:11

He explains that when the disbelievers were not guided by the Qur'an, they said, "This is some ancient myth told by previous nations" (ibid. p.13). He adds that the sentence

*fa-sayaqūlūna* ‘then they will say’ consists of three parts: *fā-*, *sa-* and *yaqūlūna*, where the *fā-* is a method of connection between the two clauses.

Secondly, he states that when sentences containing two independent clauses are introduced by ‘*id*’, the clauses are brought into a dependency relationship, and the sentence must be classified as a conditional sentence.

Thirdly, with regard to conditional statements dealing with the future, Ṣāfi defines the concept of future as pertaining to the relationship between the apodosis to the protasis, and not to the relationship between the speaker and the utterance. In other words, in the statement itself, the protasis verb should take place before the apodosis in time.

Fourthly, comparing the ‘*id*’ clause with the *law* clause, we find that they are the same in structure and that both of them reference the past, meaning that the future tense refers to an event which has already taken place. This can also be said about the particle *lammā* where grammarians treat it as a conditional particle.

Finally, with regard to the time reference in this conditional sentence, it is similar to that of the conditional structure involving ‘*idā*’ introduced by *hattā* ‘until’. This structure appears in the Qur’an two different times. One of them refers to an action that has not yet happened but will happen in the future. The following are examples:

﴿حَتَّىٰ إِذَا جَاءُوهَا فَتَحْتُ أَبْوَابَهَا﴾ الزمر: 71

*hattā* ‘*idā* *jā* ‘*ūhā futiḥat* ‘*abwābuhā*.

When they arrive, its gates will open. 39:71

Here, we cannot tell the time of the discourse until we look at it within its context, which refers to a situation in the future and about the Day of Judgement. Another example is the following:

﴿فَانطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا﴾ الكهف: 71

*fa-nṭalqā*, *hattā* ‘*idā rakibā fis-safīnati xaraqahā*.

Then, they proceeded until when they were in the boat, he scuttled it. 18:71

We notice here a similar example to the first one, but this is a story that happened in the past. The syntactic situation still shows the structure as circumstantial *'idā* with an apodosis following the first clause of the sentence.

Here the second example can also be used as evidence for regarding *'id* as an adverbial particle with a conditional function, since it introduces two clauses where the latter relies on the first.

The following examples involve *id* carrying a conditional function and with similar syntactic status to that shown in the previous two examples:

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا﴾ البقرة:30

*wa 'id qāla rabbuka lil-malā'ikati 'innī jā 'ilun fil-'arḍi xalīfatan, qālū*

Behold, when the Lord said to the angels; I am about to place a vicroy on earth, they said. 2:30

Another example is the following:

﴿وَإِذْ اعْتَرَفْتُمُوهُمْ وَمَا يُعْبُدُونَ إِلَّا اللَّهَ فَأَوْوَا إِلَى الْكَهْفِ﴾ الكهف:16

*wa 'id i 'tazaltumūhum wa mā ya 'budūna 'illā allāh, fa-'wū 'ilā l-kahfi.*

When you turn away from them and that which they worship except Allah, then seek refuge in the cave. 18:16

Al-Farā' says that the clause *fa-'wū 'ilā l-kahf* is the apodosis of *'id*, as if to say: 'when you do this, so do that'. He states that this means that *'id* is a conditional particle in this example (Ad-Darwīš, 1999, v.4, p.453).

#### 4.9.5 Typological classification

1 - Past - Past (78)

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ﴾ البقرة:34

*wa 'id qulnā lilmalā'ikati usjudū li'ādama, fa-sajadū 'illā 'iblīsa.*

And when we said unto the angels: "Prostrate yourselves before Adam," they all fell, prostrated, save Iblis. 2:34

The sentence above is the most common type of conditional sentence involving 'id, namely 'id following a verb of speech such as 'to say'.

## 2 - Past - Present (3)

﴿وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا﴾ التوبة:25

*wa yawma hunayni 'id 'a 'jabatkum katratukum fa-lam tugnī 'ankum šay'ā.*

And on the day of Hunayn (battle) when your multitude was pleasing to you, but it did not avail you anything. 9:25

## 3 - Past - Imperative (5)

﴿وَإِذْ أَعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا آلَهُ فَأَوَّأُوا إِلَى الْكَهْفِ﴾ الكهف:16

*wa 'id i 'tazaltumūhum wa mā ya 'budūna 'illa allāh fa-'wū 'ilā l-kahfi.*

And when you turn away from them and what they worship but Allah, then take yourselves to the cave. 18:16

## 4 - Present - Present (6)

﴿وَإِذْ لَمْ يَهْتَدُوا بِهِ فَمَسَّبِقُولُونَ هَذَا إِفْكًا قَدِيمًا﴾ الأحقاف:11

*wa 'id lam yahtadū bihi fa-sa yaqūlūna hādā 'ifkun qadīm.*

And when they will not be guided by it, so they will say: "This is an ancient lie." 46:11

## 5 - Present - Past (3)

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ﴾ الأنفال:9

*'id tastağītūna rabbakum fa-stajāba lakum.*

When you sought help of your Lord, then He answered you. 8:9

## 6 - Present - Imperative (3)

﴿فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا أَمْرَهُ وَرَسُولَهُ﴾

المجادلة:13

*fa-'id lam taf'alū wa tāba allāhu 'alaykum fa-'aqīmū uṣ-ṣalāta wa 'ātū uz-zakāta wa 'aḫī'ū ullāh wa rasūlahu.*

Then, when you do not do, and Allah has forgiven you, then establish prayer and pay the poor alms and obey Allah and His messenger. 58:13

#### 7 - Past - Nominal (3)

﴿وَلَوْ تَرَىٰ إِذْ قُرْعُوا فَلَا فُوتَ وَأُخِذُوا مِنْ مَّكَانٍ قَرِيبٍ﴾ سبأ: 51

*wa law tarā 'id fazi'ū fa-lā fatwa wa 'uxidū min makānin qarīb.*

And if you could but see, when they become terrified then there will be no escape, and they will be seized from a place close at hand. 34:51

#### 8 - Past - Nominal involving *kāna* (5)

﴿وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ - أَعْيَنْكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ تُجَاهِلُونَ - فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّبْطِئُونَ﴾

النمل: 54-56

*wa lūṭan 'id qāla liqawmihi 'ata'tūna al-fāḥiṣata wa 'antum tubṣirūn, 'a'innakum lata'tūna ar-rijala šahwatan min dūn in-nisā'i bal 'antum qawman tajhalūn, fa- mā kāna jawāba qawmihi 'illā 'an qālū 'uxrujū 'āla lūṭin min qaryatikum 'innahum 'unāsun yataṭahharūn.*

And (remember) Lut! When he said to his people: “Do you commit immoral sins while you see? Do you practice your lust on men instead of women? Nay, you are a people who behave senselessly.” Then, there was no other answer given by his people except that they said: “Drive out the family of Lut from your city. Verily, these are men who want to be clean and pure!” 27:54-56

#### 9 - Past - Nominal involving *'inna* (1)

﴿قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْخُوتَ﴾ الكهف: 63

*qāla 'ara'ayta 'id 'awaynā 'ila aṣ-ṣaxrati fa-'innī nasīt ul-ḫūat.*

He said: “Did you see when we took refuge on the rock? Indeed I forgot the fish.” 18:63

10 - Present - Nominal (2)

﴿لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَقَوَّلْتَ عَلَيْهِمْ أَن كَذَّبُوا بِآيَاتِنَا فَذُوقُوا الْعَذَابَ بِمَا كَانُوا يُكْفَرُونَ﴾ النور: 13  
*lawlā jā'ū 'alayhi bi'arba'ati šuhadā'a, fa-'id lam ya'tū biš-šuhadā'i fa-'ulā'ika 'ind allāhi hum ul-kāḏibūn.*

Why did they not produce four witnesses? When they do not bring witnesses, they are verily, in the sight of Allah, liars. 24:13

11 - Present - Nominal involving *kāna* (2)

﴿وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي﴾ المائدة: 110  
*wa 'id taxluqu min aṭ-ṭīni ka hay'at iṭ-ṭayri bi'idnī fa-tanfuxu fihā fatakūnu ṭayran bi'idnī.*

And when you made out of clay, as it were, the figure of a bird by My permission, and you breathed into it, then it became a bird by My permission. 5:110

12 - Nominal - Nominal (1)

﴿وَأَنْذِرْهُمْ يَوْمَ الْأَزْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَازِمِينَ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ﴾ غافر: 18  
*wa 'andirhum yawma al-'āzifati 'id l-qulūbu ladā al-ḥanājiri kāzimīna mā liḏ-ḏālimīna min ḥamīmin wa lā šafi'in yuṭā'.*

And warn them of the day that draws near, when hearts will be at throats choking them, the wrongdoers will have no intimate friend, nor any intercessor who will be heeded. 40:18

13 - Nominal - Past (2)

﴿وَأذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَخَطِفَكُمْ النَّاسُ فَأَوَّاكُمْ وَأَيْدِيكُمْ﴾ الأنفال: 26  
*wadkurū 'id 'antum qalīlun mustaḏ'afūna fi l-'arḏi taxāfūna 'an yataḡfakum un-nāsu fa-'āwākum wa 'ayyadakum.*

And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you and strengthened you with His help. 8:26

14 - Nominal - Present (2)

﴿إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ﴾ غافر:70

*'id l-'aglālu fī 'a'nāqihim was-salāsilu yushabūn.*

When iron collars encircle their necks, and chains, they will be dragged along.

40:70

15 - Nominal involving *kāna* - Past (2)

﴿إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ﴾ الأحقاف:26

*'id kānū yajḥadūna bi 'āyāt illāhi wa ḥāqa bihim mā kanū bihi yastahzi'ūn.*

When they used to deny Allah's signs, and they were completely surrounded by that which they used to ridicule! 46:26

16 - Nominal involving *'inna* (apodosis) - Present (protasis) (1)

﴿تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ، إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ﴾ الشعراء:97-98

*tallāhi 'in kunna lafi ḍalālin mubīn, 'id nusawwikum birabbi l-'ālamīn. 26: -98*

By Allah, we were truly in a manifest error, when we held you as equal with the Lord of all that exists. 26:97-98

17 - Past (truncated sentence) (38)

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آازَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً إِنِّي أَرَأَيْتَ إِذْ أُرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ﴾ الأنعام:74

*wa 'id qāla 'ibrāhīmu li'abīhi 'āzara 'atattaxidu 'aṣnāman 'ālihatan 'innī 'arāka wa qawmaka fī ḍalālin mubīn.*

And when Ibrahim said to his father Azar: "Do you take idols as gods? Verily, I see you and your people in manifest error." 6:74

18 - Present (truncated sentence) (11)

﴿وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوْكَةِ تَكُونُ لَكُمْ﴾ الأنفال:7

*wa 'id ya'idukum ullāhu 'ihdā aṭ-ṭā'ifatayni 'annahā lakum wa tawaddūna 'anna gayra aṣ-ṣawkatī takūnu lakum.*

And when Allah promised you one of the two parties, that it would be yours;  
and you wished that the one unarmed would be yours. 8:7

19 - Nominal (truncated sentence) (5)

﴿وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرَجُوا أَنفُسَكُمْ﴾ الأنعام: 93  
*wa law tarā 'id az-zālimūna fī ġamarāti l-mawti wal-malā'ikatu bāsiṭū  
'aydīhim 'axrijū 'anfusakum.*

And if you could but see when the wrongdoers are in the agonies of death,  
while the angels are stretching forth their hands (saying): “Deliver your  
souls...” 6:93

Table 40: Typological classification of conditional sentences involving 'id

Word type	Protasis	Apodosis		Total
Verbal - Verbal	Past	Past	78	97
	Past	Present	3	
	Past	Imperative	5	
	Present	Present	6	
	Present	Past	3	
	Present	Imperative	3	
Nominal - Nominal			1	1
Verbal - Nominal	Past	Nominal	3	13
	Past	Nominal involving <i>kāna</i>	5	
	Past	Nominal involving 'inna	1	
	Present	Nominal	2	
	Present	Nominal involving <i>kāna</i>	1	
	Present	Nominal involving 'inna	1	
Nominal - Verbal	Nominal	Past	2	8
	Nominal	Present	2	
	Nominal involving <i>kāna</i>	Past	4	
Verbal (truncated sentence)	Past	No apodosis	39	49
	Present	No apodosis	11	
Nominal (truncated sentence)	Nominal	No apodosis	5	5
Total				137

#### 4.9.6 Order of the elements in conditional sentences involving 'id

##### A - Regular structure

##### 1 - Past - Past (68)

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا﴾ البقرة: 30

*wa 'id qāla rabbuka lilmalā'ikati 'innī jā'ilun fil-'arḍi xalīfatan qālū 'ataj'alu fihā man yufsidu fihā.*

And when your Lord said to the angels: "Verily, I am going to place a vice regent on Earth." They said: "Will You place therein those who will make mischief therein?" 2:30

##### 2 - Past - Present (1)

﴿وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا﴾ التوبة: 25

*wa yawma ḥunayni 'id 'a'jabatukum katratukum fa-lam tuḡnī 'ankum šay'ā.*

And on the day of Hunayn (battle) when your multitude was pleasing to you, but it did not avail you anything. 9:25

### 3 - Past - Imperative (demand) (5)

﴿إِذْ قَالَتْ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي﴾ آل عمران: 35-36

*'id qālat imra'atu 'imrāna rabbi 'innī naḡartu laka mā fī batnī muḥarraran fa-taqabbal minnī.*

(Remember) when the wife of `Imran said: "O my Lord! I have vowed to You what is in my womb will be dedicated to Your service, so accept this from me." 3:35

### 4 - Past - Nominal (1)

﴿وَلَوْ تَرَىٰ إِذْ فُرِعُوا فَلَا فَوْتَ وَأَخِذُوا مِنْ مَكَانٍ قَرِيبٍ﴾ سبأ: 51

*wa law tarā 'id fazi'ū fa-lā fawta wa 'uxidū min makānin qarīb.*

And if you could but see, when they become terrified then there will be no escape, and they will be seized from a place close at hand. 34:51

### 5 - Past - Nominal involving *kāna* (3)

﴿وَلَوْ طَا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ - أَيْتَكُمْ لَأْتُونَ الرَّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اتَّبِنَا بَعْدَآبِ اللَّهِ إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ﴾ العنكبوت: 28-29

*wa lūṭan 'id qāla liqawmihi 'innakum lta'tūna l-fāḥiṣata mā sabaqakum bihā min 'aḥadin mina l-'ālamīn, 'innakum lta'tūna ar-rijāla wa taqṭa'ūna s-sabīla wa ta'tūna fī nādīkum ul-munkari, fa- mā kāna jawāba qawmihi 'illā 'an qālū i'tinā bi'adābi illāhi 'in kunta mina aṣ-ṣādiqīn.*

And (remember) Lut, when he said to his people: "You commit immoral sins which none amongst all creatures has preceded you in (committing). Verily, you practice sodomy with men, and cut off the highway and practis

wickedness in your meetings." But his people gave no answer except that they said: "Bring Allah's torment upon us if you are one of the truthful." 29:28-29

6 - Present - Present (5)

﴿إِذْ نَادَعَوْا إِلَى الْإِيمَانِ فَتَكَفَرُوا﴾ غافر: 10

*'id tud'awna 'ilā l-'imāni fa-takfurūn.*

When you were called to the faith and rejected it. 40:10

7 - Present - Nominal involving *kāna* (1)

﴿وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي﴾ المائدة: 110

*wa 'id taxluqu min at-tīni ka hay'at it-tayri bi'idnī fa-tanfuxu fihā fa-takūnu tayran bi'idnī.*

And when you made out of clay, as it were, the figure of a bird by My permission, and you breathed into it, then it became a bird by My permission. 5:110

8 - Present - Past (2)

﴿وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفِثَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ، فَفَهَّمْنَاهَا سُلَيْمَانَ﴾

الأنبياء: 78-97

*wa dāwūda wa sulaymāna 'id yahkumāni fil-ḥartī 'id nafašat fihī ganam ul-qawmi wa kunnā liḥukmihim šāhidīn, fa-fahmnāhā sulaymān.*

(Remember) David and Solomon, when they gave judgement regarding field into which sheep strayed by night. We witnessed their judgment and made Solomon understand the case (better). 21:78-79

9 - Present - Imperative (2)

﴿إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَتَبَيَّنُوا الَّذِينَ ءَامَنُوا﴾ الأنفال: 12

*'id yūḥī rabbuka 'ilā l-malā'ikati 'annī ma'akum fa-tabbītū l-ladīna 'āmanū.*

(Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. 8:12

10 - Present - Nominal (1)

﴿لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَقَوَّلْتَ عَلَيْهِمْ الْكَذِبَ﴾ النور: 13  
*lawlā jā'u 'alayhi b'arba'ati šuhadā'a, fa-'id lam ya'tū biš-šuhadā'i fa-'ulā'ika 'ind allāhi hum ul-kāḍibūn.*

Why did they not produce four witnesses? When they do not bring witnesses, they are verily, in the sight of Allah, liars. 24:13

#### 11 - Nominal - Nominal (1)

﴿وَأَنْذِرْهُمْ يَوْمَ الْأَرْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَازِمِينَ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ﴾ غافر: 18  
*wa 'andirhum yawma al-'azīfati 'id l-qulūbu ladā al-ḥanājiri kāzimīna mā liḥ-zālimīna min ḥamīmīn wa lā šafī'in yuṭā'.*

And warn them of the day that draws near, when their hearts will be at their throats choking them, the wrongdoers will have no intimate friend, nor any intercessor who will be heeded. 40:18

#### 12 - Nominal - Past (1)

﴿وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ﴾ الأنفال: 26  
*wadkurū 'id 'antum qalīlun mustaḍ'afūna fī l-'arḍi taxāfūna 'an yataxṭafakum un-nāsu fa-'āwākum wa 'ayyadakum.*

And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you and supported you. 8:26

#### 13 - Nominal - Present (1)

﴿إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ﴾ غافر: 70  
*'id al-'aglālu fī 'a'nāqihim was-salāsilu yuṣḥabūn.*

When iron collars encircle their necks, and chains, they will be dragged along.  
40:70

Table 41: Regular structure of elements in conditional sentences involving 'id

Word type	Protasis	Apodosis	Total
Verbal - Verbal	Past	Past	68
	Past	Present	1
	Past	Imperative	5
	Present	Present	5
	Present	Past	2
	Present	Imperative	2
Verbal - Nominal	Past	Nominal	1
	Present	Nominal	1
	Past	Nominal involving <i>kāna</i>	3
	Present	Nominal involving <i>kāna</i>	1
Nominal - Nominal	Nominal	Nominal	1
Nominal - Verbal	Nominal	Past	1
	Nominal	Present	1
Total			92

## B - Reverse Structure

### 1 - Past (apodosis) - Past (protasis) (7)

﴿وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنِ اضْرِبْ بِعَصَاكَ الْحَجَرَ﴾ الأعراف:160

*wa 'awḥaynā 'ilā mūsā 'id istasqāhu qawmuḥu 'an idrib bi 'asāka l-ḥajar.*

When his people asked him for water, inspired Moses to strike the rock with his staff. 7:160

### 2 - Past (apodosis) - Present (protasis) (1)

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ﴾ الفتح:18

*laqad raḍiya allāhu 'ani l-mu'minīna 'id yubāyu 'ūnaka taḥta aš-šajarati.*

Allah was pleased with the believers when they swore allegiance to you (Prophet) under the tree. 48:18

### 3 - Past (apodosis) - Nominal involving *kāna* (protasis) (1)

﴿فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ﴾ الأحقاف:26

*fa-mā agnā 'anhum sam'uḥum wa lā 'af'idatuhum min šay'in 'id kānū yajḥadūna bi 'āyati illāh.*

Yet their hearing, sight, and hearts availed them nothing since they used to deny the signs of Allah. 46:26

4- Present (apodosis) - Present (protasis) (1)

﴿قَالَ هَلْ يَسْمَعُونَكَ إِذْ تَدْعُونَ﴾ الشعراء: 72

*qāla hal yasma 'unakum 'id tad 'ūn.*

He said: "Do they hear you when you call?" 26:72

5 - Present (apodosis) - Past (apodosis) (3)

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا﴾ آل عمران: 8

*rabbānā la tuziğ qulūbanā ba 'da 'id hadaytanā.*

Our Lord! Do not let our hearts deviate after you have guided us. 3:8

6 - Nominal (apodosis) - Past (protasis) (3)

﴿قَالَ يَا هَارُونَ مَا مَنَّكَ إِذْ رَأَيْتَهُمْ ضَلُّوا﴾ طه: 92

*qāla yā hārūnu mā mana 'aka 'id ra 'aytuhum ḍallū.*

He said; "O Harun! What prevented you when you saw them going astray?"

20:92

7 - Nominal (apodosis) - Present (protasis) (1)

﴿نَحْنُ أَحْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا﴾ طه: 104

*naḥnu 'a 'lamu bimā yaqūluna 'id yaqūlu 'amtalahum ṭarīqatan 'in labittum 'illā yawmā.*

We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day." 20:104

8 - Nominal involving *kāna* (apodosis) - Present (protasis) (3)

﴿وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ﴾ آل عمران: 44

*wa mā kunta ladayhim 'id yulqūna 'aqlāmahum 'ayyuhum yakfulu maryam wa mā kunta ladayhim 'id yaxtaṣimūn.*

You were not with them when they cast their straws as to which of them should look after Maryam; nor were you with them when they quarrelled. 3:44

9 - Nominal involving *kāna* (apodosis) - Past (protasis) (3)

﴿وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ﴾ آل عمران:115

*wa mā kāna allāhu liuḍilla qawman ba'da 'id hadāhum.*

And Allah will never lead a people astray after He has guided them. 9:115

10 - Nominal involving *'inna* (apodosis) - Present (protasis) (1)

﴿تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ، إِذْ نُسَوِّبُكُمْ بِرَبِّ الْعَلَمِينَ﴾ الشعراء:97-98

*tallāhi 'in kunnā lafi ḍalālin mubīn, 'id nusawwīkum birabbi l-'ālamīn.*

By Allah, we were truly in a manifest error, when we held you as equal with the Lord of all that exists. 26:97-98

Table 42: Reverse structure of elements in conditional sentences involving *'id*

Word type	Apodosis	Protasis		Total
Verbal - Verbal	Past	Past	7	12
	Past	Present	1	
	Present	Present	1	
	Present	Past	3	
Verbal - Nominal	Past	Nominal involving <i>kāna</i>	1	1
Nominal - Verbal	Nominal	Past	3	11
	Nominal	Present	1	
	Nominal	Present	3	
	Nominal	Past	3	
	Nominal	Present	1	
Total				24

4.9.7 Methods of connection in conditional sentences involving *'id*

A1 - Overt connection with *fa-*

1 - Past - Past (34)

﴿إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا﴾ يس:14

'iḍ 'arsalnā 'ilayhim uṭnayni fa-kaddabūhumā.

When we sent two messengers to them, then they denied them both. 36:14

This type of sentence involving the particle 'iḍ dominates (Past - Past) verbal sentences. This is particularly true when the particle is followed by the word *qāla* or *qālū*, 'he said' or 'they said', as in the following example:

﴿وَإِذْ قَالَ اللَّهُ يَعْيسَى ابْنُ مَرْيَمَ أَعْنتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ إِلَاهَيْنِ مِنْ دُونِ اللَّهِ قَالَ  
سُبْحَانَكَ﴾ المائدة:116

wa 'iḍ qāla allāhu yā 'īsā ibna maryama 'a'anta qulta lin-nāsi ittaxidūni wa 'ummī 'ilāhayni min duni illāhi, qāla subḥānaka.

When Allah will say (on the Day of Judgement): "O Jesus, son of Mary! Did you say unto men: 'Worship my mother and me as two gods apart from Allah, He will say: "Glory be to You!" It was not for me to say what I had no right (to say)?' 5:116

The example above shows the importance of context in understanding the meaning.

## 2 - Past - Present (2)

﴿وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا﴾ التوبة:25

wa yawma ḥunayin 'iḍ 'a'jabatkum katratukum fa-lam tuḡnī 'ankum šay'an.

And on the day of Hunayn (battle) the multitude was pleasing to you, but it availed you nothing. 9:25

## 3 - Present - Present (3)

﴿وَإِذْ لَمْ يَهْتَدُوا بِهِ فَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ﴾ الأحقاف:11

wa 'iḍ lam yahtadū bihi fa-sayaqūlūna hādā 'ifkun qadīm.

And when they will not be guided by it, then they will say: "This is an ancient lie". 46:11

## 4 - Present - Past (2)

'id tastagītūna rabbakum fa-istajāba lakum.

When you sought help of your Lord, then He answered you. 8:9

5 - Present - Imperative (1)

﴿فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ﴾ المجادلة: 13  
fa-'id lam taf'alū wa tāba allāhu 'alaykum fa-'aqīmū uṣ-ṣalāta wa 'ātū uz-zakāta wa 'aṭī'ū ullāh wa rasūlahu.

Then, when you do not do, and Allah has forgiven you, then establish prayer, pay the poor alms and obey Allah and His messenger. 58:13

6 - Present - Nominal (1)

﴿لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ﴾ النور: 13  
lawlā jā'ū 'alayhi bi'arba'ati šuhadā'a, fa-'id lam ya'tū biš-šuhadā'I fa-'ulā'ika 'inda allāh hum ul-kāḏibūn.

Why did they not bring four witnesses to prove it? When they have not brought witnesses, such men, will be, in the sight of Allah, liars. 24:13

The above verse also shows that 'id can be a conditional particle with the meaning of 'in.

7 - Past - Nominal involving 'inna (1)

﴿قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْخُوتَ﴾ الكهف: 63  
qāla 'ara'ayta 'id'awaynā 'ilā aṣ-ṣaxrati fa-'innī nasītu l-ḥūta.

He said: "Did you see when we took refuge on the rock? Indeed I forgot the fish." 18:63

8 - Past - Nominal (2)

﴿وَلَوْ تَرَى إِذْ فِرْعَوْنُ فَلَا فُوتَ وَأَخَذُوا مِنْ مَّكَانٍ قَرِيبٍ﴾ سبأ: 51  
wa law tarā 'id fazi'ū fa-lā fawta wa 'ūxid ū min makānin qarīb.

And if you could but see, when they become terrified then there will be no escape, and they will be seized from a place close at hand. 34:51

9 - Nominal involving *kāna* - Past (2)

﴿وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ قَائِلٍ بَيْنَ قُلُوبِكُمْ﴾ آل عمران:103

*wadkurū ni'mata allāhi 'alaykum 'id kuntum 'a'dā'an fa-'allafa bayna qulūbikum.*

And remember Allah's favour on you, when you were enemies of one another but He joined your hearts together. 3:103

10 - Nominal - Past (1)

﴿وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ﴾ الأنفال:26

*wadkurū 'id 'antum qalilun mustaḍ'afūna fil-'arḍi taxāfūna 'an yataḥaṭṭafakum un-nāsu fa-'āwākum.*

And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you. 8:26

A2 - Overt Connection with *tumma* 'then'

1 - Past - Past (2)

﴿وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَيَالِوالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ﴾ البقرة:84

*wa 'id 'axadnā mītāqa banī 'isrā'ila lā ta'budūna 'illā allāha wa bil-wālidayni 'ihsānā wa dī l-qurbā wal-yatāmā wal-masākīni wa qūlū lin-nāsi ḥusnā wa 'aqīmū uṣ-ṣalāta wa 'ātū uz-zakāta tumma tawallaytum 'illā qalīlan minkum wa 'antum mu'riḍūn.*

And when We made a covenant with the children of Israel, (saying): “Worship none but Allah (alone) and be dutiful and good to your parents, and to [your] kindred, and to orphans and (the poor), and speak well of people and perform *Ṣalāt* and give *Zakāt*.” Then you regressed, except a few of you, and you became backsliders. 2:84

## B - Covert connection

### 1 - Past - Past (41)

﴿قُلُوا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا﴾ الأنعام: 43

*fa-lawlā 'id jā'ahum ba'sunā taḍarra'ū.*

If only, when our torment reached them, they would have invoked Us with humility. 6:43

### 2 - Past (apodosis) - Present (protasis) (1)

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ﴾ الفتح: 18

*laqad raḍiya allāhu 'ani l-mu'minīna 'id yubāyu'unaka taḥta aš-šajarati.*

Indeed, Allah was pleased with the believers when they gave the pledge to you under the tree. 48:18

### 3 - Past - Present (1)

﴿وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ، مَا تَدْرُ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ إِلَّا جَعَلْنَاهُ كَالرَّمِيمِ﴾ الذاريات: 41-42

*wa fi 'ādin 'id 'arsalnā 'alayhim ur-rīḥa l-'aqīm, ma ta daru min šay'in 'atat 'alayhi 'illā ja'alathu kar-ramīm.*

And in 'Ād, when We sent the life destroying wind against them, and it reduced everything it came up against to dust. 51:41-42

### 4 - Past - Imperative (2)

﴿إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِّنْ شَيْءٍ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ﴾ الأنعام: 91

*'id qālū mā 'anzala allāhu 'alā bašarin min šay'in qul man 'anzala l-kitāba l-ladī jā'a bihi mūsā.*

When they said: "Nothing did Allah send to any human being (through inspiration)" Say: "Who then sent down the book which Moses brought?"

6:91

### 5 - Present - Present (3)

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ﴾ الأنفال:30  
*wa 'id yamkuru bika l-laḏīna kafarū liyuṭbitūka 'aw yaqtulūka 'aw yuxrijūka  
wa yamkirūna wa yamkiru allāh.*

And when the nonbelievers plotted against you to imprison you, or to kill you,  
or to expel you, they were plotting and Allah too was plotting. 8:30

6 - Nominal (apodosis) - Past (protasis) (3)

﴿قَالَ يَا هَارُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا﴾ طه:92  
*qāla yā hārunu mā mana 'aka 'id ra 'aytuḥm ḏallū.*  
(Moses) said: "O Harun! What prevented you when you saw them going  
astray?" 20:92

7- Nominal (apodosis) - Present (protasis) (1)

﴿نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا﴾ طه:104  
*naḥnu 'a'lamu bimā yaqūluna 'id yaqūlu 'amṭalahum ṭarīqatan 'in labittum  
'illā yawmā.*  
We know very well what they will say, when the best among them in  
knowledge and wisdom will say: "You stayed no longer than a day." 20:104

8 - Nominal involving *kāna* (apodosis) - Present (protasis) (3)

﴿وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ﴾ آل عمران:44  
*wa mā kunta ladayhim 'id yulqūna 'aqlāmahum 'ayyuhum yakfulu maryam wa  
mā kunta ladayhim 'id yaxtaṣimūn.*

You were not with them when they cast their straws as to which of them  
should look after Maryam; nor were you with them when they quarrelled. 3:44

9 - Nominal involving *kāna* (apodosis) - Past (protasis) (2)

﴿وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَىٰ الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ﴾ القصص:44  
*wa mā kunta bijānib l-ġarbiy 'id qaḏaynā 'ilā mūsā l-'amra wa mā kunta mina  
aṣ-šāhidīn.*

And you were not on the western side (of the mount), when we made clear to Moses the commandment, and you were not among the witnesses. 28:44

10 - Nominal involving 'inna (apodosis) - Present (protasis) (1)

﴿تَاللّٰهِ اِنْ كُنَّا لَفِي ضَلٰلٍ مُّبِيْنٍ، اِذْ نُسَوِّيْكُمْ بِرَبِّ الْعٰلَمِيْنَ﴾ الشعراء: 97-98

*tallāhi, 'in kunnā lafī ḍalālin mubīn, 'id nusawwīkum birabbi l-'ālamīn.*

By Allah, we were truly in a manifest error, when we held you as equal with the Lord of all that exists. 26:97-98

11 - Nominal - Nominal (1)

﴿اِذِ الْقُلُوْبُ لَدٰى الْحٰنٰجِرِ كٰظِمِيْنَ مَا لِلظّٰلِمِيْنَ مِنْ حَمِيْمٍ وَلَا شٰفِعٍ﴾ غافر: 18

*wa 'andirhum yawma l-'āzifati 'id l-qulūbu ladā l-ḥanājiri kāzimīna mā liḍ-ḍālimīna min ḥamīmīn wa lā šafī'.*

When the hearts will be at the throats choking them, there will be neither friend, nor an intercessor for the wrongdoers. 40:18

Table 43: Methods of connection in conditional sentences involving 'id

Word type	Protasis	Apodosis	Overt		Covert		
			<i>fa</i>	<i>tumma</i>			
Verbal-Verbal	Present	Present	3	0	3	93	113
	Past	Past	34	2	41		
	Present	Past	2	0	2		
	Past	Present	2	0	1		
	Present	Imperative	1	0	0		
	Past	Imperative	0	0	2		
Verbal-Nominal	Present	Nominal	1	0	1	16	
	Present	N. <i>kāna</i> *	0	0	3		
	Present	N. ' <i>innā</i> *	0	0	1		
	Past	Nominal	2	0	3		
	Past	N. <i>kāna</i>	2	0	2		
	Past	N. ' <i>inna</i>	1	0	0		
Nominal - Verbal	N. <i>kāna</i>	Past	2	0	0	3	
	Nominal	Past	1	0	0		
	Nominal	Nominal	0	0	1	1	
			51	2	60		

\*N. *kāna*: Nominal involving *kāna*. \*N. '*innā*: Nominal involving '*inna*

### **Conclusion (Details and differences are coming in following 3 pages.)**

By investigating the second group of conditional particles in conditional structures in the selected texts, we have found many significant differences among them with regard to the number of times they occur in the Qur'an and the type of words used to introduce the protasis and the apodosis. We have also seen differences in the methods used to connect the two clauses with each other, as well as in the use of covert connection where the link is understood by the meaning. In addition, the tables which are provided following the section that investigates each particle, display the number of the conditional sentences in the Qur'an according to the order of the elements of the conditional structure. In the following we will see those tables followed by discussions.

Table 44: Typological classification of the second group of conditional particles

Protasis	Apodosis	<i>law</i>	<i>lawlā</i>	' <i>ammā</i>	' <i>immā</i>	' <i>idā</i>	<i>lammā</i>	<i>kullamā</i>	' <i>id</i>
Past	Past	61	8			30	129	14	78
Past	Imperative					30			5
Present	Present	1	1		3				6
Present	Past					1			3
Present	Imperative				6				3
Past	Present	16				18	4		3
Nominal	Nominal			10					1
Nominal	NK	5	4	4					
NA	NK	12							
Nominal	Past	15		6					2
Nominal	Present			22					2
NK	Past	31							4
NK	Present					10			
Past	NK	5	4			1	1		5
Past	NI								1
Past	Kd						2		
Present	Nominal				2			1	2
Present	NK								1
present	NI	3	2		1				1
Nominal	NI			2					
Nominal	DP	2		5					
DP	T					2			
NK	DP	6	4						
Past	Nominal	1				18	8		3
Past	T	7	23	2					39
Present	T	15	8						11
Nominal	T								
NA	T	7	3						5
NK	T	12							
V	Conditional				2				
		199	59	51	14	110	144	15	175
Total		767							

The above table shows that the conditional sentences involving the particle *law* represent the largest number (199). It shows different word types used in their

formation. In addition, the type Verbal - Verbal and mainly Past - Past appear in 66 examples in the Qur'an. The same picture emerges with conditional sentences involving *lammā*, the highest frequency being the Past - Past word type with 129 sentences, following which we see *iḍ* with 78 and *'idā* with 30. On the other hand, this word type incidence does not occur in sentences involving *'ammā* and *lammā*. Finally, *'immā* and *kullamā* are appear with the least frequency in the Qur'an, *'immā* appearing in 14 sentences and *kullamā* in 15.

The investigation of the second group of conditional particles in the Qur'an also provides new insight in relation to the methods used to connect the two clauses of conditional sentences. These features are represented in the following table:

Table 45: Methods of connection in conditional sentences involving the second group of conditional particles

Conditional particle	Covert connection	Overt connection					
		<i>fa-</i>	<i>la-</i>	<i>'idān</i>	<i>'idā</i>	<i>tumma</i>	
<i>law</i>	6	1	113	2	0	0	122
<i>lawlā</i>	10	0	26	0	0	0	36
<i>lawmā</i>	0	0	0	0	0	0	1
<i>ammā</i>	0	52	0	0	0	0	52
<i>'immā'</i>	0	14	0	0	0	0	14
<i>iḍ'</i>	45	51	0	0	7	0	113
<i>lammā</i>	145	1	0	0	0	0	146
<i>kullamā</i>	15	0	0	0	0	0	15
<i>iḍ'</i>	60	51	0	0	0	2	111
<b>Total</b>	281	170	26	2	7	2	610

From the above table, we see that some protases are introduced by connectors such as *fa-*, *'idā*, *la*, *'idān* and *tumma*, while others do not appear with connectors and rely on semantics to guarantee the relationship between the two clauses.

This study has also covered the two types of order of the protasis and the apodosis, namely, regular order where the protasis precedes, and reverse order where the apodosis precedes. The results of that section are shown in the following table:

Table 46: Conditional particles introduce the regular and reverse structures

Conditional particle	Regular structure	Reverse structure
<i>law</i>	122	19
<i>lawlā</i>	32	4
<i>lawmā</i>	0	0
<i>'ammā</i>	52	0
<i>'immā</i>	14	0
<i>idā</i>	94	13
<i>lammā</i>	126	18
<i>kullamā</i>	15	0
<i>id'</i>	92	24
<b>Total</b>	547	78

The above table shows that some conditional particles introduce the regular and reverse structures. A small number of grammarians consider the latter as a truncated conditional sentence, the fronted apodosis being an indication of the meaning of the apodosis. However, we will adopt the opinion of the majority who consider it as a fronted apodosis in an reverse structure and that is because the information given by the sentence that is introduced before the conditional particle is a full sentence which can be moved to a position after the protasis without a need to use another different sentence in other structure or meaning forming the apodosis in regular structure. Note that *'ammā*, *'immā* and *kullamā* only occur in regular structure, while other particles are used in both.

## CHAPTER V:

### COMMON CONDITIONAL STRUCTURES IN CLASSICAL ARABIC

#### **5.1 Ellipsis in Arabic structures (more details and information are following in 5.1.1 and 5.1.2)**

In this section, I will deal with the use of the ellipsis in the Arabic language, focussing in particular on conditional sentences found in the Qur'an and other important texts. Crystal (1987, p.107) defines ellipsis as: "a term used in grammatical analysis to refer to a sentence where, for reasons of economy, emphasis or style, a part of the structure has been omitted which is recoverable from a scrutiny of the context." Traditional grammarians talk here of an element being 'understood', but linguistic analyses tend to constrain the notion more, emphasising the need for the 'elided' (or ellipited) parts of the sentence to be unambiguous. As an example, consider the exchange: "Where are you going?"/"To town." In this exchange, sequence B, "To town", could not stand on its own, but when it is preceded by sequence A, "Where are you going?", its 'full' meaning is clearly understood as "*I am going to town*". However, in such sentences as "thanks", "yes", etc, it is generally unclear what the full form of such sentences might be, e.g, 'Thanks are due to you' or 'I give you thanks', and in such circumstances the term 'ellipsis' would probably not be used.

However, the term ellipsis as adopted in this study coincides with the definition put forth by Halliday and Hasan (1976) that it is "something left unsaid", where "unsaid" implies "but understood nevertheless". They further state that an expression is elliptical when certain structural features are missing and the addressee makes choices to complete the meaning. Their definition of the term "ellipsis" is as follows:

If substitution is replacing one word with another, ellipsis is the absence of that word, "something left unsaid". While many sentences presuppose some prior knowledge by its audience, ellipsis requires retrieving specific information from preceding information that can be found in the text (p.142).

Ellipsis occurs to one or more elements of a sentence which for some reason need to be left unsaid; it is associated with a sense of incompleteness. However, it is useful to recognise that the essential characteristic of ellipsis is the power derived from ambiguity, where the completing the meaning is left to the imagination of the addressee.

Before we cite some examples of ellipsis in the conditional sentences in the Qur'an, a word of caution is in order. The term ellipsis should not be, in any sense, taken to imply that anything - whether a single word or even a single letter - was originally in the Qur'an and then subsequently deleted for any reason whatsoever. In the present study, the word ellipsis – to quote Crystal – refers to a device used for “economy, emphasis or style”, where omitting the “predictable” or “posited” element is considered to be more aesthetically pleasing than explicitly mentioning it.

Discussions of ellipsis in Arabic and in the Qur'an falls into two categories. The first is one in which the utterance is quite acceptable as it stands. Here, the ellipsis stems from the fact that the speaker feels that he has conveyed the complete meaning of the utterance, even though the listener may feel that more information is needed for clarification. To the speaker, however, adding further words would result in a kind of unnecessary tautology, and hence it is preferable for such elements to be ellipted. The following verse demonstrates an example:

﴿ يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴾ الأعراف: 31  
*yā banī 'ādam xudū zīnatakum 'inda kulli masjid wa kulū wašrabū wa lā tusrifū 'innahu lā yuḥibbu l-musrifīn.*

O children of Adam! Wear your beautiful apparel at every time and place / of prayer: eat and drink: But waste not by excess, for Allah loves not the wasteful. 7:31

The purpose of this verse is simply to draw attention to the necessity of eating and drinking without excess as a means of extending life. The mention of the kinds of food to be eaten or the kinds of beverages to be drunk however, is immaterial to the intent of the verse. The purpose is not explicitly to enumerate these kinds, hence mentioning them is irrelevant. Thus the verbs *kulū wašrabū* ‘eat and drink’ are intransitive verbs and the objects have been omitted, bringing about the elliptical structure.

In the second category of ellipsis, the ellipsis emanates from the utterance as it stands and requires the presupposition of an ellipted element either for rational (or logical) reasons or grammatical (or structural) considerations. The following is an example:

﴿وَأَسْأَلُ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ﴾ يوسف: 82

*was'al al-qaryata al-latī kunna fihā wal-'īr al-latī 'aqbalnā fihā wa 'innā laṣādiqūn.*

Ask at the village where we have been and the caravan in which we returned, and (you will find) we are indeed telling the truth. 2:82

Although the translation renders the elliptical part as 'ask the village', the meaning is 'ask the inhabitants of the village', since one cannot address a 'village' in the literal sense of the word – i.e. in terms of the houses and other physical components. Likewise, the same applies to *al-'īr* 'the caravan' in the same sense that what is meant is 'ask the owners of the camels'.

﴿مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أَكْلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى

الْكَافِرِينَ النَّارُ﴾ الرعد: 35

*maṭalu l-jannati l-latī wu'ida l-muttaqūna tajrī min taḥtiḥā l-'anhāru 'aukuluhā dā'imun wa ḡilluhā tilka 'uqba l-ladīna ittaqaw wa 'uqbā l-kāfirīn an-nār.*

The parable of the Garden which the righteous are promised – beneath it flow rivers: Perpetual is the enjoyment thereof and the shade therein: such is the end of the righteous; and the end of the unbelievers is the fire. 13:35

The translation 'the shade therein' stands for 'perpetual is the shade therein' or 'the shade therein is perpetual'. In other words, a full interpretation of the elliptical structure is 'its enjoyment is perpetual and its shade is perpetual', but what we literally have in the Arabic verse is the equivalent of 'its enjoyment is perpetual and its shade'.

### 5.1.1 Ellipsis in conditional sentences

We briefly mentioned the topic of ellipsis in conditional sentences when we discussed the truncated conditional sentence. That discussion was restricted to the ellipsis of the

apodosis clause. In this chapter, however, the topic will be discussed with reference to three parts of the conditional sentence: the conditional particle, the protasis and the apodosis.

Staytiyyah (1995, p.51) notes that grammarians agree about the existence of ellipsis in conditional structures, but they disagree about the reverse conditional structures. Some of them regarded the ellipsis as referring to dropping some conditional elements from a conditional structure. However, other grammarians prefer to adopt the idea of a fronted element instead of an ellipted one. There are still other structures which linguists do not consider as having ellipsis at all, but in which other linguists find the ellipsis quite obvious.

We will not study this dispute; instead, we will target the others in which grammarians acknowledge the existence of ellipsis. In addition, we will examine some cases which they have not mentioned. The study will include the ellipsis of the conditional particle, the protasis clause, apodosis clause, and the protasis and apodosis clauses simultaneously.

### 5.1.2 Ellipsis of the conditional particle *'in*

Among traditional grammarians there are few who accept the possibility of ellipsis of the conditional particle *'in* with the presence of the protasis and the apodosis. However, as-Suyūṭī (2000) refers to some of these grammarians and explains how they accept this type of structure. According to him:

وَلَا يَجُوزُ حَذْفُ أَدَاةِ الشَّرْطِ وَلَوْ كَانَتْ إِنْ عَلَى الْأَصَحِّ كَمَا لَا يَجُوزُ حَذْفُ غَيْرِهَا مِنَ الْجَوَازِمِ وَجَوَزَ  
بَعْضُهُمْ حَذْفَ إِنْ فَيَرْتَفِعُ الْفِعْلُ وَتَدْخُلُ الْفَاءُ إِشْتِعَارًا بِذَلِكَ.

*“wa lā yajūzu ḥadfu ‘adāt iṣ-ṣarṭi wa law kānat ‘in ‘alā al-‘aṣaḥḥi, kamā lā yajūzu ḥadfu ḡayrihā min al-jawāzimi wa jawwaza ba‘ḍuhum ḥadfa ‘in fa-yartafi ‘u l-fi ‘lu, wa tadxul ul-fā ‘u iṣ ‘āran biḍālik.”*

It is not permitted to omit the conditional particle, even if it is *'in*, to be more exact. Furthermore, it is not permitted to omit any other conditional particle. However, some grammarians have approved the omission of *'in* (while the verb is in a nominative case) in addition to the existence of the *fa-* as an indication of the conditional sentence and the particle ellipsis.

There are many examples in the Qur'an and in poetry. Suyūṭī provides the following example:

﴿تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ﴾ المائدة: 106

*taḥbisūnahumā min ba'd iṣ-ṣalāti , fa- yuqsimān billāhi.*

Detain them both after prayer, and let them both swear by Allah. 5:106

In the example above, Suyūṭī provides a sentence with a presumed ellipted 'in, where he argues that if we use 'in, then the verb *taḥbisūnahuma* will be in the jussive mood (*taḥbisūhumā*). In addition, he notes that the *fa-* which introduces the apodosis (*fayyuqsimān*) should be dropped. The result of such changes may weaken the coherence and eloquence of the text.

Another example was also found which may provide greater insight regarding the topic. Below is an attempt to clarify such omitted word(s):

﴿إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَآلَهُ أُولَىٰ بِهِمَا﴾ النساء: 135

*'in yakun ḡaniyyan 'aw faqīran , fa- Allāh 'awlā bihimā.*

If he is rich or poor, so Allah will protect them both. 4:135

The verse literally means 'if he is rich or if he is poor'. It also means that the conditional particle, in addition to the verb which introduces the protasis, has been omitted, and the word 'or' indicates the repetition of 'if he is' in the word after 'aw ('aw faqīran). In addition, in the above example the coupling word 'aw 'or' was a joining factor between the two structures using only one overt conditional particle and dropping the second one.

Staytiyyah (1995, p.52) believes that we can also drop the conditional particle when there is an indicator in the context. However, this case commonly takes place in what we call 'aš-ṣarṭ 'ad-dimnī 'the implied condition', which appears in the Qur'an and Arabic literature. The following is an example:

وَكَانَ أَجْرَامَ النَّجُومِ لَوَامِعًا...دُرَّرَ نَثْرَنَ عَلَىٰ بَسَاطِ أَرْزَقِ

*wa ka'anna 'ajrāma nnujūmi lawāmi'an...durarun nuṭirna 'alā bisāṭin 'azragi.*

And as if the bodies of the stars (while they are) shining, pearls (when) they have sprinkled on a blue carpet.

Staytiyyah says that the poet in the line mentioned above likens the shining stars to pearls when they are sprinkled on a blue carpet. In addition, when we posit a conditional structure here, we note that the compared object is comprised of two things: the first is “the pearls”, and the second is “the blue carpet”. Al-Jurjanī (1968, p.139) concludes when commenting on this line:

ولا يكاد يتفق أن يوجد دُرٌّ قد نُثِرَ على بساطٍ أزرق.

*wa lā yakādu yattaḥiqū 'an yūjada durarun qad nuṭirna 'alā bisāṭin 'azraq.*

And it is unusual to see pearls which have been scattered on a blue carpet.

The explanation is that the compared object is the pearls when they have been scattered on a blue carpet. Therefore, the poet assumes that such an image can exist. Similar to this case is what Ṣunawbarī describes in the following example (Staytiyyah, 1995, p.53).

وكانَ مُحَمَّرَ الشَّقِيقِ إِذَا تَصَوَّبَ أَوْ تَصَعَّدَ...أَعْلَامُ يَاقُوتٍ نُثِرْنَ عَلَى رِمَاحٍ مِنْ زَبَرَجَدٍ.

*wa ka'anna muḥmarra aš-šaḳīqi 'idā taṣawwaba 'aw taṣa'ad...a'lāmu yāqūtin nuṭirna 'alā rimāḥin min zabarjad.*

And like the red anemone when it goes up or down...mountains of rubies (when) scattered on spears of aquamarines.

Here, the compared object is the mountain of rubies which is scattered on spears of aquamarines. The conditional particle 'idā 'when' has been omitted from the second part, which is built on the basis of the first part where the conditional particle already exists. The situation is understood as follows:

First, with the existence of the conditional particle in the first part within the actual image, the poet describes the red anemones when they go up or down. Because we were able to accept the structure in the first part, it is also possible to assume the conditional

particle in the second part. Similarly, since it is possible to omit it in the later sentences, it is also possible to omit it in the first sentence.

Second, many writers and poets use this style in their works which are similar to the one under discussion. 'Abū Firās (Staytiyyah, 1995) clarifies this phenomenon as follows:

وَكُنَّا كَالسُّهُامِ إِذَا أَصَابَتْ... مَرَامِيهَا، فَرَامِيهَا أَصَابًا

*wa kunnā kas-sihāmi 'idā 'aṣābat maramīhā, fa-rāmīhā 'aṣābā.*

And we were as arrows when they hit (their targets), so their archer hits (his target).

Staytiyyah (1995, p.53) provides another example:

فَكَالسَّيْفِ إِنْ جِئْتَهُ صَارَ خَا... وَكَالْبَحْرِ إِنْ جِئْتَهُ مُسْتَنْبِيَا

*fa-kassayfi 'in ji'tahu ṣārixan .... wa kal-baḥri 'in ji'tahu mustatniyā*

He is (strong and helpful) like the sword if you come to him screaming (seeking help) and (generous) like the sea if you come to him for reward.

Raḍwān (1989, p.191) notes that ellipsis in conditional sentences takes various forms based on the typological classification of the conditional structure. He explains that if the verb of the protasis clause is in the present tense, then the ellipsis can be of one type only. However, if the protasis is introduced by a verb in the past tense, then the ellipsis process can be formed in four different ways. The following is an attempt to shed light on these five types of ellipsis in Qur'anic conditional sentences, using examples and discussions provided by Raḍwān.

### 5.1.3 The ellipsis of the conditional particle 'in and the protasis

In this case the apodosis is either left in a jussive mood or introduced with *fa-*. According to Raḍwān (ibid. p.192), al-Jurjānī has traced examples which are similar to the aforementioned structure where he classifies them into five types in the following statement:

*i'lam anna fi'la aṣ-ṣarṭi yaḍmiru hādihī l-'aṣya'a al-xamsati lidalīlīhā 'alayhi:*

So, learn that the verb of the protasis clause is hidden after those five cases since they imply it.

These five types are the following:

a - Following the imperative

انتني اكرمك.

*'i'tinī 'ukrimka.*

Come to me, I will honour you.

Here the full sentence may be understood to mean: "Come to me, and if you come to me, I will honour you." Raḍwān added that al-Jurjanī explains that only commanding someone to come does not make the honouring action an obligation, but coming is a pre-condition for the act of honouring: it is used for encouragement. He also explains that the verb *'ukrim* in the jussive mood is a case that requires a conditional particle. The same also applies to the following example from the Qur'an:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ﴾ البقرة: 152

*fa-dkurūnī, 'adkurkum.*

So remember me, I will remember you. 2:152

In this verse, Allah has commanded the believers to remember him, and if they do so, then he will remember and help them.

b - Following the prohibitive

لا تفعل يكن خيراً لك

*lā taf'al,yakun xayran laka.*

Do not do (this), it is better for you.

This is posited as: 'do not do so, if you do not do so, it will be better for you'. So if the jussive mood comes as a result of the prohibitive, then the meaning should be: 'if I forbid you to do something (my ban) is good for you' or 'not doing it is good for you'.

c - Following the interrogative

أَيْنَ بَيْتِكَ ؟، أَزُورُكَ.

'ayna baytuka ?, 'azurk.

Where is your house I will visit you.

This can be understood as: 'If I know where your house is, I will visit you.'

d - Following a wish

أَلَا مَاءٌ أَشْرَبِيهِ.

'alā mā 'un 'ašrabhu.

Is not (I wish) there any water I drink.

Here, it is understood as "I wish, if there were water, to drink it".

e - Following an offering

أَلَا تَنْزِلُ نُصِيبُ خَيْرًا .

'alā tanzil tuṣib xayran.

Come and settle with us, you will obtain benefit.

Raḍwān (1989, p.192) explained that the above example means: 'If you settle with us in this land, you will obtain good things.'

In the aforementioned examples it is important to note that when we omit some words, they should be from the same type as the words used in the context, as, for example:

لَا نَقْتَرِبُ مِنَ الْأَسَدِ يَأْكُلُكَ.

lā taqtarib min al-'asadi ya'kulka

Do not approach the lion. (Because if you do so) it will eat you.

According to Raḍwan (1989, p.192), it is not possible to have a real meaning by adding the conditional particle 'in to a protasis with negated meaning. For example, 'If you do not approach the lion, it will eat you', in this case, there will be a contradiction and the

statement will be illogical. Therefore the intended meaning must be ‘If you approach the lion, it will eat you’. As a result, it is necessary to show the protasis, because the speaker usually hides it to avoid repetition.

From the above, Staytiyyah notes that it is obvious why al-Jurjānī did not include the negative structure in the previous five cases. To conclude, it can be said that if we do not posit a hidden protasis in these five cases, then there will be no reason to have a verb after the imperative clause or similar clauses.

The following two examples are similar, but use verbs which are not in the jussive mood. This means that we cannot say that there is a hidden protasis or conditional particle as in:

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا ﴾ التوبة: 103

*xuḍ min 'amwālihim ṣadaqatan tuṭahhiruhum wa tuzakkīhim bihā.*

Take of their wealth alms, so that you might purify and sanctify on their behalf. 9:103

The presumed sentence is ‘If you take from their wealth alms, then you might purify and sanctify on their behalf’.

With regards to the verbs ‘purify’ and ‘sanctify’, we notice that the vowels change if the verb is in the jussive mood, so that the two words will be *tuṭahhirhum wa tuzakkīhim*. However, for this verse, it is suggested that the omitted protasis introduces an adjectival sentence describing a previous noun *ṣadaqah*:

﴿ فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي ﴾ مريم: 5-6

*fa-hab lī min ladunka waliyyan yariṭunī*

So grant me a successor –a gift from You- to be my heir. 19:5-6

However, it is the same case when we find that the verb is in the imperfect in the nominative mood, which means that it is not controlled by any hidden conditional particle, and it also introduces an adjective sentence.

Raḍwān (1989, p.192) notes that al-Jurjānī follows the opinion of al-Fārisī who believes that the protasis might be dropped without introducing any word indicating its presence. In addition, both of them adopt the thoughts of al-Xalīl which were passed on to Sībawayh who confirmed the above by saying:

هَذَا بَابٌ مِنَ الْجَزَاءِ يَنْجَزِمُ فِيهِ الْفِعْلُ إِذَا كَانَ جَوَابًا لِأَمْرٍ أَوْ نَهْيٍ أَوْ اسْتِفْهَامٍ أَوْ عَرْضٍ.  
*hādā bābun min l-jazā' yanjazimu fihi l-fi'l 'idā kāna jawāban li 'amrin 'aw nahyin 'aw istifhāmin 'aw tamannin 'aw 'arḍin.*

This is a form of the conditional where the verb (present) is written in the jussive mood if it is in a position of an apodosis for an imperative, prohibitive, interrogative, wishing function, or an offer.

#### 5.1.4 The ellipsis of the verb that introduces the protasis

The second form provided by al-Jurjānī is the ellipsis of the protasis clause. The following is an example for the case of the ellipsis of a verb, which is a protasis by itself or introduces the protasis clause:

إِنْ خَيْرًا فَخَيْرًا.

*'in xayran fa- xayran.*

If it is good, then, (the reward) will be good.

This sentence is understood as 'If the act is good, the reward will be good'. This stylistic usage is very common. The following is an example from the Qur'an:

﴿فَيَقُولُ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّالِحِينَ﴾ المنافقون:10  
*fa-yaqūl rabbī lawlā 'axxartanī 'ilā 'ajalin qarīb, fa-'aṣṣaddaqa wa 'akun min aṣ-ṣāliḥīn.*

And he should say: "O my Lord, if you only would reprise me a little while, then I would give alms and be among the righteous." 63:10

This example has caused disagreement between linguists and translators. There is not only the problem of different points of view, but also that of different interpretations. One opinion was given by Staytiyyah (1995, p.54), who approved the above reading for

'akun, in which he considered the verb to be in the jussive mood. The second way of describing the verb, used by other grammarians, is *fa- 'aṣṣaddaqa wa 'akūna*, or putting the verb 'akūna in subjunctive mood and joined to the previous one, 'aṣṣaddaqa (Al-'Ukburī, 1980, p.262). With regard to the second interpretation, it seems that there is no problem with the meaning or the cause of the subjunctive mood, but rather the question is about the first usage, in which the verb is in the jussive mood. According to az-Zamaxšarī (1947, v.4, p.112):

هُوَ مَعْطُوفٌ عَلَى مَحَلِّ فَأَصْدَقَ وَكَأَنَّهُ قَالَ: إِنْ أَخَّرْتَنِي أَصْدَقَ وَأَكُن.

*huwa ma'tūfun 'alā maḥall fa-'aṣṣaddaqa, wa ka'anahu qīla: 'in 'axxartanī 'aṣṣaddaq wa 'akun .*

It is a coupled verb (or joined) by the joining particle (and) with the previous verb 'aṣṣaddaq.

The full sentence can be understood as: 'If you give me relief for a little while, then I will give alms and be among the righteous'. Some scholars have chosen other explanations. Nevertheless, Staytiyyah has commented that al-Jurjānī's argument does not produce a persuasive answer. To explain his argument, he added that al-Jurjānī's interpretation means that the semantic structure for the sentence comes in one of the two following forms:

First, it is posited as: *lawlā 'axxartanī, wa 'in 'axxartanī 'aṣṣaddaq wa 'akun min aṣṣāliḥīn*. Because of the underlined conditional protasis, it is regarded as dropped, meaning that the verb 'akun will be joined to the absent verb 'aṣṣaddaq, which is in the jussive mood. If this is the case, then we cannot accept his theory that 'akun is syntactically joined with *fa- 'aṣṣaddaqa*, the one in the accusative case (Staytiyyah, 1995, p.54).

Second, the sentence can be understood as follows:

*lawlā 'axxartanī, fa- 'in 'axxartanī 'aṣṣaddaq wa 'akun min aṣṣāliḥīn.*

If you give me relief for a little while, then I would give alms and be among the righteous.

By considering the verb *'aṣṣaddaq* to be in the jussive mood and joining it to the verb *'akun*, the *fa-* cannot be a causative particle '*fa- sababiyyah*', and to explain why he rejects the possibility of the jussive for a verb preceded by a causative *fa-*, following az-Zamaxšarī, Staytiyyah (1995, p.54) divided the text into two parts. The first is a compositional structure, *lawlā 'axxartanī 'ilā 'ajalin qarīb*, meaning 'If you only give me a relief for a little while'. He finds it to be an independent sentence with no syntactic relation to the following sentence. However, the second statement is an informational sentence. He believes that some grammarians think that the letter *wāw* in this sentence joins one verb to another (*'akun* and *'aṣṣaddaq*). Staytiyyah considers that *wa* is joining the first sentence with the second one. In this case, it is important that the latter sentence should be a full conditional one with an ellipsis of the protasis. Therefore, the structure will be as follows: '*lawlā 'axxartanī 'ilā 'ajalin qarīb*, *wa 'in 'axxartanī 'akun mina aṣṣāliḥīn*'. He decided that the omitted parts of this verse are the conditional particle and the protasis. In addition, the omitted parts were indicated by the first part of the mentioned context.

The conclusion is that there will not be any confusion when using the verb *'akun* and read it in the jussive mood. Moreover, the difference between the *wāw* in the first reading (*'aṣṣaddaq wa 'akūna*) in an accusative case, and the *wāw* in the second in the jussive one (*'aṣṣaddaq wa 'akun*), is that in the first one, it joins a verb with a verb, and in the second, it joins a sentence with a sentence.

In addition to the aforementioned two arguments, we may add a third possibility to the given structure without changing the mood. This is by positing an omitted conditional protasis and particle in the jussive mood. In this new case, the sentence will be follows:

*fa yaqūl rabbī lawlā 'axxartanī 'ilā 'ajalin qarīb*, *fa-'aṣṣaddaq wa 'in 'aṣṣaddaq 'akun min aṣṣāliḥīn*.

And he should say: "O my Lord, if you only reprise me for a little while? Then I then would give alms, and if I give alms, I would be among the righteous."

Radwān (1989, p.196) notes that cases of omitting the verb of the protasis clause can be divided into two types:

## 1 - Ellipsis of the verb and the subject

This structure occurs if it is preceded by a sentence or words that indicate the existence of a protasis, in particular if it is negated by *lā*. Ibn Mālik (1974, v.2, p.119) states the following:

وَالِاسْتِغْنَاءُ عَنِ الشَّرْطِ وَحْدَهُ أَقْلُ مِنَ الْإِسْتِغْنَاءِ عَنِ الْجَوَابِ.

*wal-istiḡnā' 'an iṣ-ṣarṭi waḥdahū 'aqallu min al-istiḡnā'i 'ani l-jawāb.*

And to dispense with the protasis is more likely than the cases which dispense with the apodosis.

Ar-Raḍī (ibid. p.253) says the following:

وَيُحْذَفُ شَرْطُهَا وَحْدَهُ إِذَا كَانَ بِلَا مَعَ ابْتِئَاءٍ لَا نَحْوَ انْتَبِي وَإِلَّا أَضْرِبُكَ يَعْنِي إِنْ لَا تَأْتِنِي أَضْرِبُكَ.

*wa yuḥḍafu ṣarṭuhā waḥdahū 'idā kāna manfiyyan bi-lā ma'a 'ibqā'i lā, naḥwa i'tinī wa 'illā 'aḍribka, ya'nī, wa 'in lā ta'tinī 'aḍribka .*

The conditional sentence's protasis only will be dropped if it is negated by *lā* with the remaining of *lā* as if saying: "Come to me, and if not, I will beat you," which means: 'And if you do not come to me, I will beat you.'

We understand from what was said that only the protasis can be omitted – not the particle or the apodosis. Another example is the following verse:

فَطَلَّقَهَا فَلَسْتَ لَهَا بِكَفٍ... وَإِلَّا يَعْجُلُ مَقْرَقَكَ الْحُسَامُ

*fa-ṭalliḡhā fa-lasta lahā bikuf'in...wa 'illā ya'lu mafriqaka l-ḡusāmu*

Divorce her; since you are not capable enough for her...and if not, the sword will hit your hair parting (your head).

However, this means that what the poet intends to say is clear: 'and if you do not divorce her.' So he has omitted the verb which introduces the protasis because the indication is shown by the imperative sentence: "Divorce her."

According to Ibn 'Aqīl (1997, p.160), Ibn Mālik states the following:

وَالشَّرْطُ يُغْنِي عَنْ جَوَابٍ قَدْ عَلِمَ...وَالعَكْسُ قَدْ يَأْتِي إِذَا الْمَعْنَى فُهِمَ

*wa aš-šarṭu yuḡnī 'an jawābin qad 'ulim...wal-'aksu qad ya'tī 'in l-ma'nā fuhim.*

The protasis is sufficient if the apodosis is understood...and the opposite might happen if the meaning has been understood.

This means that one of the clauses of the conditional sentences may be enough to produce a meaningful sentence. He adds that the process of dropping the apodosis happens widely, as well as the protasis being negated by *lā* following the conditional particle *'in*.

## 2 - Ellipsis of the verb introduces the protasis

The conditional sentence may also appear with an omitted verb in the protasis which consists of a verbal sentence. This is the case when the conditional particle precedes a noun. In this case, a verb in the apodosis can serve to indicate or interpret the omitted part of the protasis. However, the conditional particle should be followed only by the verb. Here the word introducing the protasis is treated as a verb preceded by declinable and indeclinable words. Moreover, the protasis becomes a transitive verb that requires more than one object. In this case, it is permissible for it to be followed by a noun. Although, the particle *'in* has this advantage, because it largely occurs in many examples which include the ellipsis of the protasis verb. This verb should be understood as a past tense, but not in the case when the posited verb is in the present tense preceded by *lam* or *lā* following a conditional particle. The only exception can be found in poetry, as in the following example (Sībawayh, 1983, pp.67;130;135):

صَعْدَةٌ نَابِتَةٌ فِي حَائِرٍ.....أَيْنَمَا الرِّيحُ تُمِيلُهَا تَمِيلُ

*ša'datun nābitatun fī ḥā'ir... 'aynamā ar-rīḥu tumayyiluhā tamīl.*

A straight tree has grown in a pool; wherever the wind tilts it will be tilted.

As is noted above, the omitted verb should be regarded as being in the perfect tense in most cases. Therefore, Sībawayh understands it as an imperfect in the jussive mood only in poetry and where necessary. 'Ar-Raḍī explains that the verb that follows the noun which comes after the conditional particle *'in* or any pronoun that carries its

meaning in-conditional sentences should be in the perfect tense, whether that noun is nominative or accusative. He gives the following example:

إِنْ زَيْدٌ ذَهَبَ أَوْ إِنْ زَيْدًا لَقَيْتَ أَوْ لَقَيْتَهُ.

'in zaydun *dahaba* or 'in zaydan *laqīta* or *laqītahu*.

If Zayd went or if Zayd you met or you met him.

He adds that the verb could be in the imperfect for poetic licence, as in the following verse:

يُنِي عَلَيْكَ وَأَنْتَ أَهْلُ ثَنَانِهِ.....وَلَدَيْكَ إِنْ هُوَ يَسْتَزِدُّ مَزِيدُ

*yutnī 'alayka wa 'anta 'ahlu ṭanā'ihī....wa ladayka 'in huwa yastazid mazīdu*

He praises you and you deserve his praising, and you have (praises for him), if he seeks more excessive (gifts).

### 5.1.5 - Ellipsis of the apodosis clause

Ibn Hišām (1998, pp.721;731) states that omitting the apodosis clause is required if it is preceded by or contains any text or word that indicates the apodosis, such as *huwa zālimun 'in fa'al*: 'He is a tyrant if he does it'. He gives also the following example:

﴿وَإِنَّا إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ﴾ البقرة:70

*wa 'innā 'in šā'a allāhu la muhtatūn.*

And surely if Allah wills, we may be led aright. 2:70

He adds that the apodosis clause of the conditional sentence can be omitted if the protasis is preceded by a context which makes the meaning of the missing apodosis clear. For example:

﴿قَالُوا إِنَّا نَطَّيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ. قَالُوا طَائِرُكُمْ مَعَكُمْ أَنْنِ دُكْرْتُمْ بَلْ

أَنْتُمْ قَوْمٌ مُّسْرِفُونَ﴾ يس:18-19

*qālū 'innā taṭayyarnā bikum, la 'in lam tantahū la narjumannakum wa la yamassannakum minnā 'aḍābun 'alīm. qālū ṭā'irukum ma'akum, 'a'in dukkitum bal 'antum qawmun musrifūn.*

They said: “For us, we foresee evil from you, and if you do not desist, we will certainly stone you, and a grievous punishment indeed will be inflicted on you by us.” They said: “Your evil omens are with yourselves, if you are admonished, nay, but you are a people transgressing all bounds.” 36:18-19

The following is another example:

﴿قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ﴾ الأحقاف:10

*qul 'ar 'aytum 'in kāna min 'ind illāh wa kafartum bihi.*

Say: “You wonder if it is from Allah, and you reject it. 46:10

Commenting on the example cited above, az-Zamaxšarī says that it is understood as *'alastum biḡalimīn?* ‘Are you not unjust?’ He notes that the interrogative clause could not be an apodosis but by introducing it by the *fa-* after the interrogative particle, such as *'in ji'tanī 'afamā tuḡsin 'ilayya*, ‘If you come to me, do you provide me with honour?’ If a sentence comes before the conditional protasis carrying the meaning of an apodosis, it will not be regarded by the Baṡrans as a literal apodosis (Raḡwān, 1989, p.163). This is because the protasis has the first position in conditional sentences, while what we actually have in this case is only a clause that indicates or represents the apodosis. On the other hand, the Kūfans insist that it is also an apodosis in a literal sense, not only in meaning. They explain that the apodosis is not in the jussive mood and has not been introduced by the *fa-*, and they regard it as an apodosis because of its position at the beginning of the sentence. The Kūfans believe that it should be jussive if its position following the protasis clause is as in: *'aḡrib 'in ḡarabtanī*, ‘I hit if you hit me.’ Therefore, *'aḡrib* is an apodosis semantically, since its meaning relies on the protasis clause. The Baṡrans also do not accept, with this fronted clause, any other apodosis clause after the protasis, because they find it sufficient as a full and understandable conditional structure. In addition, they do not approve of the idea that this is the apodosis but in a fronted position, the reason being that the verb should be in the jussive mood, and furthermore it should be linked with the *fa-*.

In conclusion, the position of the apodosis for the Baṡrans should be after the protasis, whereas for the Kūfans it can be before the particle. In brief, we can say that the ellipsis of the apodosis of conditional sentences can exist for two main reasons:

Firstly, it occurs for syntactic and structural purposes such as the existence of both the conditional case and an oath, in particular when the oath precedes the conditional particle. Secondly, there should be a semantic or syntactic indication in the structure, as in the following example:

﴿وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا﴾ الإسراء: 86

*wa la 'in ši'nā lanadhhabanna bil-laḍī 'awḍaynā 'ilayka tumma lā tajidu laka bihi 'alaynā wakīlā.*

If we pleased, We could take away what we have revealed to you, then you would find no one to plead for you against Us. 17:86

In the above example, Staytiyyah (1995, p.57) believes that the *lām* in *wa la'in* indicates the oath *al-qasam*, and therefore, it is called *lām al-qasam* 'the *lām* of the oath', while *'in* is the conditional particle. In this case, the apodosis of the conditional particle was omitted, whereas the apodosis of the oath sentence *jawāb ul-qasam* was kept in the sentence, which makes the clause *lanadhhabanna bi* 'we would withdraw' an apodosis of the oath sentence. Moreover, the *lām* of oaths was repeated in the apodosis clause, while the conditional apodosis is omitted because the oath particle comes before the conditional particle.

Following the above argument, it can be determined that the conditional particle has preceded the particle of oath; hence, the apodosis of the oath as a conditional sentence will be omitted, as in the following example:

إِنْ وَاللَّهِ شِئْتَ أَعْتُكَ.

*'in wa allāhi ši'ta 'a'antuk.*

If, by God, you willed it, I will help you.

The clause 'I will help you' is the apodosis of the conditional sentence, not of the oath. The reason for this transformation is that the particle which comes first will have its apodosis, since its fronted position demonstrates its importance. Therefore, it has the power to have an apodosis.

Moreover, the option to omit any part of the protasis or oath sentence occurs when the double structure is preceded by a subject. Therefore, in such cases, the double structure

will lose the ability to keep its apodosis. However, in this situation, Staytiyyah prefers to omit the apodosis of the oath and to keep the conditional one. He thinks that the protasis comes either before or after the particle or the protasis of oath. He explains that the significance of the sentence will be strongly indicated by a conditional structure rather than by an oath structure.

The other case in which the apodosis clause can be omitted is when it is implied by context, as follows:

﴿إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾ يوسف: 90

*'innahu man yattaqi wa yaşbir fa- 'inna allāh la yuḍī'u 'ajra l-muḥsinīn.*

Whoever fears Allah and is patient, Allah will never squander the rewards of the righteous. 12:90

Some grammarians believe that the sentence *'inna allāh la yuḍī'u 'ajra l-muḥsinīn* is the apodosis clause of the conditional sentence (Staytiyyah, 1995, p.57). However, Staytiyyah does not agree that this argument is completely correct, because he believes that this sentence follows an omitted apodosis, which he posits as *'yakūnu muḥsinan*, 'he becomes kind'. This is because the sentence above is not linked to the given protasis. However, Staytiyyah's argument ignores the *fa-*, which is an indicator that an apodosis will follow. On the other hand, the other grammarians' argument does not address the fact that the sentence is not a future state of the protasis, but rather it describes a more general idea.

Secondly, the apodosis can be omitted for purposes of eloquence, in spoken language, prose and poetry, and in the Qur'an, in which there are many examples. The following example is a quotation for the second caliph Omar Ibn al-Xaṭṭāb to 'Abū 'Ubaydah:

لَوْ قَالَهَا غَيْرُكَ يَا أَبَا عُبَيْدَةَ!

*law qālahā ḡayruka yā 'abā 'ubaydah!*

If someone else had said that, O 'Abā 'Ubaydah!

This sentence implies admonition by the speaker to the addressee, since the noted statement may be understood as: 'if someone else had said that, it would not be strange, but if you say it, it is unacceptable'. The ellipted elements are determined by factors

such as the tone, the immediate context, the historical context and the relationship between the speaker and addressee. The following is another example:

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رءُوفٌ رَحِيمٌ﴾ النور: 20

*wa lawlā faḍlu l-lāhi 'alaykum wa raḥmatuhu, wa 'anna allāh ra'ūfrahīm.*

If it had not been for the grace of Allah and His mercy unto you, and that Allah is gentle, merciful. 24:20

In this verse, the apodosis is not mentioned, but by examining the content we can see words such as 'mercy' and 'grace' of Allah in conditional structures imply that the opposite to this features could happen if He were not the Merciful (for example, punishment). Therefore, the omitted apodosis can be understood as: 'he would punish you.' However, the apodosis might not be as we anticipate, but rather depends on the addressee's attitudes towards the topic. In addition, it is certain that they will expect something unpleasant and the opposite of grace and mercy. The speaker may find it better to leave it open and to let the addressees expect the worst rather than something that they may welcome.

Ibn Hišām considers the following verse as another example of an omitted apodosis:

بَدَا لِي أَنِّي لَسْتُ مُدْرِكُ مَا مَضَى... وَلَا سَابِقُ شَيْئًا إِذَا كَانَ جَانِيًا.

*badā lī 'annī lastu mudriku mā maḍā... wa lā sābiqun šay'an 'idā kāna ja'iyā.*

It has appeared to me that I could not reach what had passed...and cannot avoid anything when it comes.

There is no clear agreement among grammarians regarding this type of structure because each interprets it according to his own understanding. In this case, we find that 'idā is a conditional particle, and the clause following it is a protasis clause, while the apodosis structure is omitted because the context makes the meaning of the posited apodosis clear.

Ibn Hišām (1998, p.131) decided that there is an omitted apodosis here, which means that we are dealing with a conditional sentence. He understands the omitted apodosis as: 'When something comes, I will not be able to avoid it'. Whereas Staytiyyah (1995, p.58) states that some grammarians believe that it is not correct to say: 'When

something happened, I did not come before it' because one cannot return time to do something before the event if it has already taken place. In addition, they believe that the particle 'idā in this context is not a conditional particle, but only an adverbial one in a regular context.

Another example of ellipsis of the apodosis in conditional sentences is the following:

﴿وَإِذَا قِيلَ لَهُمْ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ﴾ يس:45

*wa 'idā qīla lahum ittaqu mā bayna 'aydikum wa ma xalfakum, la'allakum turhamūn.*

Yet when they are told, "Beware of what lies before and behind you, so that you may be given mercy". 36:45

The clause *la'allakum turhamūn* is not the apodosis of the conditional sentence, as the apodosis was omitted because of the implication in the context.

Here is another example with *law*:

﴿وَلَوْ أَنَّ فِرَّانًا سَوَّرَتْ بِهِ الْجِبَالُ أَوْ قَطَّعَتْ بِهِ الْأَرْضُ أَوْ كَلَّمَ بِهِ الْمَوْتَى بَل لَّهِ الْأَمْرُ جَمِيعًا﴾ الرعد:31

*wa law 'anna qur'ānan suyyirat bihi l-jibālu 'aw quṭṭi'at bihi l-'arḍu'aw kullima bihi l-mawtā, bal lillāhi l-'amru jamī'ā.*

If there were a Qur'an with which mountains were moved, or the earth were cleaved asunder, or the dead were made to speak, (this would be the one), but, truly, authority is with Allah in all things. 13:31

The following quotation is an example from the Hadīṭ:

فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ. وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ

امْرَأَةٍ يَنْكِحُهَا، فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ.

*fa-man kānat hijratuhu 'ila allāh wa rasūlihi, fa-hijratuhu 'ila Allāhi wa rasūlihi. wa man kānat hijratuhu lidunyā yuṣībuhā 'aw imra'atun yankihuhā, fa-hijratuhu 'ilā mā hājara 'ilayhi.*

So, whoever's migration is for Allah and His messenger, thus, his migration will be for Allah and His messenger. And whoever's migration was for

worldly goals to gain, or a woman to marry, thus his migration is for what he has migrated.

The example cited shows the absence of the apodosis in all of the conditional clauses, for eloquent or rhetorical purposes. Ibn Hišām (1998, p.133) explains this structure as follows:

فَمُعَوَّنٌ عَلَى إِقَامَةِ السَّبَبِ مَقَامَ الْمُسَبَّبِ، أَي: فَقَدْ اسْتَحَقَّ الثَّوَابَ الْعَظِيمَ الْمُسْتَقَرَّ لِلْمُهَاجِرِينَ.  
*fa-mu'awwalun 'alā 'iqāmati is-sababi maqāma al-musabbabi, 'ayy; fa-qad istahaqqa at-tawāba al-'azīm al-mustaqirra lil-muhājirīn.*

So it is regarded by using the cause in the place of the result (apodosis) because the result is well known. Therefore, he deserved the great reward that is given to those who have migrated for the sake of Allah and his messenger.

#### 5.1.6 - Ellipsis of both the protasis and the apodosis clause

In some contexts in Arabic prose, poetry and spoken language, neither protasis or apodosis is mentioned. In these cases the conditional particle appears independently and is not followed by either a protasis or an apodosis for reasons of eloquence or to avoid repetition in the text.

قَالَتْ بَنَاتُ الْعَمِّ: يَا سَلْمَى ، وَإِنْ... كَانَ فَقِيرًا مُعْدَمًا؟ قَالَتْ: وَإِنْ

*qālat banātu l-'ammi: yā salmā, wa 'in... kāna faqīran mu'daman? qālat: wa 'inin*

The cousins (females) said: “O, Salma, and if...he is destitute?” She said: “Even if”.

In the above example the apodosis of the first protasis, *wa 'in kāna faqīran*, is omitted. However for the second 'in the meaning is understood to be: ‘And if he is poor, I love and accept him’. According to Ibn Mālik (1978, p.653), as-Sirāfī provides the following example:

لَا آتِي أَمِيرَ الْمُؤْمِنِينَ لِأَنَّهُ جَانِرٌ . فَيُقَالُ: إِنَّهُ وَإِنْ. يُرَادُ بِذَلِكَ: وَإِنْ كَانَ جَانِرًا فَأَتِيهِ.

*lā 'āī 'amīr l-mu'minīn li'annahū jā'ir, fa-yuqālu i'tihī wa 'in, yurādu biḍālika: wa 'in kāna jā'iran fa'tih.*

I will not come to the prince of the believers because he is unjust. Thus it would be said to him: "Come to him even if, which means: 'even if he is unjust, come to him.' "

Therefore when the two parts are omitted, according to Ibn Hišām, the particle still shows its strong link to the conditional structure (Raḍwān, 1989, p.218). From the above, ar-Raḍī (1853, v.2, p.273) states that Ibn Mālik considers the ellipsis of the protasis and apodosis as a permissible option. As-Siyūfī (1908, v.2 p.62) supports his opinion. But on another occasion Ibn Mālik notes that the ellipsis of the two parts is obligatory, stating that the two parts can be omitted for necessity, and Ibn 'Aṣfūr (1986, p.176) concurs with this view. 'Abū Ḥayyān says that Ibn Hišām's opinion is supported by Ibn 'Aṣfūr, but no one else notes that it is obligatory (As-Suyūfī, 1908, v.2, p.62). However, Abu Ḥayyān adds that Ibn Hišām and Ibn 'Aṣfūr both say:

It is permitted to omit the protasis and the apodosis after 'in, if the meaning is understood. Even though, it was said previously, that this type of ellipsis in conditional sentences is restricted by the particle 'in.

However, Raḍwān (1989, p.218) notes that we may hear some Arabic native speakers using particles such as *law* and 'idā. In addition, in such structures the need for the conjoiner *wāw* preceding the conditional particle is significant, as in *wa 'in*.

## 5.2 Interruption in conditional sentences

### 5.2.1 Introduction

Ibn Hišām (1986, p.31) states that it is common in this type of sentence to see two conditional particles and protasis clauses in one conditional structure following each other, rather than being followed by an apodosis. This phenomenon is known as *i'tirāḍ aš-šarṭi 'alā aš-sarṭ*, 'conditional clause that interrupts another conditional clause'. Ibn Hišām discusses this topic under the above title. The title implies a second conditional particle is inserted with a protasis clause before the apodosis of the first particle.

Ibn Hišām (1986, p.31) states that some grammarians believe that this situation exists when two protases precede an apodosis, and that this structure does not exist with more than two protases. He notes that the structure can exist with more than two protasis. He investigates the forms which other grammarians provide by using the term '*i'tirāḍ aš-šarṭi 'alā aš-šarṭ*' and explains that there is some confusion and misunderstanding with regard to this issue. Some grammarians mention this misunderstanding. In the following section, we shall attempt to list the opinions and arguments provided by linguists and discuss them in the context of Ibn Hišām's contribution to the issue.

### 5.2.2 Ibn Aš-Šajarī and conditional interruption

Ibn Aš-Šajarī (1930, v.1, pp.240-241) states that when we have two protases following each other without a joining particle between them, subsequently followed by an apodosis, then the apodosis belongs to the first protasis. This is based on the principle of the similarity between the conditional structure and the oath structure, wherein the apodosis of the first oath in a two-oath structure is connected to the first protasis. He notes that by relying on that principle, if we have two conditional protases following each other then the apodosis belongs to the first one. At the same time, the first protasis and its apodosis as one unit form the apodosis of the second protasis.

He adds that if the apodosis is connected to the first protasis, it should be used closer to its apodosis and moved forward, while the second protasis should be repositioned at the beginning of the structure.

Ibn Aš-Šajari illustrates with the following example:

إِنْ أَكَلْتِ إِنْ شَرِبْتِ فَأَنْتِ طَالِقٌ.

*'in 'akalti 'in šaribtī fa- 'anti ṭāliq.*

If you eat, if you have drunk, then you are divorced.

He explains that the apodosis 'you are divorced' is the consequence of the act of eating, whereas "if you drink" is another protasis whose apodosis is "if you eat, you are divorced". He notes that for "if you eat", the speaker intends to put this act in a later position after another action, despite the fact that it comes before it in the order of elements, meaning; 'if you eat after you drink, then you will be divorced (ibid. pp.240-241).

On the other hand, Al-'Ukburī (1998, v.2, p.38) says: "The provision of the conditional protasis, if it interrupts another one, is that the second protasis and the apodosis will be an apodosis for the first." This can be seen in the following:

إِنْ أَتَيْتَنِي إِنْ كَلَّمْتَنِي أَكْرَمْتُكَ.

*'in 'ataytanī 'in kallamtanī 'akramtuk.*

If you come to me, if you talk to me, I will honour you.

"If you talk to me, I will honour you" is a conditional sentence that works as one unit and is regarded as the apodosis of the first protasis "If you come to me." Here the speaker means that if this is the case, then the first protasis in a structure or an utterance will be placed as the second condition in meaning, so that even if the addressee came to the speaker and then he talked to him, the honour would not be required. But, if the addressee talked to the speaker and then he came to him, the honour would be given to the addressee. In other words, the meaning would be: 'If you come to me after you have talked to me, I will honour you. The reason, in his opinion, is that the apodosis has become strongly reliant on the second protasis (ibid. v.2, pp.38;198).

In this argument, al-‘Ukburī does not agree with Ibn aš-Šajarī on the provision of the apodosis following two protases. He sees the apodosis as reliant on the second one, and at the same time, the second protasis and its apodosis are the apodosis of the first. Ibn aš-Šajarī, as mentioned above, believes that the apodosis belongs to the first protasis because it comes earlier, while it and its apodosis therefore act for the second protasis. Nevertheless, al-‘Ukburī agrees with Ibn aš-Šajarī that the second protasis, as an act, should take place before the first one. Moreover, the one which comes later in the utterance is first in meaning. However, it seems that al-‘Ukburī’s argument is weak, because the second protasis and apodosis cannot be an apodosis for the first protasis unless we posit a hidden *fa-*, but the *fa-* cannot be omitted unless there is a reason, as most grammarians agree (As-Suyūfī, 1984).

Radwān (1989, p.163) states that ar-Raḍī also concurs with Ibn aš-Šajarī’s opinion that the apodosis belongs to the first protasis. Ar-Raḍī regards the apodosis of the second protasis as an omitted one, indicated by the existing apodosis. However, Ibn aš-Šajarī thinks that the first protasis and the existing apodosis are not an apodosis for the second protasis because the middle position of the second protasis is evidence and an indication of the apodosis of the first protasis and its apodosis.

Radwān added that ar-Raḍī agrees with Ibn Mālik and al-‘Ukburī’s argument, but he adds to that a *fa-* should exist to introduce the second protasis. In this case, the apodosis of the second protasis is considered as a deleted one, while the apodosis of the first is the second protasis and its apodosis. Ar-Raḍī believes that this is so because it is permissible to use another conditional sentence as an apodosis, if it is introduced by *fa-*, but if it is not, then the apodosis belongs to the first protasis.

### 5.2.3 Ar-Raḍī and conditional interruption

Regarding the case of interruption where the protasis follows another protasis and has one apodosis, ar-Raḍī says:

وَأَعْلَمُ أَنَّ الشَّرْطَ إِذَا دَخَلَ عَلَى شَرْطٍ فَإِنْ قَصَدْتَ أَنْ يَكُونَ الشَّرْطُ الثَّانِي مَعَ جَزَائِهِ لِلأُولَى فَلَا بُدَّ مِنَ الْغَاءِ فِي الأَدَاةِ الثَّانِيَةِ. نَقُولُ: إِنْ دَخَلْتَ إِنْ سَلَّمْتَ فَلَكَ كَذَا، وَإِنْ سَأَلْتَ فَإِنْ أُعْطِيَكَ فَعَلِيَّ كَذَا، لِإِنَّ الإِعْطَاءَ بَعْدَ السُّؤَالِ.

*wa i'lam 'anna aš-šarṭ 'idā daxala 'alā šarṭin fa-'in qaṣadta 'an yakūna aš-šarṭ at-tānī ma'a jazā'ihī lil-'awal, fa-lā budda minā l-fā'i fil-'adāt at-tāniyati, taqūul: 'in daxalta fa-'in sállamta fa-laka kadā, wa 'in sa'alta fa-'in 'a 'ṭaytuka fa-'alayyā kadā; li'anna l-'i'ṭā'a ba'da as-su'āl.*

And know that when the protasis interrupts another protasis, if you mean to use the second protasis with its parts as an apodosis for the first one, you should use the fa- before the second conditional particle. It is as if you are saying: 'If you enter, then you greet, you will have (such things) from me, and if you ask (to receive something) and then I gave, then that is what I should do, because giving something comes after the request'.

Commenting on Ibn Mālik's argument, he notes the following (Raḍwān, 1989, p.164):

وإن قصدت إلغاء أداة الشرط الثاني لتخللها بين أجزاء الكلام الذي هو جزاؤها معنى، أغني الشرط الأول مع الجواب الأخير، فلا يكون في أداة الشرط الثاني فاء.

*wa 'in qaṣadta 'ilgā'a 'adāt iš-šarṭ id-tānī litaxalluhā bayna 'ajzā' il-kalām il-ladī huwa jazā'uhā ma'nā, 'a'nī aš-šarṭ l-'awal ma'a l-jawāb l-'axīr, fa-lā yakūn fī 'adāt aš-sarṭ it-tānī fā.*

And if you meant to cancel the conditional particle of the second protasis, because it occurs within parts of the utterance which are the apodosis, that is, the first protasis with the last apodosis. Therefore, there will not be fa- before the conditional particle of the second protasis.

On the other hand, Ibn Hišām agrees with Ibn aš-Šajarī and ar-Raḍī in their opinion that the apodosis is related to the first protasis. They explain this by noting that when one protasis is followed by another, as in: 'in 'akalti 'in šaribtī fa- 'anti ṭāliq, 'If you eat, if you drink, you are divorced,' then the apodosis serves and belongs to the first protasis.

#### 5.2.4 Ibn Hišām and conditional interruption

Ibn Hišām (1986, p.31) lists five conditional structures which he does not recognise as conditional interruptions:

A - When the first protasis is followed directly by its apodosis, then there follows a new protasis, as in:

﴿يَا قَوْمِ إِن كُنتُمْ ءَامِنْتُمْ بِاللّٰهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُّسْلِمِينَ﴾ يونس: 84

*yā qawm 'in kuntum 'āmantum bil-lāhi fa-'alyhi tawkkalū 'in kuntum muslimīn.*

O, my people! If you do believe in Allah, then put your trust in him if you are submitted. 10:84

He believes that there is no interruption here because the first protasis is followed directly by its apodosis. I have also treated this type of sentence as a double protasis sentence where the two protases share one apodosis, or, as some grammarians think, the apodosis of the second protasis is omitted because of the meaning carried by the first one.

B - The second protasis is joined with an apodosis introduced by an overt *fa*, as in:

إِن تَكَلَّمَ زَيْدٌ فَإِنِ أَجَادَ فَأَحْسِنْ إِلَيْهِ.

*'in takallama Zayd fa-'in 'ajāda, fa-'ahsin 'ilayh.*

If Zayd spoke, and if he did well, then treat him well.

Ibn Hišām explains that there is no interruption in this example because the second protasis and its apodosis together represent the apodosis of the first protasis.

C - The second protasis follows an omitted one and posits *fa*, as in the following example:

﴿فَأَمَّا إِن كَانَ مِنَ الْمُقَرَّبِينَ، فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٌ﴾ الواقعة: 88-89

*fa-'ammā 'in kāna min al-muqarrabīn, fa-rawḥun wa rayḥānun wa jannatu na 'īm.*

If that dying person is one of those who will be brought near to Allah, he will have rest and satisfaction, ease, and Garden of Bliss. 56:88-89

According to Ibn Hišām (1986, p.33), some grammarians do not agree that this example is an interrupting conditional structure. He explains that they think that the main meaning of this verse is the following:

مَهْمَا يَكُنْ مِنْ شَيْءٍ ، فَإِنْ كَانَ الْمُتَوَفَّى مِنَ الْمُقَرَّبِينَ إِلَى اللَّهِ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّةٌ نَعِيمٌ.

*mahmā yakun min šay'in, fa-'in kana almutawaffā min al-muqarrabīn, fa-rawḥun wa rayḥānun wa jannatu na'īm.*

Whatever the case is, if the dead person is among those closest to Allah, there will be for him rest and satisfaction, and a garden of delights.

Ibn Hišām adds that the particle *mahmā*, 'whatever', was omitted from the conditional clause *mahmā yakun min šay'in*, 'whatever happened', which was replaced by 'ammā and therefore he posits the conditional particle to be 'ammā fa- 'in kāna. He explains that grammarians treated this case by discussing two aspects. One is that the apodosis does not follow the conditional particle without being separated by a suitable word or words. The second is that *fa-* is used as a joining particle and should be placed between two statements or joined words. As a result, the grammarians do not recognise its conditional function but rather recognise its other function as a mediator, such that it had to be preceded by a word as an utterance reformation. They brought forward the sentence of the second protasis because it represents one unit. He concludes that such sentence could not be regarded as a conditional interruption.

D - A conditional protasis is joined with a similar one, as in:

﴿وَأَنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِيَكُمْ أَجُورَكُمْ وَلَا يَسْتَأْذِنُكُمْ أَمْوَالَكُمْ، وَإِنْ يَسْتَأْذِنُكُمْ فَخُذُوا﴾ محمد: 36-37  
*wa 'in tu'minū wa tattaqū, yu'tikum 'ujūrakum, wa lā yas'alkum 'amwālkum, 'in yas'alkumūhā fa-yuhfikum tabxalū.*

But if you and are mindful of Allah, He will recompence you. He does not ask you to give up all your possessions – you would be grudging if He were to press you for them and he would bring your ill-will to light. 47:36-37

On this point, Ibn Hišām (1986, p.34) comments that it is understood from Ibn Mālik's discussion of this matter that this is an interrupting conditional structure. This is not correct, according to Ibn Hišām.

E - When the conditional apodosis is omitted with the existence of two protases, there will be no such interruption, as shown in the following two examples:

﴿وَلَا يَنْفَعُكُمْ نَصْحِي إِنْ أَرَدْتُمْ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ﴾ هود: 34

*wa lā yanfa'ukum nuṣḥī 'in 'ardtu 'an 'anṣaḥa lakum 'in kāna allāhu yurīd 'an yuḡwīkum.*

My advice will be no use to you if Allah wishes to leave you to your delusions. 11:34

﴿وَأَمْرَءَهُ مُؤْمِنَةٌ إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ﴾ الأحزاب: 50  
*wa imra'tun mu'minatun 'in wahabat nafsahā lin-nabīyi 'in 'arāda an-nabīyu 'an yastankihahā xāliṣatan min dūn il-mu'minīn.*

Also any believing woman who offers herself to the Prophet and whom the prophet wishes to wed this only applies to you (Prophet) and not the rest of the believers. 33:50

Ibn Hišām (1986, p.37) notes that this example does not have an interrupted structure, as some grammarians, including Ibn Mālik, believe. Ibn Hišām argues that the apodosis of the first protasis should be regarded as being in the adjacent position indicated by the first protasis and its apodosis. Therefore, the sentence will be understood as: *'in 'aradtu 'an 'anṣaḥa lakum fa- lā yanfa'ukum nuṣḥī*, 'If I cared to advise you, my advice would not benefit you.' The same argument can be applied to the following example as well:

لَكِنَّ قَوْمِي وَإِنْ كَانُوا ذَوِي عَدَدٍ... لَيْسُوا مِنَ الشَّرِّ فِي شَيْءٍ وَإِنْ هَانَا  
*lākinna qawmī wa 'in kānū dawī 'adadin ...laysū mina aš-šarri fī šay'in wa 'in hānā.*

But my people, even if they are great in number...they are not seekers of evil even if the evil is slight.

Reading in these examples, Ibn Hišām (1998, p.801) explains that he does not accept that any of the above structures can be called interrupting conditionals. He noted that the following sentence exemplifies an interrupting structure:

إِنْ رَكِبْتَ إِنْ لَبِستِ ، فَأَنْتِ طَالِقٌ  
*'in rakibti 'in labisti, fa-'anti ṭāliq.*

If you ride, if [after] you had dressed, you are divorced.

Ibn Hišām (1986, p.37) notes that few grammarians would reject it and the majority accept it, and he used some of the above verses as examples supporting the majority view. He adds that according to al-Bahawī, those who reject this view used some of the same verses as evidence for their arguments, as discussed above. However, Ibn Hišām does not accept them and lists them among the rejected examples for this topic. Other examples which he does consider legitimate include the following verse from the Qur'an:

﴿وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّمْ تَعْلَمُوهُمُ أَنْ تَطْتُوهُمُ فَنُصِيبِكُمْ مِنْهُمْ مَّعْرَةٌ بَعِيرٌ عِلْمٌ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا﴾ الفتح:25

﴿وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّمْ تَعْلَمُوهُمُ أَنْ تَطْتُوهُمُ فَنُصِيبِكُمْ مِنْهُمْ مَّعْرَةٌ بَعِيرٌ عِلْمٌ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا﴾ الفتح:25

*wa lawlā rijālun mu'minūn wa nisā'un mu'mināt lam ta'lamūmum, 'an taṭa'ūhum fa-tuṣībukum minhum ma'arratun biḡayri 'ilm, liyudxila allāhu fī raḥmatihī man yašā' law tazayyalū la-'addābnā al-ladīna kafarū minhum 'adāban 'alīmā.*

If there have not been among them, unknown to you, believing men and women whom you would have trampled underfoot, inadvertently incurring guilt on their account-Allah brings whoever He will into His mercy-if the (believers) had been clearly separated, we would have inflicted a painful punishment on the disbelievers. 48:25

Ibn Hišām (1986, p.38) states that the two clauses following *lawlā* and *law* were interrupted and have one apodosis: *la'addābnā*. He also introduced another example that will be discussed along with comments of other grammarians to assess their points of view towards Ibn Hišām's arguments:

﴿كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ﴾ البقرة:180

*kutiba 'alaykum 'idā ḥaḍara 'aḥadakum l-mawtu, 'in taraka xayran al-waṣīyyatu lil-wāliḍayn wal-'aqrabīn.*

It is prescribed for you, when death approaches one of you, if he leaves wealth, that he bequeath it unto his parents and next of kin. 2:180

He notes that this verse was chosen by 'Abu al-Ḥasan who accepts 'al-waṣiyyatu lil-wālidayn' by regarding the existence of the *fa*, which means *fa-waṣiyyatu lil-wālidayn*. But if we consider that the nominative case of the word *al-waṣiyyatu* results from the influence of the passive verb *kutiba*, 'prescribed', then *al-waṣiyyatu* cannot be an apodosis for the second conditional protasis 'in *taraka*. No grammarian other than Ibn Hišām has used the aforementioned two cases (ibid. p.41).

Ibn Hišām (1998, p.801) adds the following example as more evidence :

إِنْ تَسْتَغِيثُوا بِنَا إِنْ تَدْعُرُوا تَجِدُوا...مِنَّا مَعَايِلَ عِزٍّ زَانَهَا كَرَمٌ

'in *tastagīṭū binā 'in taḍ'urū tajidū...minnā m 'āqila 'izzin zānahā karamu.*

If you implore relief, if you fear, you will find...from us shelters of honour decorated by generosity.

As-Suyūṭī (1975, v.4, p.85) notes that Ibn Hišām has provided the following example as well:

فَإِنْ عَثَرْتَ بَعْدَهَا إِنْ وَالْتِ...نَفْسِي هَاتَا فَقُولَا: لَالَعَا

*fa-'in 'aṭarat ba 'dahā 'in wa 'alat...nafsī hātā fa-qūlā: lā la 'ā*

Thus, if I stumbled after I had escaped danger...then come to me and say: "We wish him to be unsafe."

### 5.2.5 Ibn Hišām and the interruption structures

Having understood the given interruption structure and various aspects of disagreement, we find that even those who approve this structure disagree about the implications of the apodosis which follows two protases. Grammarians are divided into three groups on this issue as follows:

A - The first group believes that the event happens in two steps, of which the first is the occurrence of the two protases, and the second is the occurrence of the second protasis before the first one. The following is an example:

إِنْ رَكِبْتَ إِنْ لَيْسَتْ ، فَأَنْتَ طَالِقٌ

*'in rakibti 'in labisti, fa-'anti tāliq.*

If you ride, if [after] you had dressed, you are divorced.

This means that if only one of the protases has occurred, the divorce will not happen, but if the wife wore her clothes and then she rode, in this case she will be divorced. This is the position of the majority of linguists and Islamic scholars (As-Suyūfī, 1975, v.4, p.85).

Linguists who disagree on the above interpretation are divided into two groups. One group, the majority opinion, suggests that the existing apodosis belongs to the first protasis, whereas the apodosis of the second protasis should be omitted. The reason is that the omitted apodosis is already implied by the overt first protasis and its apodosis (As-Suyūfī, 1975, v.4, p.85).

Ibn Hišām (1986, p.32) provides the following example from the Qur'an:

﴿يَا قَوْمِ إِن كُنتُمْ ءَامَنَنتُمْ بِاللّٰهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُّسْلِمِينَ﴾ يونس: 84

*yā qawm 'in kuntum 'āmantum billāhi fa-'alayhi tawkkalū 'in kuntum muslimīn.*

O, my people! If you do believe in Allah, then put your trust in him if you submitted. 10:84

Ibn Hišām (1986, p.42) agrees that this can also be understood as: 'If you do submit, if you believe in Allah, then put your trust in him.'. He adds that the principle is that, if two clauses in any other type of conditional sentence occur where each protasis needs an apodosis, then the overt apodosis belongs to the first protasis (ibid. p.42).

The Kufāns, 'Abū Zaid and al-Mubarrid have provided the following example:

أنتَ ظالمٌ إن فعلتَ

*'anta zālimun 'in fa'alta.*

You are unjust if you do so.

According to as-Suyūfī (1984, v.4, p.87), they state that the sentence *'anta zālimun* which precedes the protasis is the actual apodosis, and not an indication of it, whereas Ibn Hišām notes that the apodosis should come after the protasis, since it is the result of the occurrence of the protasis. He adds that the preceding conditional apodosis is an indication of a second one, since it shows sufficient information to remove the need for an apodosis after the protasis. He concludes that in both the first and second examples above there is permitted usage: in the first, it is permitted to separate the first conditional protasis from its apodosis by another protasis, while in the second sentence 'You are unjust if you do so', it is permitted to omit the apodosis.

Based on what has been said, we can conclude that it is correct to use a verb in the perfect or imperfect with the first protasis. In pure classical speech, however, it is only permissible to use a verb in the perfect. That is because the principle is that the first apodosis should not be omitted unless the verb of the conditional protasis occurs only in a perfect. Ibn Hišām provides the following example:

إِنْ تَسْتَغِيثُوا بِنَا إِنْ تَدْعُرُوا تَجِدُوا.

*'in tastaḡītū binā 'in tad'urū tajidū.*

If you implore relief, if you fear, you will find.

He notes that using the imperfect as a protasis introducer is a poetic licence, as in the following example:

يَا أَقْرَعَ بْنَ حَابِسٍ يَا أَقْرَعَ... إِنَّكَ إِنْ يُصْرَعِ أَخُوكَ تُصْرَعُ

*Ya 'aqra'u bin ḥābisin yā 'aqra'u... 'innaka 'in yuṣra' 'axūka tuṣra'u*

O, 'Aqra' bin Ḥābis, O, bold man... if your brother is killed then it is as if you too are killed.

B - The group led by Ibn Mālik (1968, p.239) says that the existing apodosis belongs to the first protasis, as the majority of scholars agree. However, the second protasis does not have any apodosis, either overt or covert, because the existing apodosis is restricted by the first protasis. Therefore, it is here treated according to the situation of the text, as in:

إِنْ رَكَبْتَ إِنْ لَبَسْتَ ، فَأَنْتَ طَالِقٌ.

*'in rakibti 'in labisti, fa-'anti ṭāliq.*

If you ride if you wear (your clothes), you are divorced.

This means: 'If you ride wearing (your clothes), you will be divorced'. Similarly:

إِنْ تَسْتَغِيثُوا بِنَا إِنْ تَدْعُرُوا تَجِدُوا.

*'in tastaḡīṭū binā 'in tad'urū tajidū.*

If you seek help, if you feel fear, you will find.

Many analysts understand this sentence as: 'If you seek help in fear...', since it agrees with the principle that the regular sequence required the presence of the first protasis after the second one in the text. However, Ibn Hišām (1986, p.44) has a different opinion regarding the second conditional protasis. He notes that the majority of grammarians believe that it is correct for three reasons:

First, their argument is built on *qiyās*, 'analogy', which means that the apodosis can be either overt or covert. However, Ibn Mālik's argument is not based on analogy. This is because he considers it acceptable for the protasis to exist without any kind of apodosis, whether overt or covert. Ibn Hišām believes that the principle of analogy is more convincing, and he accepts the argument proposed by the other grammarians.

Second, Ibn Hišām believes that they were correct in suggesting that what Ibn Mālik states can be accepted in the cases where the two verbs introducing the two protasis clauses coincide or work together, as in the previous examples (imperfect). However, in other cases what Ibn Mālik suggests is not possible. If it was said, for example; 'If you stand, if you sit, you will be divorced,' then we could not regard that as: 'If you stand sitting...', since the two actions are contradictory. Similarly, it is not possible if the two acts do not occur at the same time, such as: 'If you eat if you drink...', or 'If you pray, if you make ablutions'; in these cases, it cannot be understood that you are eating while drinking or praying while performing ablutions.

Third, Ibn Hišām points out that the conditional structure is distinct from the adverbial structure ‘*jumlat al-ḥāl*’ because the first one deals with the future, whereas the second deals with the present time. If there is a time gap between the two clauses, then it cannot be an adverbial structure, since the adverbial structure only refers to one event. Similarly, a sentence which is located in an adverbial position cannot be preceded with a future *dalīl* ‘implication’; this is possible only with a sentence located in a conditional position.

Ibn Hišām adds that al-Fārisī, however, permits the following:

لأضربنّه ذهباً أو مكث، ولأضربنّه إن ذهبَ وإن مكث.

*la 'aḍribannahu ḍahaba 'aw makat , wa la 'aḍribannahu 'in ḍahba wa 'in makat.*

Surely I will beat him, whether he goes or he stays. And surely I will beat him if he goes or if he stays.

Ibn Hišām (1986, p.46) believes that the circumstantial adverb has two forms: one occurs simultaneously with the verb that it modifies, while the other follows the verb that it modifies in time. The first form describes how the act occurs, while the second form describes the state that exists after the act has taken place. The following example by Ibn Hišām shows both forms:

﴿لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ﴾ الفتح:27

*la tadxulunna l-masjida l-ḥaraama 'in šā'a allāhu 'āminīn, muḥalliqīna ru'usakum wa muqaṣṣirīn.*

Allah willing you will most certainly enter the Sacred Mousque in safty, shaven headed or with cropped hair. 48:27

The first form is evident in this example by ‘secure’, which describes the state in which the addressees enter the mosque. This is followed by the second form, ‘heads shaved and hair cut’, which describes not the present state but rather a future state which is expected or assumed; at the moment of entering the mosque their hair still has not been shaved, but after the the rituals are complete this will take place.

Another example shows just the second form:

*fa-dxulūhā xālidīn.*

Come in: you are here to stay. 73.

Here, we see that entering has nothing to do with immortality – the immortality occurs after the entering, not at the same time. According to Ibn Hišām (1986, p.46) the grammarians translate the sentence: ‘enter it (paradise)’, presuming mortality after entering.

On this basis, Ibn Hišām thinks that the position of al-Fārisī stating that the conditional particle can be followed by an adverbial sentence is correct, but he does not agree with generalising that to cover all types of conditional structures, primarily the interrupting one. On the other hand, he notes that Ibn Mālik was not precise in generalising that adverbial sentences should not be introduced by a future particle such as the conditional particle ‘*in*’.

Ibn Hišām notes that Abdullah al-Juwaynī (As-Suyūfī, 1986, v.4, p.86) suggested that if someone says: ‘If you ride if you wear, you are divorced’, the divorce will depend on the riding *and* the wearing together, either when they occur in the same word order or vice versa. He adds that this argument has been adopted by other scholars. Therefore, he states that this argument is incorrect, because this means that we may use the existing apodosis for the two protases together, or for the first one only, or for the second one only, which is not possible. He also denied the possibility of using the apodosis for any of the protases. He notes that if al-Juwaynī posits that particle, then he is not permitted to use one apodosis for them.

To explain his opinion, he notes that if one accepts the argument, it will be similar to saying: *Zaydun*, ‘*Amrun* ‘*indak*, ‘Are Zayd and Amr with you’, or ‘*indakā xabarun* ‘*anhumā*? ‘do you have any news about them?’ If you join the two names in one predicate, then you have to provide a method to connect them, and if we presume the presence of that connector, then we should have either *fa-* or *wa* ‘and’ and nothing else. This is similar to the case of the omitted *fa-*, as in the following:

مَنْ يَفْعَلُ الْحَسَنَاتِ اللَّهُ يَشْكُرُهَا

*man yaf'al al-ḥasanāti, allāhu yaškuruhā.*

Whoever does good deeds, Allah will reward (the doer) for them.

The above means: *fa-llāhu yaškuruhā* 'Allah will reward him', the introducing *fa-* being posited. In this case, the second protasis and its apodosis work together as the apodosis of the first protasis. In addition, according to this argument, the separation between the husband and his wife will not take place without the occurrence of the two protases. Moreover, they must occur with the second verb after the first one in the sequence. This is the case if we provide the hidden *fa-*. In contrast to Ibn an-Nāẓim (1893, p.279), Ibn Mālik notes:

ثُمَّ حَذَفُ الْفَاءِ لَا يَقَعُ إِلَّا فِي النَّادِرِ مِنَ الْكَلَامِ أَوْ فِي الضَّرُورَةِ فَلَا يُحْمَلُ عَلَيْهِ الْكَلَامُ الْفَصِيحُ.  
*tumma ḥadfu l-fā'i lā yaqa'u 'illā fī in-nādir min al-kalām, 'aw fī aḍ-ḍarūrah,*  
*fa-lā yuḥmalu 'alayhi l-kalāmu l-faṣīḥ .*

Then, omitting the *fa-* does occur rarely in speech and with necessity, but should not be accepted as pure Arabic.

On this presupposition, in the example of divorce the separation will take place in two stages, but this presupposition does not mean that the speaker does not accept or is not aware of the omission of the *fa-*. It is only when the two protases come together in the order shown.

Ibn Hišām (1986, p.51) adds that it is not permissible to link the apodosis with the first protasis only. In addition, the apodosis of the second protasis is omitted only because it is implied in these cases by the first conditional sentence with its two elements. Here Ibn Mālik follows the opinion of the majority of grammarians. He thinks that it is not acceptable to regard the apodosis as belonging to the second protasis. Ibn Hišām believes that it is possible either to cast the second protasis and its apodosis as the apodosis of the first protasis, or to consider it to be omitted, as indicated by the existing apodosis of the second protasis.

He insists that there is no way to accept the first argument, explaining that, in this case, the *fa-* should exist with the second protasis, because it is incorrect to follow one protasis with another one. Therefore, saying 'in 'in 'if if' would not be correct. In

addition, no apodosis can be accepted as a conditional protasis because it should be joined with the *fa-* and there is no *fa-* here.

Ibn Hišām discusses the second possibility through the following example:

مَنْ يَفْعَلِ الْحَسَنَاتِ اللَّهُ يَشْكُرُهَا.

*man yaf'al al-ḥasanāti allāhu yaškuruhā.*

Whoever does good deeds Allah will reward (the doer) for them.

He states that positing *fa-* before the apodosis is a weak argument, and wonders why Ibn Mālik presumes such a thing. He remarks that it is not obvious why he made it obligatory to posit such things in order to explain the text. In addition he rejects the second possibility, claiming that it is unusual in Arabic because Arabs usually omit it from the second sentence since the meaning is indicated by the first one, and not vice versa (ibid. p.51)

Ibn Hišām provides the following as another unacceptable example which omits the second part of a sentence, suggesting a posited sentence in full (even if it is not pure Arabic):

نَحْنُ بِمَا عِنْدَنَا وَأَنْتَ بِمَا...عِنْدَكَ رَاضٍ وَالْأَمْرُ مُخْتَلِفٌ

*naḥnu bimā 'indana wa 'anta bimā... 'indaka rāḍin wal-'amru muxtalifun*

We with what we have and you with what...you have are satisfied, and the matter is different.

In the above example of two nominal sentences following each other, he explains that, in this case, the predicate of the second subject does not agree with the first subject in number. He therefore concludes that this is ungrammatical, and notes that Ibn Kaisān tried to find an excuse for that unusual structure by saying that the first subject actually means 'I', and the poet used it to praise himself by using a plural pronoun. He adds that this is an attempt to prove that the predicate after the second subject can be used for the first one as well.

Ibn Hišām does not accept this argument, adding that Arabs do not like the use of structures which use two protasis clauses with one apodosis clause for both of them.

Perhaps that the only thing that can be said about this example is that it is a result of poetic necessity.

By not accepting the second argument, Ibn Hišām concludes that what makes this argument completely unacceptable is that when we examine speech, we find that Arabs do not use interruption in conditional sentences; they only do so when the apodosis relies on both acts, with the condition that the second act in surface meaning should happen before the forwarded one. This was noted earlier in discussing the example:

إن تستغيثوا بنا إن تدعروا نجدوا.

*'in tastaġītū binā 'in tad'urū tajidū.*

If you implore relief from us, if you feel fear, you will find.

In this case, we agree that the fear usually takes place before seeking help or imploring.

C - The third group believes that the existing apodosis belongs to the second protasis, and, at the same time, the resulting conditional sentence is the apodosis of the first protasis. This means, if we use the previous example, that the meaning will be: 'If you ride (first), then you dress, you are divorced.'

Linguists who adopt this argument rely on the word order in the structure and relate the apodosis to the neighbouring protasis. However, this option cannot be accepted unless we posit the *fa-* to introduce the second protasis, because it will be an apodosis for the first protasis. In this case, each protasis becomes independent from its own apodosis and makes the statement useless for a number of reasons. One is that the *fa-* cannot be omitted except in poetry. A second reason is that the principle here is that if we have a first and a second protasis, which needs an apodosis, then the apodosis should relate to the one that comes first. A third reason is that their argument cannot be applied to the example given above, i.e., 'If you implore relief from us, if you feel fear', because fear usually comes before imploring.

Ibn Hišām (1986, p.53) indicates that he is aware of this issue from what the other linguists and grammarians believe, and he concludes that if one says:

إن تستغيثوا بنا إن تدعروا نجدوا.

*'in tastaġitū binā 'in tad'urū tajidū.*

If you feel fear, if you implore relief from us, you will find.

or:

إِنْ تَتَوَضَّأَ إِنْ صَلَّيْتَ أُثِّبْتَ.

*'in tatawaḍa' 'in ṣallayta, 'uṭibta.*

If you perform ablutions, if you pray, you will be rewarded.

then this will be incorrect and will go against what we have already decided – namely, that the apodosis must belong to the first protasis, whereas the apodosis of the second protasis can be omitted and indicated by the first protasis and its apodosis. The reason is that the first protasis and its apodosis should not be a result of the second protasis and vice versa. He thinks that the proper way of saying this is: 'If you pray, if you perform ablutions, you will be rewarded'.

Ibn Hišām also concludes that it is possible to see more than two protases in a conditional sentence which has only one apodosis (ibid.p.53), for example:

إِنْ أُعْطَيْتَكَ إِنْ وَعَدْتَكَ إِنْ سَأَلْتَنِي فَعَبْدِي حُرٌّ.

*'in 'a'ṭaytuka 'in wa'adtuka 'in sa'ltanī fa-'abdī ḥurrun.*

If I give you, if I promised you, if you had asked me, my slave will be free.

If the request has occurred first and is followed by the promise and then the giving, then the slave will be free, but if the acts occurred in a different sequence, then the slave would not be free.

The majority of grammarians say that *fa-'abdī ḥurr* 'my slave is free' is the apodosis of *'in 'a'ṭaytuka*, which indicates the apodosis of *'in wa'adtuka*. At the same time, this also indicates the result of the apodosis *'in sa'ltanī*. It is as if it one were to say:

إِنْ سَأَلْتَنِي إِنْ وَعَدْتَكَ إِنْ أُعْطَيْتَكَ فَعَبْدِي حُرٌّ.

*'in sa'ltanī, fa-'in wa'adtuka fa-'in 'a'ṭaytuka fa-'abdī ḥurr.*

If you had asked me, then if I promised you, then if I give to you, then my slave is free.

Ibn Hišām adds that Ibn Mālik has explained the case as: ‘If I give you, promising you, asking me, my slave is free’, meaning that promising is an adverb describing the giving and that they occur at the same, claiming that my slave is free is the apodosis of the first conditional protasis. This argument is regarded as weak by Ibn Hišām.

To conclude this investigation of interruption in conditional sentences, it is useful to see some perspectives of modern linguistics which do not posit the presence of ‘interruption’ in conditional sentences.

1 - Staytiyyah (1995, p.63) believes that what is referred to as “interrupting” here does not really constitute interrupting. He explains that the purpose of interrupting a speech is to take it away from its discourse or direction. And there is no alienation of the speech from its meaning in the topic under discussion. He also prefers to describe this phenomenon as the expansion and attenuation of information in a conditional structure. Through the example given below, he notes that the introduction of the second protasis before the apodosis of the first structure is only an expansion for the first clause, while they are both heading to the same result.

﴿لَوْ لَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّمْ تَعْلَمُوهُمْ أَنْ تَطَؤُوهُمْ فَتُصِيبَكُمْ مِنْهُمْ مَعْرَةٌ بَغَيْرِ عِلْمٍ لِيُذْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا﴾ الفتح:25

*wa lawlā rijālun mu'minūn wa nisā'un mu'minātun lam ta'lamūmum, 'an taṭa'ūhum fa-tuṣībakum minhum ma'arratun biḡayri 'ilm, liyudxila allāhu fī raḥmatihī man yašā' law tazayyalū la-'addabnā al-ladīna kafarū minhum 'adāban 'alīma.*

If there have not been among them, unknown to you, believing men and women whom you would have trampled underfoot, inadvertently incurring guilt on their account-Allah brings whoever He will into His mercy-if the (believers) had been clearly separated, we would have inflicted a painful punishment on the disbelievers. 48:25

There are two conditional sentences in the above verse, *lawlā rijālun mu'minūn* and *law tazayyalū*, followed by one apodosis, *la'addabnā*, ‘we should have punished’, which is based on the idea of expanding and narrowing the conditional sentence by having two conditional clauses and particles where we expect also to see two apodoses. However,

the expansion is only in the protasis, where it appears in two forms, while on the other hand the apodosis has been narrowed or remains one apodosis without explanation, and to serves the two (ibid. p.61).

Staytiyyah (1995, p.63) notes that some grammarians do not agree on the possibility of linking an apodosis with two preceding protasis clauses. This is because they believe that the form of each one of the two protases has a different semantic meaning, even though they are, in reality, a single unit in terms of semantic implication.

However, according to al-'Ukburī (1998, v.2, p.696), one group of linguists believes that if a new particle and protasis follow the first one, then it should be regarded as the second protasis clause, and the apodosis then belongs to the first conditional clause. A second group claims that the existing apodosis belongs to the second protasis, and the apodosis of the first protasis should be omitted. A third group of grammarians says that the second protasis does not have an apodosis, omitted, posited, or uttered. They explain that it is only an implication for the first one (Ibn Hišām, 1986, pp.39-40).

In order to support the third opinion, Staytiyyah provides the following explanation of verse 48:25, given above:

لَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ غَيْرٌ مُّتَزَيِّلِينَ.

*lawlā rijālun mu'minūna wa nisā'un gayru mutazayyilīn.*

If there have not been believing men and believing women who were not clearly separated.

and the verse:

إِنْ تَسْتَغِيثُوا بِنَا إِنْ تَدْعُرُوا تَجِدُوا.

*'in tastaḡītū binā 'in tad'urū tajidū.*

If you seek help from us, if you fear, you will find.

This can be read as: 'If you seek help from us in fear you will find' (Ibn Hišām, 1986, pp.39-40).

It seems that the third group's position is closer to what Staytiyyah (1995, p.63) and some modern researchers tend to argue, because they say that this style is a form of expansion for the conditional protasis and not an interruption. He thinks that this group counters that position on two levels.

First, they say that we can consider one of the two protases as an adverb, but not necessarily the second one. In addition, it can be presumed to have a restricted adverb position according to the meaning of the sentence, as in the following example:

﴿إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ﴾ البقرة: 180

*'idā ḥaḍara 'aḥadakum ul-mawtu, 'in taraka xayran al-waṣiyyata li-lwālidayn wal-'aqrabīn.*

When death approaches one of you and he leaves wealth, it is prescribed that he should make a proper bequest to parents and close relatives. 2:180

This first part of this verse *'idā ḥaḍara 'aḥadakum ul-mawtu* 'when death approaches any one of you', can also be revised as 'If anyone of you leaves wealth when death approaches him, the bequest should be for his parents'. Staytiyyah clarifies that the interpretation of the protasis is not reasonable and is produced by a certain amount of arbitrariness and needs more examination.

Second, one of these protases may be an extension for the other one, but it is not necessary for the second protasis only, on the surface meaning, to be the extension of the first one. If this is the case, then the sentence, *'idā ḥaḍara 'aḥadakum ul-mawtu*, can be a contrary extension of the protasis, *'in taraka xayran*, in which the second protasis in surface meaning should not be regarded as an extension of the other.

### 5.3 Apodosis introduced by *fa-* in conditional sentences

Peled (1983, p.213) states that in classical Arabic grammars, the occurrence or non-occurrence of the *fa-* as an apodosis-introducer in conditional sentences is traditionally accounted for by the structure of the apodosis. He adds that Ibn Ya'īš stated that az-Zamaxšarī asserts that *fa-* is required, *lā budda min al-fa-*, when the apodosis consists of a) an imperative/prohibitive, b) a real 'perfect', or c) a nominal clause. Peled notes that this is further corroborated by Ibn Ya'īš, who contrasts az-Zamaxšarī's three types of

apodosis with an apodosis introduced by the jussive. The apodosis introduced by the jussive lacks the preceding *ḥarf jazm* ‘eliding particle’ and relies on the protasis. He also regards the nominal clause introduced by the subject as ‘*ibtidā*’ ‘a word to start with’.

يفتقر إلى ما يربطه بما قبله فأتوا بالفاء لأنها تُفيدُ الإتياع وتؤذن بأن ما بعدها مُسبَّبٌ عمَّا قبلها.  
*yaftaqiru 'ila mā yarbituhu bimā qablahu fa-'ataw bil-fā'i li'annahā tufīd ul-ittibā'a wa tu'dīnu bi'anna ma ba'dahā musabbabun 'ammā qablahā.*

A conjunctive is required to bind it to the preceding clause; so they conceived of the *fa-* because it designates consecutiveness and indicates that what follows is the consequence of what precedes it. (ibid. p.213).

However, Sībawayh (ibid. 214) states that many grammarians agree that the conditional apodosis should be obligatory and introduced by *fa-* when the apodosis contains one of the following clauses:

- a- Nominal
- b- Imperative
- c- Promise
- d- Prohibitive
- e- Clauses introduced by the defective verbs such as *laysa*, ‘*asā*, *ni'ma*, *sā'a* etc.
- f- Clauses introduced by particles like ‘*inna*, *mā*, *sa-*, *sawfa*, *qad* and *lan*,
- g- Verbal clauses where the verb occurs in non-initial position and clauses introduced by the preterite perfect verb *qatala* form. Sībawayh (ibid. p.214) has included them in the following:

اسْمِيَّةٌ طَلَبِيَّةٌ وَبِجَامِدٍ... وَبِمَا وَلَنْ وَبِالتَّسْوِيفِ  
*ismiyatun ṭalabiyyatun wa bijāmidin... wa bi mā wa lan wa bit-taswīfi.*

Nominal, command and by defective verb...and by *mā*, *lan* and by a willingness (to use *sawfa*).

Ibn Hišām (1999, pp.217-218) lists six types of conditional sentences involving *fa-* as an introductory element for the apodosis as follows:

- a - The apodosis is a nominal sentence, such as:

﴿وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ الأنعام:17

*wa 'in yamsaska allāhu biḍurrin fa-lā kāšifa lahu 'illā huwa, wa 'in yamsaska bixayrin fa-huwa 'ala kulli šay'in qadīr.*

If Allah touches you (Prophet) with affliction, no one can remove it except Him, and if He touches you with good, He has power over all things. 6:17

b - The apodosis is a verbal clause with the defective verb (*jāmid*) (Ġalāyīnī, 1992, p.55):

﴿إِن تَرَنَّا أَقْلًا مِنْكَ مَالًا وَوَلَدًا، فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ﴾ الكهف: 39-40  
*'in tarani 'anā 'aqalla minka mālan wa waladan, fa-'asā rabbī 'an yu'tīyani xayran min jannatika.*

You may see me as less than you in wealth and children, yet it may be that my Lord will give me more than your garden. 18:39-40

c - The verb of the apodosis is *'inšā'i*, 'a compositional verb'. In Arabic this means verbs that do not merely evaluate to true or false. These verbs include imperative, forbidding, inquiring, vocative, wishing, astonishment, oath, praising and criticising. The following is an example:

﴿إِن كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾ آل عمران: 31  
*'in kuntum tuḥibbūna allāha fa-ttabi'ūnī yuḥbibkum ullāh.*

If you love Allah, follow me; Allah will love you. 3:31

d - The verb of the apodosis is in the past tense in utterance and in meaning as well:

﴿إِن كَانَ قَمِيصُهُ فُدًّا مِنْ قَبْلٍ فَصَدَقْتَ وَهُوَ مِنَ الْكَاذِبِينَ، وَإِن كَانَ قَمِيصُهُ فُدًّا مِنْ دُبُرٍ فَكَذَبْتَ وَهُوَ مِنَ الصَّادِقِينَ﴾ يوسف: 26-27

*'in kāna qamīshuhu qudda min qubulin fa-ṣadaqat wa huwa min al-kāḍibīn, wa 'in kāna qamīshuhu qudda min duburin fa-kaḍabat wa huwa mina aṣ-ṣādiqīn.*

If his shirt is torn from the front, then she speaks the truth and he is of the liars, but if his shirt is torn from the back, then she lied and he is of the truthful. 12:26-27

e - When the apodosis is introduced with a future particle such as *sawfa*, 'will':

﴿مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ﴾ المائدة: 54

*man yartadda minkum 'an dīnihi fa-sawfa ya't illāhu biqawmin yuḥibbuhum wa yuḥibbūnahu.*

If any of you go back on your faith, Allah will soon replace you with people He loves and who love Him. 5:54

f - If the apodosis is introduced with a particle that is usually fronted such as *du*, 'with':

فإن أهلك فذي لهبٍ لظاه... عليّ تكادُ تلتهبُ التهابا

*fa-'in 'ahlak fa-dī lahabin laḍāhu... 'alayya takādu taltahib ul-tihābā*

If I perished then the one who burns with anger... (against me) would burst into flames.

Commenting on this line, Ibn Hišām (1998, p.136) posits a hidden *rubba*, 'may', introduced by the existing *fa-* which should be in the front. He says the following:

وإنما دخلت في نحو "وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ".

*wa 'innamā daxalat fī nahwi " wa man 'āda fa-yantaqimu ullāhu minhu".*

It is similar to the case in: (But if anyone re offends, Allah will exact the penalty from him).

He explains that in the case where we posit a hidden verb it serves as a predicate for an omitted subject within a nominal sentence.

This argument deals with the topic of *fa-* as an introductory element for the apodosis in conditional sentences. In the following section we will discuss the cases provided where it is obligatory to use *fa-*, according to the above discussion, but here the *fa-* does not present any exceptional cases.

### 5.3.1 Introducing nominal sentences with *fa-*

When the conditional apodosis is a nominal sentence, it is obligatory to introduce it with *fa-*. Grammarians base this view on classical texts. In addition, when setting out this principle, they found that some texts contradict this conclusion. However, faced with the new facts, instead of reviewing their conclusions they sought new interpretations to protect their previously-formed opinions. This way of seeking new interpretation has

become a dominant method used by the majority, which aims to fill the gaps and shortcomings of their principles.

There are a number of conditional sentences in the Qur'an in which the apodosis is a nominal sentence, but where there is no *fa-* as an apodosis introducer. We can divide them in to three types, as follows:

Group 1:

﴿وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ﴾ الشورى:39

*wa l-ladīna 'idā 'aṣābahum ul-bağyu hum yantaşirūn.*

And those who when great wrong is done to them, they defend themselves.

42:39

﴿وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ﴾ الشورى:37

*wa 'idā mā gaḍibū hum yağfirūn.*

Who forgive when they are angry. 42:37

Commenting on the verses cited above, 'Abū Ḥayyān (1978, v.7, p.522) states that 'Abū Al-Baqā' noted that *hum* is the subject and *yağfirūn* is the predicate, whereas the nominal sentence *hum yağfirūn* is the apodosis for the protasis introduced by particle '*idā*'. 'Abū Ḥayyān notes that 'Abū al-Baqā's argument is not acceptable because if the clause is regarded as an apodosis for the protasis, then it should be introduced by *fa-*. On the other hand, Ibn Hişām (1998, p.136) denies that these two sentences are conditional at all, claiming that there is no *fa-* preceding the apodosis. He says the following:

فإذا- فيهما- ظرفٌ لخبَرِ المُبتدأ ولو كانت شرطية و الجملة الاسمية جواباً لاقتربت بالفاء وقول بعضهم: إنه على إضمار الفاء تقدم رده. وقول آخر: إن الضمير توكيد لا مبتدأ، وأن ما بعده الجواب ظاهر التعسف. وقول آخر: إن جوابها معطوف مدلول عليه بالجملة بعدها تكلف من غير ضرورة.

*fa-'idā -fihima- ḍarfun lixabar il-mubtada'i ba'dahā, wa law kānat šarṭiyatan wal-jumlat ul-'ismiyatu jawāban laqtarant bil-fā'i. wa qawlu ba'dihim: 'innahu 'alā 'idmār il-fā'i taqaddama radduhu. wa qawlu 'āxarin: 'inna aḍ-ḍamīra tawkīdun lā mubtada', wa 'anna maba'dahu l-jawāb zāhir ut-*

*ta'assufi. wa qawlu 'āxarin: 'inna jawābahā ma'tūfun madlūlun 'alayhi bil-jumlati ba'dahā , takallufun min ġayri ḍarūratin.*

And *'idā* in these two verses is an adverb for the predicate that follows them, and if it were conditional and the nominal sentence were a conditional apodosis, then it should be joined with the *fā-*. And regarding what some of them were saying, that it is built on impeding the *fā-*, we have already rejected that. So, regarding the argument of some others that the pronoun is an emphatic one and not a subject, *'mubtada'*, and what is following it is the apodosis, that is extreme arbitrariness. However, those who say that the conditional apodosis must be omitted and must be indicated by the following sentence, we see that as unnecessary exaggeration.

If we exclude the arguments of 'Abū al-Baqā' mentioned by 'Abū Ḥayyan above, we find that all the arguments we have seen are designed to escape the contradiction between the principle they have developed and the verses mentioned earlier. In addition, it seems that Ibn Hišām went too far in rejecting the argument that the two verses are conditional sentences, since they appear as conditional sentences even if he attempts to assume that *'idā* is an adverbial particle. This is because we believe that *'idā* indicates an adverbial case even if it is a conditional particle. Ibn Hišām also says that this particle is commonly used as an adverb for future implication with conditional status (ibid. p.136).

Group 2:

This group is represented by the following two examples:

﴿قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ﴾ الأنعام: 46  
*qul 'ara'aytum 'in 'axada allāhu sam'akum wa 'abṣarakum wa xatam 'alā qulūbikum, man 'ilāhun ġayr ullāhi ya'tikum bihi.*

Say: “Have you seen, if Allah should take away your hearing and your sight and seal your hearts, who is the God who could restore it to you save Allah?”  
6:46

﴿قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ أَفَلَا تَسْمَعُونَ﴾  
القصاص: 71

*qul 'ara'aytum 'in ja'al allāhu 'alaykum ul-layla sarmadan 'ilā yawm il-qiya'mati, man 'ilāhun ġayr ullāhi ya'tikum biḍiyā'in, 'afalā tasma'un .*

Say: "Have you seen, if Allah made night everlasting for you till the Day of Resurrection, who is the God beside Allah who could bring you light? Will you not then hear? 28:71

'Uḍaymah (1972, v.1, p.549) notes that az-Zamaxšarī agrees that the apodosis of the first verse is *man 'ilāhun* and of the second verse *man 'ilāhun*. However, 'Abū Ḥayyān rejects this argument because, in his opinion, the *fa-* cannot be omitted except by poetic licence, although most grammarians do not accept that such 'licence' is employed in the Qur'an. However it is possible to modify the principle to suit the two examples above.

Staytiyyah (1995, p.16) states that one objection might be that we cannot join two contrary structures under one principle. A solution is to drop the idea of obligation for the *fa-* in introducing the apodosis. In this case, the use of the *fa-* can be regarded as optional, which means that we can either drop it or retain it. Therefore, saying that the *fa-* cannot be omitted unless there is a poetic licence is a result of the rigidity of the principle and the keenness of those who support it (ibid. p.16)

Group 3:

This group is represented by the following example:

﴿وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾ الأنعام: 121

*wa 'in 'aṭa'tumūhum 'in-nakum la-mušrikūn .*

But if you obey them, you will be, in truth, idolaters. 6:121

'Abū Ḥayyān (1978, v.4, p.213) says:

وَجَوَابُ الشَّرْطِ زَعَمَ الْحَوْفِيُّ أَنَّهُ: إِنَّكُمْ لَمُشْرِكُونَ، عَلَى حَذْفِ الْقَامِ، أَي: فَإِنَّكُمْ، وَهَذَا الْحَذْفُ مِنَ الضَّرَائِرِ فَلَا يَكُونُ فِي الْقُرْآنِ، وَإِنَّمَا الْجَوَابُ مَحْذُوفٌ، وَإِنَّكُمْ لَمُشْرِكُونَ جَوَابٌ قَسَمَ مَحْذُوفٌ وَتَقْدِيرُهُ: وَاللَّهِ إِنْ أَطَعْتُمُوهُمْ.

*wa jawāb uš-šarṭi za'ama al-ḥawfiyyu 'annahu: 'innakum la mušrikūn, 'alā ḥadḥ il-fā'i, 'ayy: fa-'innakum, wa hādā al-ḥadḥu min aḍ-ḍarā'ir fa-lā yakūnu fil-qur'an, wa 'innamā al-jawābu maḥḍūfun, wa 'innakum la mušrikūn jawābu qasamin maḥḍūf, wattaqdīru: wa allāhi 'in 'a'a'tumūhum.*

And the conditional apodosis as Al-Ḥawfī claims is: “You will be truly idolaters (by dropping of the *fa*) and the origin is (then you are).” He adds that this kind of omission is a necessity but does not exist in the Qur’an. However, the conditional apodosis is omitted, while *wa ’innakum la mušrikūn* is an apodosis for an omitted oath and is regarded as *wallāhi ’in ’aṭa’tumūhum* ‘by God if you obey them’.

Staytiyyah (1995, p.16) notes that ’Abū Ḥayyān’s argument has an element of arbitrariness in interpreting the verse and interprets it wrongly. That is because if we agree that the nominal sentence *’innakum la mušrikūn* is an apodosis for an omitted oath, there must be a *la* that introduces the protasis and paves the way for that oath. Therefore, the *la* should be there to indicate two things: first, to serve as an indicator for the omitted oath, and second, to serve as an evidence that the omitted oath is the clause which the apodosis in *innakum la mušrikūn*.

If we accept the argument mentioned above by ’Abū Ḥayyān, then the apodosis will be regarded as belonging to an omitted oath, whereas the conditional apodosis is posited as an omitted one. However, it is necessary to have the element *la-* before *’in* (*la’in*) instead of *’in* alone. Therefore, the issue is not as ’Abū Ḥayyān states it. Hence, Staytiyyah (1995, p.17) notes that the argument that says that this clause is an apodosis for an omitted oath and that the conditional apodosis should be dropped must be treated carefully and with reservation.

### 5.3.2 Apodosis as a verbal sentence

According to some grammarians, the *fa-* cannot introduce the conditional apodosis when it is in a verbal sentence. This necessitates the search for a suitable interpretation of those sentences in which the conditional apodosis is introduced by an imperfect verb without *fa*. However, the case is different in the following example which does include *fa-*:

﴿وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ﴾ المائدة: 95

*wa man ’āda fa-yantaqim ullāhu minh.*

But whosoever relapses, Allah will take retribution from him. 5:95

Ibn Hišām (1998, p.218) comments on this idea by saying:

وَأَمَّا دَخَلَتْ هُنَا لِتَقْدِيرِ الْفِعْلِ خَبْرًا لِمَخْدُوفٍ، فَالْجُمْلَةُ اسْمِيَّةٌ.

“*wa 'innamā daxalat hunā litaqdīr il fi'li xabaran limahdūf, fa-ljumlatu ismiyatun*”.

However, the *fa-* is only inserted here by presuming that the verb is a predicate for an omitted subject, hence the clause is a nominal sentence.

Yet, the presumed structure for this verse will be:

وَمَنْ عَادَ (فَجَزَاؤُهُ) أَنْ يُنْتَقَمَ اللَّهُ مِنْهُ.

*wa man 'āda (fa-jazā'uhu) 'an yantaqima allahu minh.*

And whosoever relapses, (thus, his punishment) is that Allah will take retribution from him.

Furthermore, Ibn Hišām (1998, p.219) explains that some grammarians believe that the existence of the *fa-* is a decisive issue for distinguishing between the meanings of two structures, as in the following verses:

﴿إِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾ الأعراف: 34

*fa-'idā jā'a 'ajaluhum lā yasta'xirūna sā'atan wa lā yastaqdimūn.*

And when their time (of death) comes, they cannot put it off an hour nor yet advance. 7:34

﴿إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾ يونس: 49

*'idā jā'a 'ajaluhum fa-lā yasta'xirūna sā'atan wa lā yastaqdimūn.*

When their time (of death) comes, then they cannot put it off an hour, nor yet advance. 10:49

Ibn Hišām (1998, p.219) notes that the apodosis should be considered as omitted in the first verse, and in the opinion of many grammarians, the verbal clause which is mentioned in *lā yasta'xirūn* is not an apodosis. They think that the reason for this is the disappearance of the *fa-*, while in the second verse, they say that the conditional apodosis is the clause *fa-lā yasta'xirūn*. Hence, these examples show the power of the *fa-* and how it can enforce conditional status for the sentence or remove it.

### 5.3.3 Apodosis as *jumlah 'inšā'iyyah*, 'compositional sentence'

The term *jumlah 'inšā'iyyah* is used in Arabic grammatical writing to refer to sentences introduced by compositional verbs such as those mentioned above (p240). These structures are introduced as independent types because they might occur independently and not within a conditional structure.

Some claim that the conditional apodosis in a compositional sentence is introduced by *fa*. However, the conditional apodosis is often used in the Qur'an without *fa*- when the apodosis is a compositional sentence. The following is a case in point:

﴿قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمْ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ﴾ الأنعام: 40  
*qul 'ara'aytum 'in 'atākum 'adāb ullāhi 'aw 'atatkum us-sā'atu 'agayra allāh tad'ūna 'in kuntum ṣādiqīn.*

Say: "Can you see yourselves, when the punishment of Allah comes upon you or the hour comes upon you? Do you then call (for help) to any other than Allah? (Answer that) if ye are truthful." 6:40

﴿قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَعَثَ أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ﴾ الأنعام: 47  
*qul 'ara'aytum 'in 'atākum 'adāb ullāhi bağtatan 'aw jahratan hal yuhlaku 'illā l-qawm uz-zālimūn.*

Say: "Can you see yourselves, if the punishment of Allah comes upon you unawares or openly? Would any perish save wrongdoers?" 6:47

We notice that the apodosis in the second verse is a compositional sentence; however, it is preceded by a particle *hal*, which normally comes after the beginning of a sentence. This means that this sentence has included two conditions which necessitate using the *fa*- as a conditional apodosis introducer. However, *fa*- does not occur in these examples, so the principle does not cover these verses.

### 5.3.4 Apodosis negated by *mā*

'Abū Ḥayyān (1978, v.8, p.49) states that the conditional particle '*idā* is unlike the other particles, because if the apodosis is negated by *mā*, then the apodosis cannot be introduced by *fa*-. However, other conditional particles should have the *fa*- as an

introducer. One such example is: *'in tazurnā fa- mā jafawtanā*, 'if you visit us, then you do not abandon us.' On the other hand, Statyiyah (1995, p.18) argues that 'Abū Ḥayyān's argument is unsustainable and can be refuted by adopting the following two principles:

Firstly, *'idā* is used in the Qur'an with an apodosis that is introduced by *fa-mā*, as in:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَكَهْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا﴾  
الأحزاب: 49

*Yā 'ayyuhā al-ladīna 'āmanū 'idā nakaḥtum ul-mu'mināti tumma ṭallaqtumūhunna min qabli 'an tamassūhunna, fa-mā lakum 'alayhinna min 'iddatin ta'taddūnahā.*

Believers, you have no right to expect a waiting period when you marry believing women and then divorce them before you have touched them. 33:49

Secondly, *'in* can be negated by *mā* and used without the existence of the *fa-* to introduce the apodosis, as in the following example:

﴿أَفَرَأَيْتَ إِنْ مَتَّعْتَهُمْ سِنِينَ . ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ . مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يُمَتَّعُونَ﴾  
الشعراء: 205-207

*'afa-ra'ayta 'in mata'nāhum sinīn. tumma jā'ahum mā kānū yu'adūn. mā 'aḡnā 'anhum mā kānū yumatta'ūn .*

Do you see, if we satisfy them for (long) years, yet there comes to them [that] which they were promised, it will not earn them the enjoyment which they were given. 26:205-207

According to these examples, what 'Abū Ḥayyān notes is that it cannot be accepted, and that negative apodoses in sentences with all conditional particles except *'idā* can be introduced by *fa-* joined with the *mā* of negation. This is also the case with his argument concerning the apodosis of sentences with *'idā*, where he suggests that it should not be introduced by *fa-* when there is also a *mā* of negation. I think this is correct because we did not see any example in the Qur'an or other Arabic text that shows *mā* of negation introduces a *fa-* as an apodosis introducer in a conditional sentences involving *'idā* as a conditional particle..

## 5.4 Commentaries on Ibn Hišām's arguments

Staytiyyah (1995, p.19) finds that most of the examples provided by Ibn Hišām regarding the use of *fa-* as an introductory element for the apodosis in conditional sentences are not suitable and are used inaccurately. Staytiyyah treats Ibn Hišām's examples under the following groups:

A - The following verse is used as an example for the conditional apodosis as a nominal sentence:

﴿وإن يمسسك الله بضرٍ فلا كاشف له إلا هو وإن يمسسك بخيرٍ فهو على كل شيء قدير﴾ الأنعام: 17  
*wa 'in yamsaska allāhu biḍurrin fa-lā kāšifa lahu 'illā huwa, wa 'in yamsaska bixayrin fa-huwa 'ala kulli šay'in qadīr.*

If Allah touches you with affliction, there are none that can relieve it but Him, and if He touches you with good fortune (there are none that can impair it); for He is Able to do all things. 6:17

Here Staytiyyah (1995, p.19) finds that *fa-huwa 'ala kulli šay'in qadīr* is not an apodosis and cannot be used to argue that the apodosis should be introduced by *fa-* when it is a nominal sentence. He holds that it cannot be the consequence of the protasis, *'in yamsaska*, and that if we accept that, then the meaning will be: 'if Allah touches you with affliction, then he will be able to do everything as a result of his ability to touch you with a favour'. However, Staytiyyah believes that Ibn Hišām was concentrating on the factor of *fa-* and did not realise the fact that the nominal sentence after the *fa-* could not be an apodosis.

Staytiyyah also did not interpret correctly what Ibn Hišām meant when he provided the whole verse. For me, it seems unlikely that Ibn Hišām would attempt to say that *fahuwa 'ala kulli šay'in qadīr* is the apodosis in this sentence. That is because the whole line contains two conditional clauses with two conditional particles *'in*. The first clause is:

إن يمسسك الله بضرٍ فلا كاشف له إلا هو.  
*wa 'in yamsaska allah biḍurrin fa-lā kāšifa lahu 'illā huwa.*

If Allah touches you with affliction, there are none that can relieve it but Him.

This is a full conditional sentence which includes a protasis and an apodosis that is introduced by a *lā* of negation followed by a noun (active participle): *fa-lā kāšifa lahu 'il-lā huwa*, 'none that can relieve it but him'.

The second clause is:

وَإِنْ يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

*wa 'in yamsaska bixayrin fa-huwa 'ala kulli šay'in qadīr.*

And if He touches you with good fortune (there are none that can impair it); for He is Able to do all things. 6:17

With regard to the second clause, Staytiyyah notes that there is no apodosis, but rather it is omitted. Here it is worth providing a similar example, but one with two protases as well as two apodoses:

﴿إِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ﴾ يونس: 107

*wa 'in yamsaska allahu biḍurrin fa-lā kāšifa lahu 'illā huwa, wa 'in yuridka bixayrin fa-lā rādda liḡadlihi*

If Allah touches you with hurt there is none who can remove it but He; and if he desires good for you, there is none who can repel his bounty. 10:107

B - In parallel to the above verse, Ibn Hišām provides an example showing the *fa-*introducing an apodosis. He regards it as a verbal sentence with a verb in the real past tense and carrying the meaning of the past semantically:

﴿إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ﴾ يوسف: 77

*'in yasriq fa-qad saraqaxun lahu min qabl.*

If he steals, a brother of his has stolen before. 12:77

We can say the same thing that we said about the previous one, since in this sentence, *fa-qad saraqaxun lahu min qabl* is not an apodosis in any sense. The reason is that the existing situation cannot be the result of the protasis provided, *'in yasriq*, because it is only a comment that follows an omitted apodosis. The meaning of the verse seems to be 'If he steals, (then no wonder) a brother of his stole before'.

If Ibn Hišām had used another example, of which there are many in the Qur'an, then his argument would have been more convincing. One relevant such example is:

﴿إِنْ كُنْتُ فَتْنَةً فَقَدْ عَلِمْتُمْ﴾ المائدة: 116

*'in kuntu qultuhu fa-qad 'alimtahū.*

If I had ever said it, then you would have known it. 5:116

## 5.5 Findings

By examining various arguments concerning the existence of *qad* associated with the *fa-* to introduce the apodosis, and by looking at the arguments of Staytiyyah, we come to the following conclusions:

Firstly, commenting on the use of the verse (21:77) that was produced by Ibn Hišām, Staytiyyah (1995, p.20) maintains that the reason for the existence of the *fa-* in the text is not as an apodosis introducer. He believes that it is a particle that maintains the flow of the speech (*ta'qīb*) by providing more information and an explanation for omitted information. However, in the other verses (12:39/40), in his opinion the word *qad* is omitted, and he argues that the full sentence should be as follows:

إِنْ كَانَ قَمِيصُهُ قَدْ مِنْ قُبُلٍ فَ (قد) صَدَقَتْ وَهُوَ مِنَ الْكَذِبِيِّنَ، وَإِنْ كَانَ قَمِيصُهُ قَدْ مِنْ دُبُرٍ فَ (قد) كَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ.

*'in kāna qamīshuhu qudda min qubulin fa- (qad) ṣadaqat wa huwa min l-kāḍibīn, wa 'in kāna qamīshuhu qudda min duburin fa- (qad) kaḍabat wa huwa mina aṣ-ṣādiqīn.*

If his shirt is torn from the front, then she (has told) the truth and he is of the liars, but if his shirt is torn from the back, then she (has told) lie and he is of the truthful.

Secondly, Staytiyyah (1995, p.20) explains the reason for the omission of *qad* in this verse is rhetorical. He mentions that, if the witness among the workers of the king of Egypt in this story was asked about the issue, then he avoided confirming a truth or an accusation. In other words, the king does not know who is guilty and who is innocent.

Therefore, since the witness was aware of this fact, he did not want to confirm anything by using the *qad* of confirmation until the truth was uncovered. However, he concentrated on the explanation of the situation rather than confirming who the guilty party was.

Thirdly, it is important to determine why Ibn Hišām and other grammarians insist that the *fa-* should introduce the apodosis when it comes as verbal sentence with a verb in the perfect carries past meaning. To support their argument, they provided the following example:

﴿وَإِنْ عُدْتُمْ عُدْنَا﴾ الإسراء: 8

*wa 'in 'udtum 'udnā.*

If you return (to your sin) we will return (to our banishment). 17:8

They found here that the conditional apodosis is *'udnā*, 'we will return'. This is a case in perfect tense with future meaning without the presence of the *fa*. Then they thought that the reason for the omission of *fa-* was that the verb in the apodosis carried a future semantic meaning. Hence they decided that such an apodosis should not be introduced by *fa-* (when a perfect verb in the apodosis carries future meaning). They believed that the apodosis could be introduced by *fa*, only when it carried past in meaning. The following is a second example:

﴿فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَيَكْفُرْنَ﴾ الأنعام: 89

*fa-'in yakfur bihā hā'ulā' I fa-qad wakkalnā bihā qawman laysū bihā bikāfirin.*

But if these reject them, then indeed we shall entrust it to a people who will not reject them. 6:89

Here we find that the sentence *wakkalnā bihā qawman laysū bihā bikāfirin* cannot be an apodosis according to the arguments made by the grammarians previously, unless the verb *wakkalnā* indicates the future and is considered as a result of the protasis, *'in yakfur*.

Yet as a result of the arguments and interpretations provided by grammarians, the sentence containing *wakkalnā*, cannot be regarded as a conditional apodosis. This is also supported by 'Abū Ḥayyān's statement:

وَالْآيَةَ وَإِنْ كَانَتْ قَدْ فُسِّرَ بِهَا مَخْصُوصٌ فَمَعْنَاهَا عَامٌّ فِي الْكَافِرِينَ وَالْمُؤْمِنِينَ إِلَى يَوْمِ الْقِيَامَةِ.  
*wal 'āyatu wa 'in kānat qad fussira bihā maxṣūṣn fa-ma'nāhā 'āmmun fi l-kafirīna wa l-mu'minīn 'ilā yawmi l-qiyāmati.*

And the verse's meaning, even if it is interpreted about a particular people, is to include the disbelievers in general and also the believers until the Day of Resurrection.

Fourthly, since we concluded above that the sentence *wakklanā bihā qawman laysū bihā bikāfirīn* starts with a verb in the perfect but indicates the future, it was necessary to review the results found by Ibn Hišām and other grammarians. They argue that the apodosis should be introduced by *fa-*, if the protasis is a verbal sentence and includes a perfect verb with past meaning. The verb *wakkalnā*, 'entrust', in the verse indicates the future in meaning, not the past. In addition, the apodosis is introduced by *fa-*, because the apodosis is introduced by the confirmation particle *qad*. If the reason for joining the *fa-* and the apodosis is that the verb is in the perfect with past meaning, the sentence should not be introduced by *fa-*. It is clear that introducing the verb with *fa-* does not prevent it from carrying the meaning of the future semantically. Such cases are well known in Arabic where there are examples in prose and in the sayings of the Prophet. The following are two examples, recounted by al-'Askarī and al-Qudā'ī:

"فَمَنْ أُعْطِيَ حَظَّهُ مِنَ الرَّفْقِ فَقَدْ أُعْطِيَ حَظَّهُ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ، وَمَنْ حُرِمَ حَظَّهُ مِنَ الرَّفْقِ فَقَدْ حُرِمَ حَظَّهُ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ".

*fa-man 'u'tiya ḥazzahu min ar-rifqi, fa-qad 'u'tya ḥazzahu min xayr id-dunyā wa l-'āxirati, wa man ḥurima ḥazzahu min ar-rifqi, fa-qad ḥurima ḥazzahu min xayr id-dunyā wa l-'āxirati.*

Whosoever is given his share of compassion, he is one who will be given his best fortune in life and the hereafter. And the one whose share of compassion is taken from him, he will be deprived of his best fortune in life and the hereafter.

The following is also recounted by at-Termidī, an-Nasā'ī, 'Ahmad, Ibn Ḥibbān and al-Ḥākim:

"العهدُ الذي بيننا وبينهم الصلاة فمن تركها فقد كفر".

*al-‘ahd ul-laḏī baynanā wa baynahum uṣ-ṣalātu, fa-man tarakahā fa-qad kafar.*

The covenant that is between us and them is prayer, who left it, he had disbelieved.

The apodoses in the two examples above are verbal sentences, and the verb included in each of them is in the perfect in structure but not with past meaning. However, the form *‘uṭiya* means ‘he will be given’, and it is the same case with the apodosis, *hurima*, which means ‘he will be deprived’. Furthermore, the apodosis in the second example *qad kafara* means ‘he will be considered as an unbeliever’. Staytiyyah (1995, p.22) sees that these apodoses are introduced by *fa-* because of the confirmation particle *qad*. He claims that if the case was because the verbs were in past tenses, in utterance and meaning, then in those cases the conditional apodosis should come without the *fa-* as an introductory element.

Fifthly, we accept the conclusion that the apodosis clause can be introduced by *fa-* when it is preceded by *qad*, a matter which Ibn Hišām did not list among his six principles. Hence it becomes permissible to say that the situation is the same whether the verb of the apodosis is a perfect verb with past or non-past meaning. This means that in both cases, the *fa-* can serve to introduce the apodosis.

Furthermore, accepting the above situation means that there is no difference between the following examples:

من كُتِبَتْ لَهُ الشَّهَادَةُ فَقَدْ كُتِبَتْ لَهُ السَّعَادَةُ.

*man kutibat lahu š-šahādatu, fa-qad kutibat lah us-sa‘ādatu.*

Whoever was granted *šahādah*, he was granted happiness.

إِنْ كُتِبَتْ لَكَ الشَّهَادَةُ فَقَدْ كُتِبَتْ لَكَ السَّعَادَةُ.

*‘in kutibat laka aš-šahādatu, fa-qad kutibat laka as-sa‘ādatu.*

If you are granted *šahādah*, you will be granted happiness.

both of which mean that happiness has been granted in the past. Here Staytiyyah (ibid.) notes that sentence means that happiness will be granted to you in the future. He

explains that this is because the verb in the first example is past tense, in utterance and meaning, while in the latter is in past in utterance but not in semantic meaning.

## 5.6 Staytiyyah's position on *fa-* as an apodosis introducer in conditional structures

As a conclusion of his investigation about the *fa-* as an introducer for apodosis, Staytiyyah (ibid. p.23) comes up with the following points:

First, he believes that the *fa-* that is used as an apodosis introducer in the conditional structure is only a rhythmic connector, which means that it does not have any effect on the meaning of the conditional sentences. Therefore it differs from the other semantic connectors such as the joining particles. In addition, he sees that it also differs from the other semantic particles, such as the adverbial *wāw*, which cause semantic changes as well.

Second, he states that if the case is as it is said to be above that *fa-* is only a rhythmic connector, then this means that the *fa-* has a powerful effect on the context, and it is able to put a sentence in the position of conditional sentences and also can take it out from that position. This view is plain when he discusses the two following verses:

﴿إِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾ الأعراف: 34

*fa- 'idā jā'a 'ajaluhum lā yasta'xirūna sā'atan wa lā yastaqdimūn.*

They cannot hasten it, nor, when their time comes, will they be able to delay it for a single moment. 7:34

﴿إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾ يونس: 49

*'idā jā'a 'ajaluhum fa-lā yasta'xirūna sā'atan wa lā yastaqdimūn.*

They cannot hasten it, nor, when their time comes, will they be able to delay it for a single moment. 10:49

He clarifies that the clause *lā yasta'xirūn* in both verses is one sentence in position and meaning. However, grammarians do not regard this clause as an apodosis in the first verse, whereas they consider it to be an apodosis in the second.

What appears to others (ibid. p.22) is that the first verse lacks a connector. However, in the second verse, this kind of connector does occur. Therefore, Staytiyyah notes that we are not able to interpret all the examples that do not have such rhythmic connectors without employing arbitrary interpretations. In addition, the occurrence and non-occurrence of the connectors might lead us to alternate the speech away from its targeted meaning in order to achieve coherence between the text and the grammatical principle.

Staytiyyah (ibid.) finds that if we agree that the absence of the *fa-* does not prevent the sentence from being conditional, then so long as parts of the conditional sentence exist, the occurrence of *fa-* in some structures does not mean that this structure conditional. This is the case primarily if one element or more of the conditional sentence appears in the structure.

Hence, those who understand that following verse involves a conditional structure note that *fa-allāhu huwa al-waliyyu* is an apodosis for a posited protasis:

﴿أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ قَالَ لَهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ الشورى: 9  
*'am ittaxadū min dūnihi 'awliyā'a fa-llāhu huwa l-waliyyu wa huwa yuḥyī l-mawtā wa huwa 'alā kulli šay'in qadīr.*

Or have they chosen protecting guardians besides Him? But Allah, He (alone) is the Protecting Friend. He quickens the dead; it is He who has power over all things. 42:9

As-Subkī (1937, p.331) and others assume that the sentence is: 'If they truly want protectors, then Allah is the one that they have to choose alone'. They also say that the evidence is the entity of the *fa-* as an introductory element for the conditional clause, with the implication of an interrogative particle as *istiḥām inkārī* 'disproving interrogation' for adopting anyone but Allah. Moreover, they do not restrict the evidence to the interrogative particles but also apply it to wishing, imperative and interdiction particles as indicators for a presumed conditional sentence. In their opinion, it is also permissible to assume that a conditional structure occurs following the four cases mentioned above. To defend their argument, they add that these four structures

share an implied meaning within a usage denoting demand, hence it is permitted to assume the existence of a conditional apodosis, in their opinion, as a result of an omitted protasis and an omitted conditional particle (*ibid.* p.327).

Staytiyyah comments that the followers of this doctrine do not assume that there is an omitted protasis unless the *fa-* exists to indicate the presence of the conditional structure. However, it appears that there is a contradiction between those grammarians' argument and various facts concerning other particles. At the same time, in cases where they treat it as evidence that indicates the existence of a conditional structure, they also give it unlimited power. Staytiyyah explains that it is known that the indicator does not have the power to enforce the occurrence of a conditional structure or to remove it out from conditional status, while they see that the *fa-* can do so. In addition, it is known that the absence of the *fa-* does not cancel the semantic indication, while they see that the existing *fa-* can do so. In their minds, it is not possible to presume an omitted conditional protasis following particles of interrogation, interdiction, wishing or imperative, even if the other parts are there without the presence of the *fa-* (*ibid.* p.24). He also clarifies that the presence of the *fa-* is not enough to allow us to consider what is following the interrogative structure as a conditional sentence. It can also be said that its absence does not prevent us from supposing an omitted conditional clause and particle.

Here is an example of the first case, in which the *fa-* exists in the verse:

﴿أَمْ آتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ فَأَلَّهُ هُوَ الْوَلِيُّ﴾ الشورى:9

'am ittaxadū min dūnihi 'awliyā' fa-allāhu huwa l-waliyyu.

Or, They have taken protectors other than Him? But it is Allah, He is the Protector. 42:9

Staytiyyah notes that we can recognise that the latter clause in the verse *fa-allāhu huwa al-waliyyu* cannot be an apodosis. This is because the result of the supposed omitted protasis 'if they choose protectors other than Allah'. Therefore, if this is clearly understood, and if it is correct to presume the existence of a conditional clause after the interrogative particle in this verse, then this means that the conditional apodosis is omitted. Hence the conditional sentence in this case will be regarded as an omitted sentence with all its elements. He argues that if someone claims that it was necessary to

indicate the omission because of the following clause: *fa-allāh huwa al-waliyyu*, then the answer will be that the following clause is needed for the first clause: *'am ittaxadū min dūnihi 'awliyā'un* following the interrogative structure. This means there is no need to suppose an omitted conditional clause in this context, because the clause *fa-allāh huwa al-waliyyu* is not a part of a conditional sentence.

However, the same argument which he uses to explain the above can also be used regarding those sentences which some grammarians claim cannot be regarded as conditional in the absence of the *fa-*, even if all other parts of the conditional sentence are there. He also provides the following example:

﴿وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ عِلْمٌ ذَاتَ الصُّدُورِ﴾ الملك: 13

*wa 'asirrū qawlakum 'aw ijharū bihi 'innahu 'alīmun bidāt iṣ-ṣudūr.*

And keep your opinion secret or proclaim it, indeed He knows all that is in the hearts (of men). 67:13

He notes that it is claimed to be permissible to presume the existence of a conditional sentence after an imperative clause. If we accept this argument, wherein this verse represents such a structure, then we will be able to claim that we can assume a protasis after *wa 'asirrū*. This cannot be prevented by the absence of the *fa-*, because the apodosis was originally omitted. We demonstrated this previously in verse 42:9, cited above. This means that the sentence *'innahu 'alīmun bidāt iṣ-ṣudūr* is not, by any means, an apodosis, but rather a following sentence or a compositional one following an omitted apodosis. The apodosis can be regarded as 'he will know it'. In this case, the assumed apodosis is a consequence of the protasis which can also be regarded as: *'in tasirrū qawlakum 'aw tajharū bihi*, 'if you keep your opinion secret or you proclaim it'.

We find that the absence of *fa-* was not a problem in assuming the conditional apodosis, but here we might raise a question: does it make a difference whether we have the *fa-* or not, and whether we want to consider the presence of a conditional apodosis?

Third, the issue of positing a conditional sentence after interrogative, wishing, command or interdiction particles represents a contradiction. At the same time, they accept the presence of conditional status in the following example:

﴿أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ قَالَهُ هُوَ الْوَلِيُّ﴾ الشورى: 9

*'am ittaxadū min dūnihi 'awliyā'a fa-allāh huwa l-waliyyu.*

Or, They have taken protectors other than Him? But it is Allah, He is the Protector. 42:9

Some grammarians accept the presence of conditional status in the verse above, they reject such idea in a verse such as the following:

﴿فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا﴾ الأعراف: 53

*fa-hal lanā min šufa'a'a fa-yašfa'u lanā.*

Then have we any intercessors that may intercede for us? 7:53

Staytiyyah supposes that in this verse, if we accept such an argument then it is logical to accept the supposition of a conditional entity. That is because if we adopt their argument in the way they understand the conditional apodosis in the texts which they choose, then we will end up with the following semantic structure: 'If we have intercessors, they will intercede for us'. This assumption means that it is permissible to interpret the interrogative sentence *fa-hal lanā min šufa'a'a* by stating a clear protasis with conditional particle, for example: *'in yakun lanā šufa'a'a* 'if we have intercessors'. Therefore, the second part of the sentence *yašfa'u lanā* is suitable and can be an apodosis where its existence is dependent on the protasis, 'if we have intercessors'.

Staytiyyah believes that the reason grammarians do not accept structures which involve *fa- assababiyah* 'fa- of causality' is because it precedes an imperfect verb in the subjunctive mood and not in the jussive, as it would naturally be in a conditional sentence. Hence they gave priority to the mood of the verb as grounds for conditional status, rather than semantic meaning.

Fourth, Staytiyyah states that, by attempting to find the reason for restricting the possibility of occurrence of conditional structures with particles such as interrogative, wish, interdiction and imperative, it can be said that if it is correct to attribute conditional status in verse 42:9, *'am ittaxadū fa-allāhu huwa l-waliyyu*, then why it is not acceptable in a verse like the following?

﴿قُلْ إِنَّ الْمَوْتِ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ﴾ الْجُمُعَةُ: 8

*qul: 'inna l-mawt al-ladī tafirrūna minhu fa-'innahu mulāqīkum.*

Say: "Indeed, the death that you flee from will surely meet you." 62:8

In this verse it is possible to posit a conditional status in the same way as in the previous example, 42:9. In addition, it is easily understood in the same way that 62:8 should be considered as: *'inna al-mawta al-ladī tafirrūna minhu, 'in tafirrūna minhu fa-'innahu mulāqīkum*, 'Indeed, the death which you flee from (if you flee from it) will surely meet you'. As long as it is possible to posit conditional status for this example, according to their thoughts, there can be no reason to restrict permission on the four types of sentences with the aforementioned particles, namely: the interrogative, wish, interdiction and imperative.

Fifth, we need to distinguish between the *fa-* which normally introduces the conditional apodosis and the *fa-* which imitates it and does not have the similar function. The following is an example:

﴿إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ﴾ يُونُسُ: 77

*'in yasriq fa-qad saraq a'axun lahu min qabl.*

If he steals, a brother of his stole before. 12:77

This is not the *fa-* that introduces the conditional apodosis, because it is clear that the second part of the sentence is not an apodosis. It is not a direct consequence of the preceding protasis since it is omitted and posited as 'then no wonder', or of any other posited apodosis clause which seems to be a consequence of the provided protasis. Hence the *fa-* in this verse is a following particle '*ta'qībiyyah*' and not an introductory particle for an apodosis.

Sixth, Staytiyyah's investigation has clarified that the *fa-* which is located as an introducer for the conditional apodosis is primarily a rhythmic connector. However it does not differ from the *fa-* which is described as an indicator of an omitted conditional protasis. It exists in sentences that start with particles of interrogation, imperative,

interdiction and wish, which means that the latter is a rhythmic connector as well. In addition, Staytiyyah went on to note that the *fa-* which introduces the conditional apodosis does not differ from the one in the following example:

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ﴾ البقرة: 274

*al-ladīna yunfiqūna 'amwālahum bil-layli wa n-nahāri sirran wa 'alāniyatan fa-lahum 'ajrahum 'inda rabbihim.*

Those who spend their wealth by night and day, secretly and openly, verily their reward is with their Lord. 2:274

According to Staytiyyah (1995, p.28), the two instances of *fa-* in the examples mentioned above are both rhythmic connectors, since the verse 2:274 does connect the rhythm of the second sentence with the one in the first sentence, whereas the one that introduces the apodosis also connects the rhythm of the apodosis with its posited protasis.

Finally, it should not be thought that considering the *fa-* which introduces the conditional apodosis as rhythmic connector underestimates its importance. Rhythmic connectors play an essential functional role: they are not only placed at an important level of the functional performance, but also using them is obligatory in language.

## CHAPTER VI:

### FUNCTIONAL AND SYNTACTIC DESCRIPTION: THE PLACE OF CONDITIONAL SENTENCES WITHIN THE LARGER TEXT

This section presents the various functional uses of conditional sentences within the wider context.

#### 6.1 Resumptive conditional sentence *jumlah 'isti'nāfiyyah*

The notion of 'resumption' is well known to grammarians, both in its general meaning and as a technical term. However, its functionality has not been studied and has not been evaluated except for studies that depend on the textual analysis method. Here it refers to a conditional sentence which is closely linked to a preceding sentence and either explains it or somehow strengthens its meaning.

According to al-Misaddī (1985, p.147), this is an older concept, but it has not yet been exploited in a comprehensive functional study. This term is precise, since it is explicit in its semantic field. It entails the idea that speech consists of a chain of links, 'sentences', which are functional. When each sentence ends as one unit, they link themselves together spontaneously, forming a unified text. The following is an example:

﴿ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ الأنفال: 13  
*dālika bi 'annahum šāqqū allāha wa rasūlahu wa man yušāqq illāha wa rasūlahu fa-'inna allāha šadīd ul-'iqāb.*

That is because they opposed Allah and his Messenger, and whoso opposes Allah and his Messenger, then verily, Allah is severe in punishment. 8:13

In the example above, the conditional sentence has no link with the preceding sentences except through a textual connection. It does not have subordination as one unit of the text. However, this type of subordination appears in the following example (ibid. p.147):

﴿وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ الحديد: 8  
*wa mā lakum lā tu'minūnā bil-lāhi wa ar-rasūlu yad'ūkum litu'minū birabbikum wa qad 'axada mīṭāqakum 'in kuntum mu'minīn.*

How is it that you do not believe in Allah! While the Messenger invites you to believe in your Lord, He has indeed taken your covenant if you are real believers. 57:8

In the previous example, the conditional structure maintains a strong coherence with the preceding structure, having an interior functional and semantic role within the larger text. One of the features of these types of resumptive conditional sentences is that they follow one another in a sequential chain formed by the coherence of the text as a whole. The following is another example:

﴿وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ / فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرَّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٍ / وَلَهُنَّ الرَّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ / فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثَّمَنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ / وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ / فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثَّلَاثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ / وَصِيَّةٌ مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ﴾ النساء: 12

*wa lakum nişfu mā taraka 'azwājukum 'in lam yakun lahunna waladun / fa-'in kāna lahunna waladun fa-lakum ar-rub'u mimmā tarakna min ba'di waşīyyatin yūşīna bihā 'aw daynin / wa lahunna ar-rub'u mimmā taraktum 'in lam yakun lakum waladun / fa-'in kāna lakum waladun falahunna at-tumnu mimmā taraktum min ba'di waşīyyatin tūşūna bihā 'aw daynin / wa 'in kāna rajulun yūraṭu kalalatan 'aw imra'atun wa lahu 'axun 'aw 'uxtun fa-likulli wāḥidīn minhumā as-sudusu / fa-'in kānū 'aktara min dālīka fa- hum şurakā'u fiṭ-tuluṭi min ba'di waşīyyatin yūşā bihā 'aw dayn gayra muḍārrin / waşīyyatan mina allāhi , wa allāhu 'alīmun ḥalīm.*

In that which your wives leave, your share is half if they have no child / but if they leave a child, you get a quarter of that which they leave after payment of any bequests or debts / In that which you leave, their (your wives') share is a quarter if you leave no child / but if you leave a child, they get an eighth of that which you leave after the payment of legacies that you may have bequeathed or debts / If the man or woman whose inheritance is in *kalālah*, 'question' (has left neither ascendants nor descendants), but has left a brother or a sister, each one of the two gets a sixth / However, if they are more than two, they share a third; after the payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone) / This is a

commandment from Allah; and Allah is the Ever All-Knowing, Most Forbearing. 4:12

According to al-Misaddī (1985, p.148) this textual syntactic function accounts for 862 sentences of the 1379 conditional sentences recorded in the Qur'an, which form 62.66% of the total.

As a result, with regard to the examples above, the conditional sentence is involved in various functional structures. However, they occur in varying percentages in large texts. In such cases, the conditional structure shows a coherence among its elements in a syntactical context.

The conditional sentence also carries the function of the main syntactic elements as in the '*musnad 'ilayhi*' (correlative of attribute).

## 6.2 Conditional sentence as a subject *musnad 'ilayhi*

These types of conditional sentences usually exist in a nominal structure as a noun for verbs which introduce nominal sentences such as *kāna* 'to be', *ṣāra* 'to become' or particles such as '*inna*' or one of its related particles (ibid. p.149).

﴿لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِيْ أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ﴾ النساء: 123

*laysā bi 'amāniyyikum walā 'amānī 'ahl il-kitāb, man ya 'mal sū'an yujzā bihi.*

It will not be in accordance with your desires, nor the desires of the people of the Scripture. Whosoever works evil will have the recompense thereof. 4:123

There is a disagreement between grammarians as to the function of these. Al-Misaddī (1985, p.149) sees this sentence as the subject of *laysa*, while ad-Darwīš (1999, v.2, p.113) regards it as a resumptive sentence.

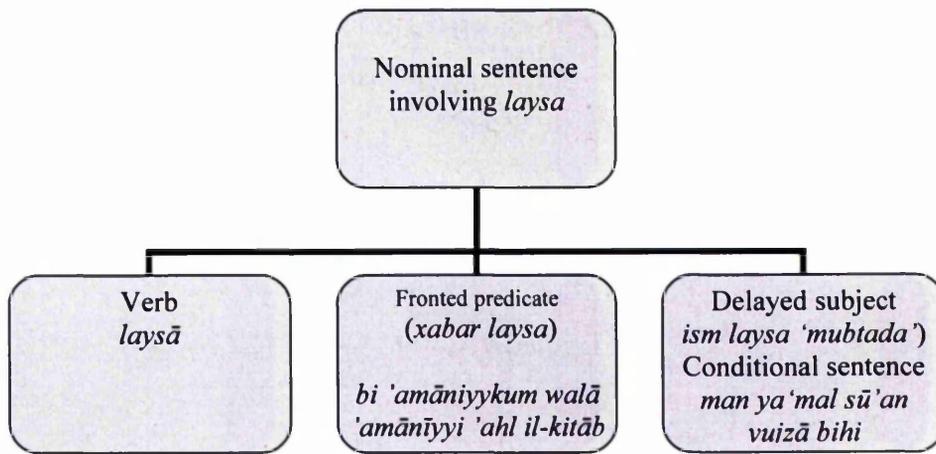


Figure 1: Conditional sentence as a subject musnad 'ilayhi

This type of conditional sentence, which acts as a subject of a nominal sentence involving *laysa*, only appears in the Qur'an once. It represents 0.07% of the recorded conditional sentences in the target text. If we accept this structure as what al-Misaddī proposes, there will be a contradiction with the real interpretation.

### 6.3 Conditional sentence as a predicate *musnad*

This type puts the conditional sentence in the position of the predicate, 'xabar', of the subject, 'mubtada', in a nominal sentence.

﴿وَاللَّائِي يَئْسَنَ مِنَ الْمَحِيضِ مِنْ نَسَائِكُمْ إِنْ آرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةَ أَشْهُرٍ﴾ الطلاق:4

*wal-lā'ī ya'isna min al-mahīḍi min nisā'ikum, 'in irtabtum fa-'iddatuhunna talātatu 'ašhur.*

If you are in , the period of waiting will be three months for those women who have ceased menstruating. 65:4

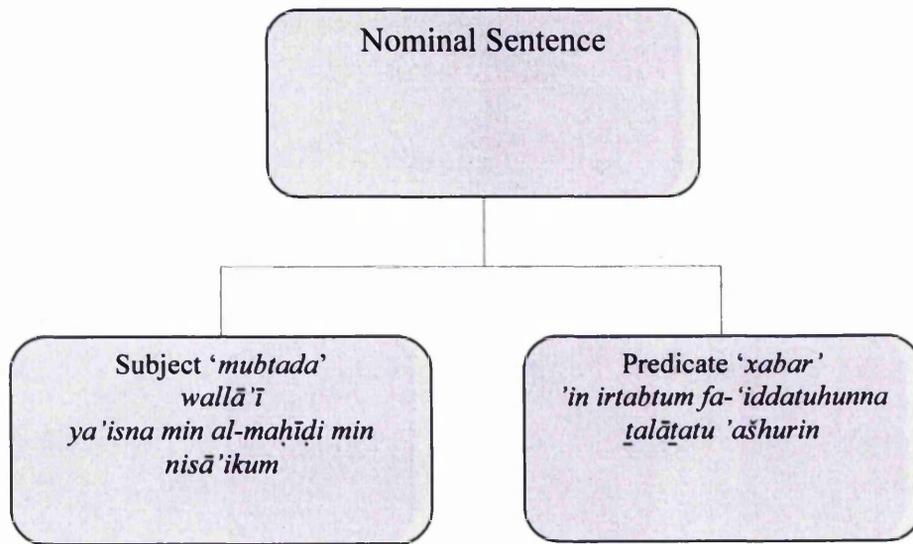


Figure 2: Conditional sentence as a predicate musnad, showing subject and predicate

Badawī (2002, pp.320;588) sees that conditional sentences may also appear as the predicate of the particle 'inna, 'indeed', which usually introduces nominal sentences. The following is an example:

﴿رَبَّنَا إِنَّكَ مَن تُدْخِلُ النَّارَ فَقَدْ أَخْرَجْتَهُ﴾ آل عمران:192

*rabbanā 'innaka man tudxil in-nāra fa-qad 'axzaytahu.*

Our Lord! Verily, whom You admit to the fire, indeed, You have disgraced him. 3:192

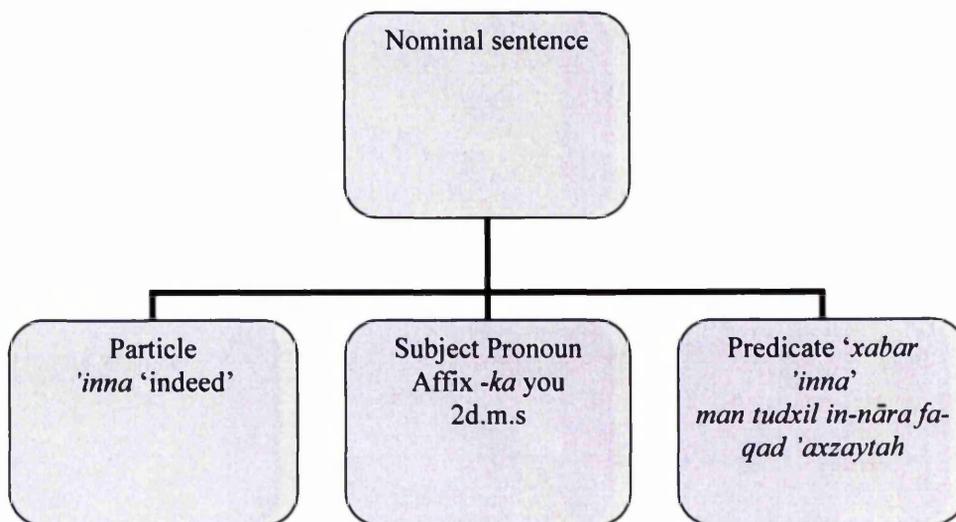


Figure 3: Conditional sentence as a predicate musnad, showing particle, subject and predicate

The conditional sentence appears also as the predicate of 'anna 'that' as predicate as in the following:

﴿ذَلِكُمْ بَأْتُهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ﴾ المؤمنون:12

*dālikum bi 'annahu 'idā du'īya allāhu waḥdahu kafartum.*

This is because when Allah alone was invoked, you disbelieved. 40:12

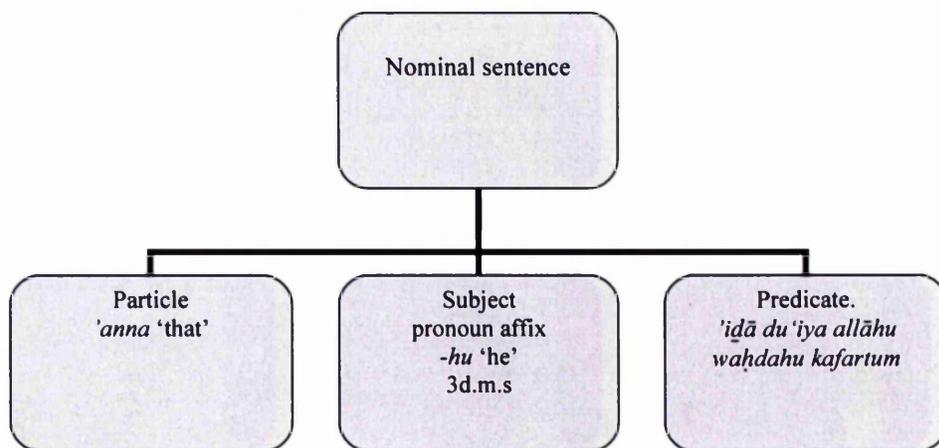


Figure 4: Conditional sentence as the predicate of 'anna

Finally, the conditional sentence can take the position of the predicate of a defective verb, such as in a nominal sentence 'asā, 'perhaps':

﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ﴾ محمد:22

*fa-hal 'asaytum 'in tawallaytum 'an tufsidū fi al-'arḍi.*

So would you perhaps, if you turned away, spread corruption on earth? 47:22

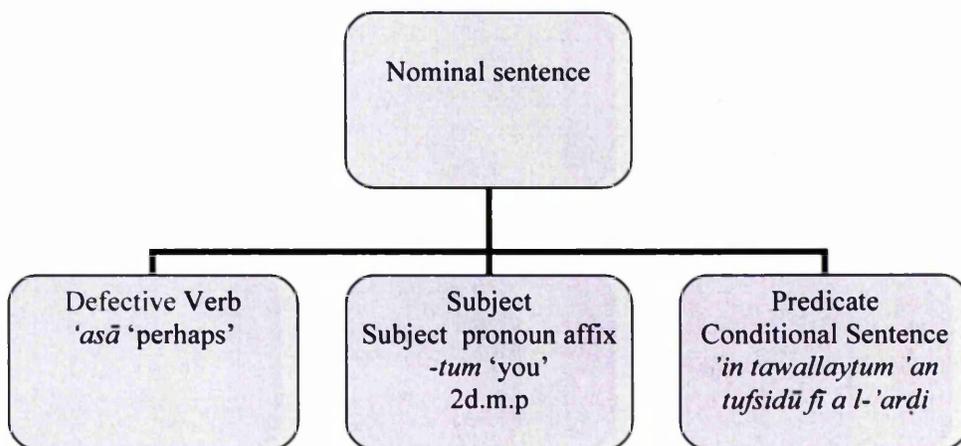


Figure 5: Conditional sentence as a predicate of a defective verb

The above function concerns around 38 conditional sentences in the Qur'an, representing about 2.63% of the total.

#### 6.4 Conditional sentence as the object of the verb

Another function occurs when the conditional sentences occupies a place where it can be considered as the object of the verb of the sentence. Al-Misaddī (1985, p.151) notes that grammarians have divided this object function into three types as follows.

A - Object of *qāla* 'to say'

Grammarians formerly called this type *miqwal ul-qawl*. One feature of this type of sentence is that the 'linguistic' element remains as one independent unit, even if we drop the preceding words such as the verb. Therefore, the grammarians have described that speech form as the object of the verb, and it is that form that we can understand as close to direct speech (ibid. p.151).

Thus, the sentence that carries the function of *miqwal ual-qawl*, 'as an object of the verb *qāla*', will remain structurally independent. This might be the reason for which the sentence below, which starts with an infinitival particle '*ḥarf maṣḍarī*', is forced to take the particle '*inna*, 'indeed' (direct speech), and not '*anna*, 'that'. However, conditional sentences may appear directly after the expression *qāla* 'to say':

﴿وقالوا مهّمًا تأتينا به من آية لتسخرنا بها فما نحن لك بمؤمنين﴾ الأعراف:132

*wa qālū mahmā ta'tinā bihi min 'āyatin letasharanā bihā fa-mā naḥnu laka bimū'minīn.*

They said: "Whatever portent you may bring to us, to work wherewith to bewitch us, we shall never put faith in you." 7:132

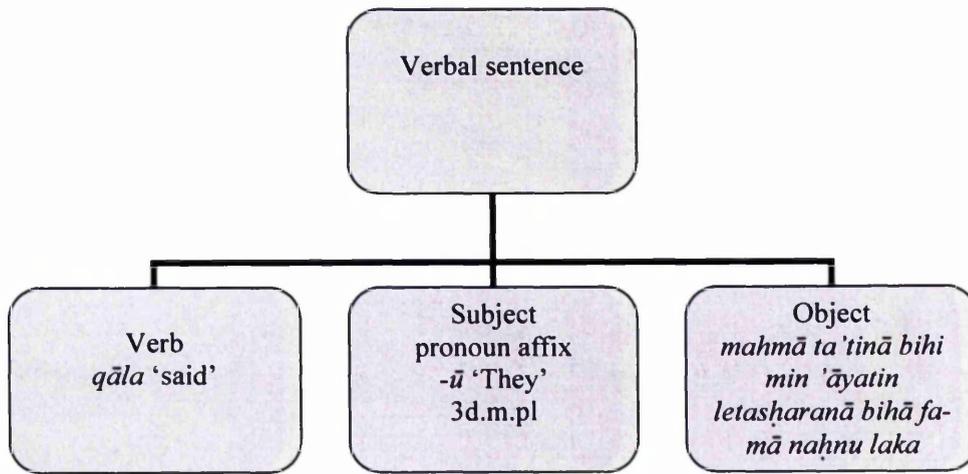


Figure 6: Object of qāla 'to say'

B - Object of qāla introduced with interrogative particle

Another type of conditional sentence is one in which the object of a verb starts with an interrogative particle introducing the object conditional sentence, such as:

(وقالوا أءذا ضللنا في الأرض أءنا لفي خلق جديد) السجدة: 10

*wa qālū 'a 'idā ḍalalnā fil-'arḍi 'a 'innā la-fī xalqin jadīd.*

And they say: "Is it when we are lost on the earth, shall we indeed be in a new creation?" 32:10

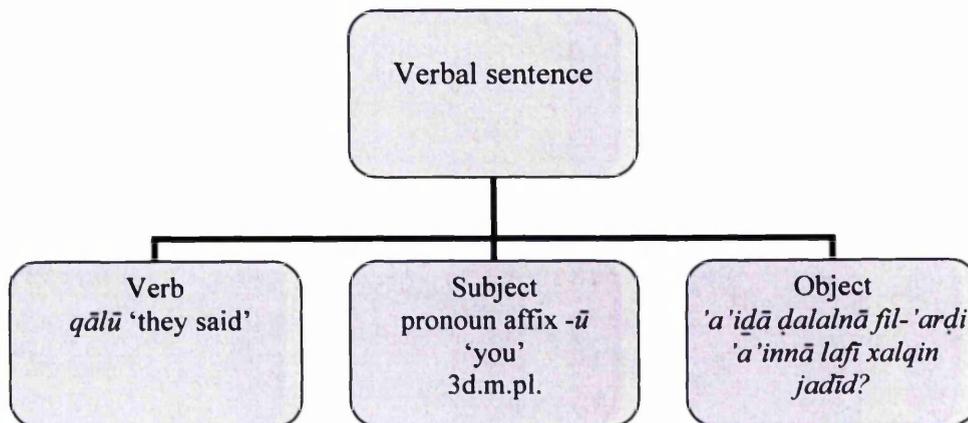


Figure 7: Object of qāla introduced with interrogative particle

Statistically, this type of conditional sentence is used in the Qur'an 288 times, representing 20.88% of the total number of conditional sentences.

### C - Object of the main verb of a sentence

This type of conditional sentence which appears as an object occurs when a conditional sentence becomes a main part of the verbal sentence and joins a larger syntactic structure containing a conditional sentence as an object. In order to assume this role, this type of sentence needs to be supported with a specific kind of verb, such as *'awṣā* 'to charge' or *nādā* 'to call out', as in the following examples:

﴿فَتَنَادُوا مُصْبِحِينَ، أَنْ اغْدُوا عَلَىٰ حَرْثِكُمْ إِنْ كُنْتُمْ صَارِمِينَ﴾ القلم: 22

*fa-tanādau muṣbiḥīn, 'an iğdū 'alā ḥarṭikum 'in kuntum ṣārimīn.*

Then they cried out one unto another in the morning, saying: "Run to your field if you would pluck (the fruits)." 68:22

The above example shows that the conditional sentence comes in the position of an object for a hidden verb 'say' in the context.

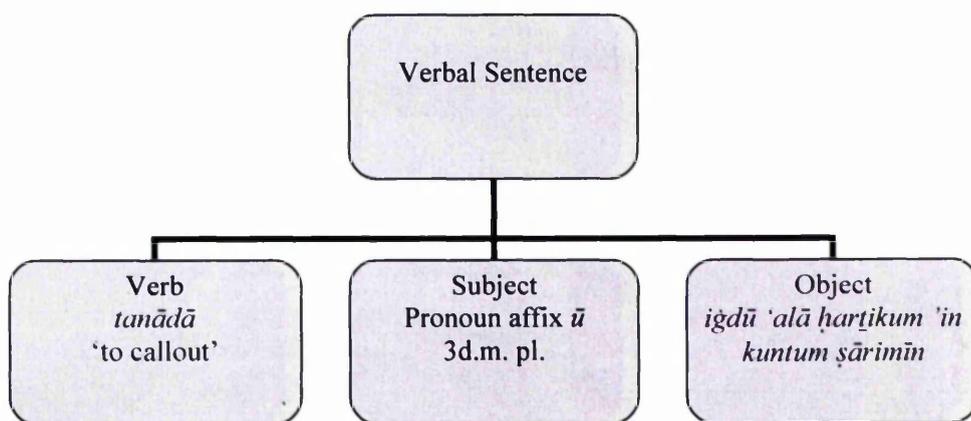


Figure 8: Object of the main verb of a sentence (a)

Some verbs in Arabic have implied meaning and are called *'af'āl ul-qulūb*, 'verbs of sensory perception'. These include such verbs as 'learn', 'see', 'think' and so on.

﴿وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ﴾ البقرة: 102

*wa laqad 'alimū laman ištārāhu mā lahu fīl- 'āxirati min xalāq.*

They know full well whoever acquired (this knowledge) would have no share in the Hereafter. 2:102

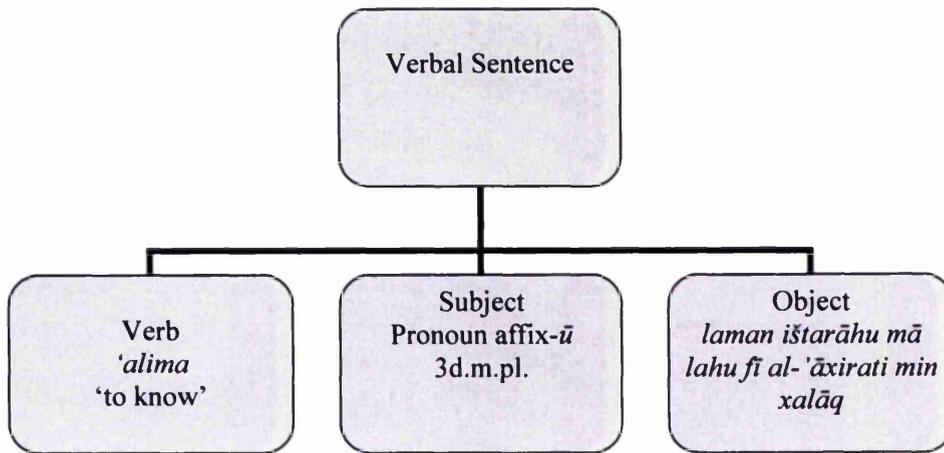


Figure 9: Object of the main verb of a sentence (b)

﴿قُلْ أَرَأَيْتُمْ إِنْ أَنزَلْنَا عَذَابَهُ بَيَّاتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ﴾ يونس:50

*qul 'ara'aytum 'in 'atākum 'aḍābuhu bayātan 'aw nahāran māḍā yasta'jilu minh ul-mujrimūn.*

Say, think: if his punishment were to come to you, during the night or day, what part of it would the guilty wish to hasten? 10:50

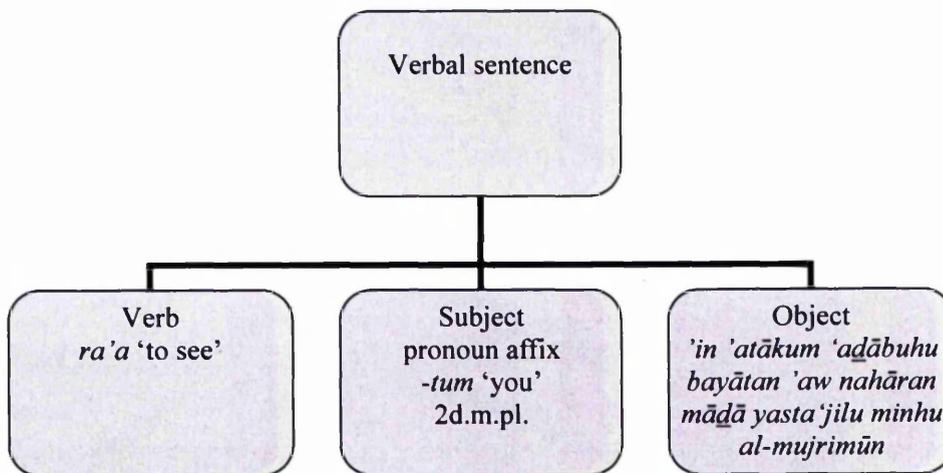


Figure 10: Object of the main verb of a sentence (c)

The conditional sentence appears as a third object in a verbal sentence, a case which occurs only once in the Qur'an. This sentence is classed as a *jumla ma'tūfah* 'a conjoined sentence', which puts the conditional sentence in the position of the second object of the verb.

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ﴾ النساء: 58  
*'inna allāh ya 'murukum 'an tu'addū l-'amānāti 'ilā 'ahlihā wa 'idā ḥakamtum bayna nnāsi 'an taḥkimū bil-'adl.*

Verily, Allah commands you to restore deposits to their owners, and, when you judge among men, that you judge with justice. 4:58

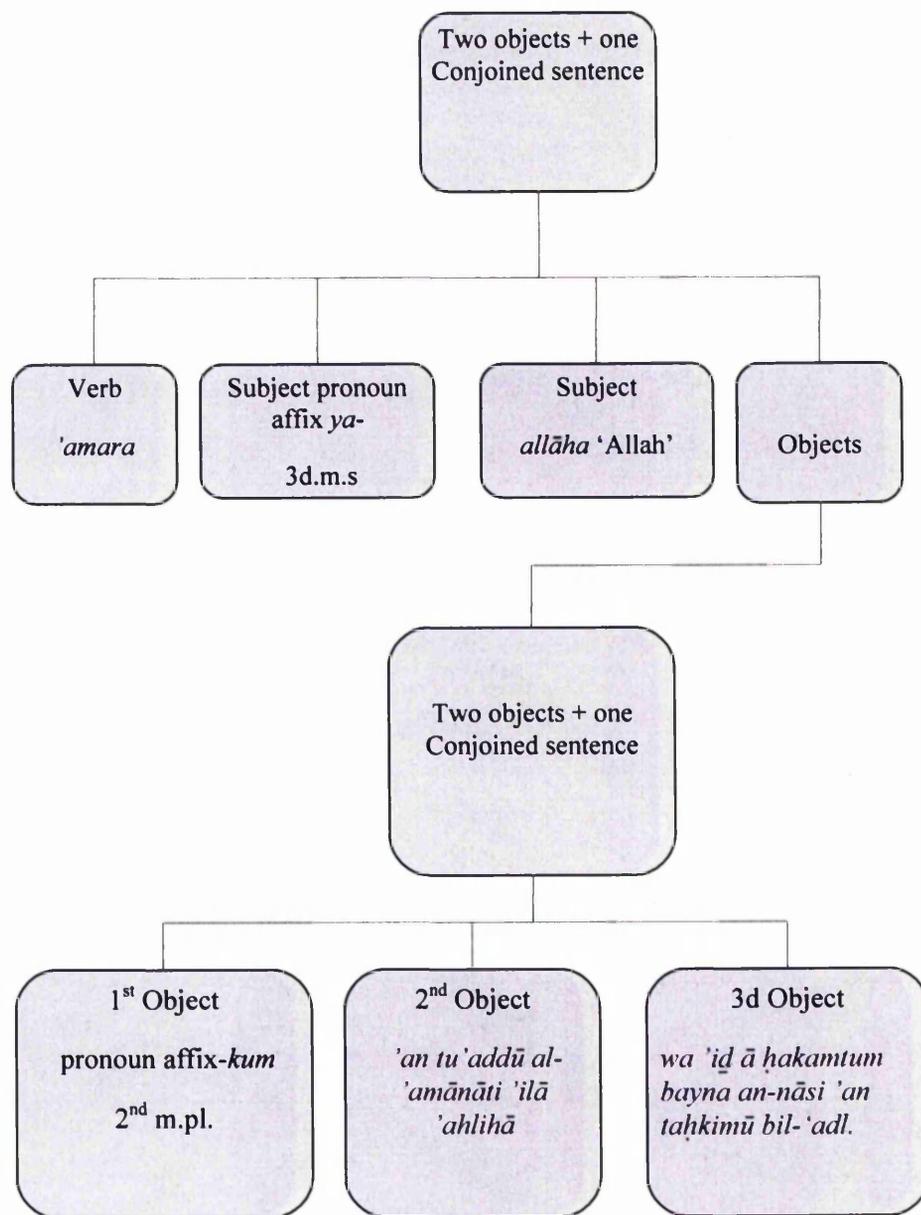


Figure 11: Conditional sentence as a third object in a verbal sentence

This type of sentences occurs only once in the Qur'an and represents 0.07% of the conditional sentences.

## 6.5 Adjectival conditional sentence *ṣifah*

This function occurs when the conditional sentence serves as an indefinite relative clause describing a noun in the main clause.

﴿ يوقد من شجرة مباركة زيتونة لا شرقية ولا غربية يكاد زيتها يضيء ولو لم تمسسه نار ﴾ النور: 35  
*yūqadu min šajaratīn mubārakatin lā šarqiyyatin wa lā ġarbiyyatin yakādu zaytuhā yuḏī' u wa law lam tamsashu nār.*

It is lit from a blessed tree, an olive, neither of the East nor of the West, whose oil would almost glow forth, even if no fire touched it. 24:35

In the above example, the conditional sentence adds an additional description to the noun 'the olive tree', showing that its oil glows almost continuously. Thus the tree was described by an adjective represented by conditional sentence in a reversed structure.

This type of sentence occurs in the Qur'an only twice, representing 0.14%.

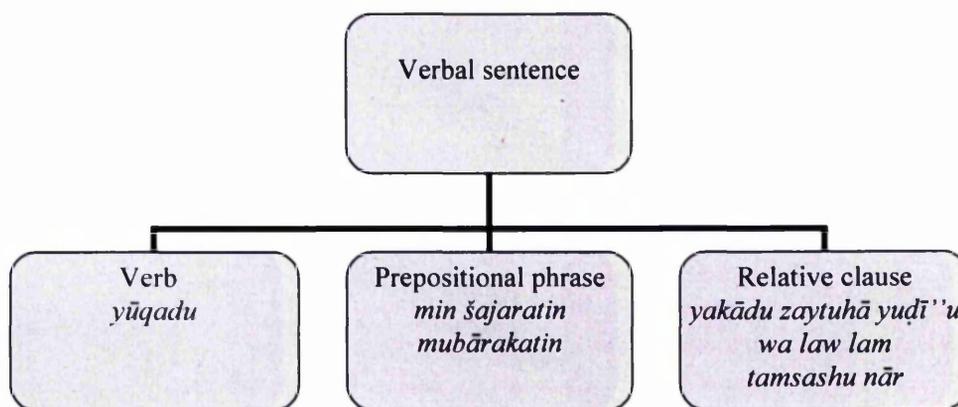


Figure 12: Adjectival conditional sentence *ṣifah*

## 6.6 Adverbial conditional sentence *ḥāl*

Al-Misaddī (1985, p.159) notes that this type shares with the adjectival type mentioned under 6.5 the description of a particular noun, but the majority of grammarians agree that the latter only works with definite nouns. On some occasions, the concept is restricted to indicating the case of the described noun, for example:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ أَتَأْتِلْتُمْ إِلَى الْآرْضِ ﴾ التوبة: 38

*yā 'ayyuhā al-laḏīna 'amanū mā lakum 'idā qīla lakum infurū fī sabīl illāh ittāqaltum 'ilā al-'arḏ.*

O you who believe! What is the matter with you, that when you are asked to march forth in the cause of Allah, you cling heavily to the earth? 9:38

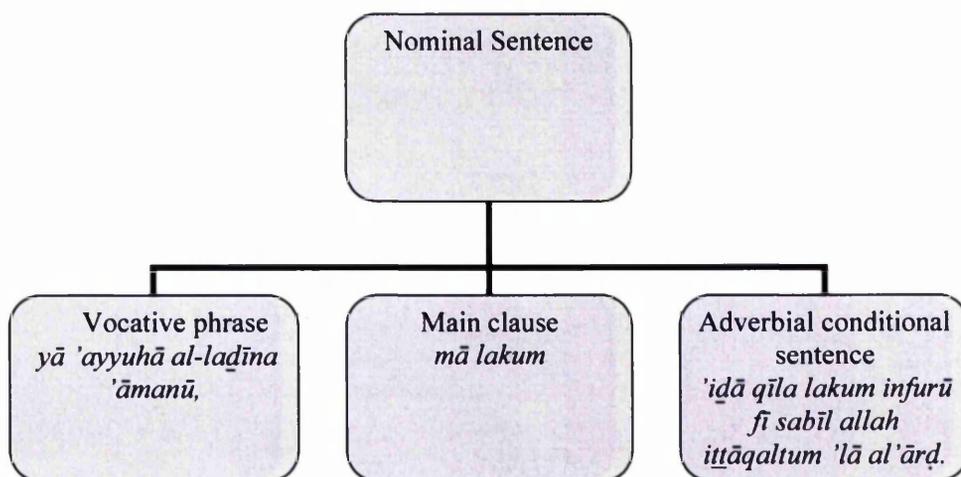


Figure 13: Adverbial conditional sentence ḥāl

Above, the conditional sentence comes after a vocative expression introduced by *yā* 'Oh'. The above sentences can be understood as: "why, in your situation, when you are asked to march forth in the cause of Allah, do you cling heavily to the earth?"

The second adverbial function is when a conditional sentence takes the form of a causal sentence which shows a reason or a cause, according to Darwīš (1999, v.7, p.418). The conditional particle *'in* in the following example means 'because, since you are', corresponding to the explanation of *'id* as suggested by some grammarians and as mentioned in Chapter IV. Otherwise, it is not clear why Staytiyyah chose this example:

﴿وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ الحديد: 8  
*wa mā lakum la tu'minūna bil-lāhi wa ar-rasūlu yad'ūkum litu'minū birabbikum wa qad 'axaḏ mīṭāqakum 'in kuntum mu'minīn.*

And what is the matter with you that you believe not in Allah! While the Messenger invites you to believe in your Lord; and He has indeed taken your covenant, if you are real believers. 57:8

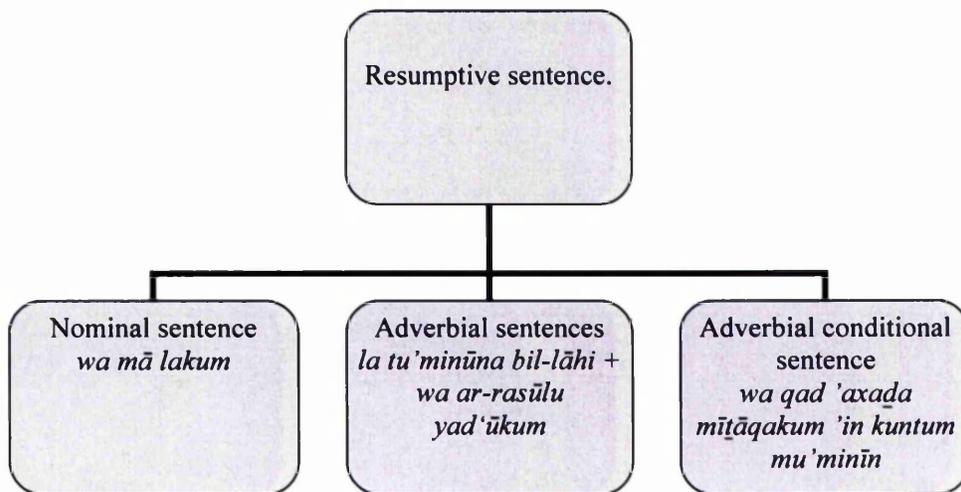


Figure 14: Adverbial conditional sentence takes the form of a causal sentence

Conditional sentences that bear adverbial function in the Qur'an in 12 sentences, covering 0.87% of the total.

### 6.7 Explanatory conditional sentence *tafsīriyyah*

The explanatory conditional sentence is a sentence which follows and re-explains a previous one, using a different form of expression. Together, the explanatory conditional sentence and the original preceding sentence provide two different perspectives on the same semantic meaning, where the second is intended to clarify and confirm the first. This usage usually takes place when there is a potential for misunderstanding. 'Alyyah (1965, p.208) regards the explanatory sentence as a syntactical function that decides the relationship of the parts of speech to one another. In other words, interpretation is a functional concept that is restricted to sentences alone; however, it is considered to be an image produced by two initial functions: confirmation and substitution. Therefore, the explanatory sentence explains ambiguous speech or clarifies a comprehensive meaning which has appeared previously.

According to al-Misaddī (1985, p.159), the explanatory sentence has two types of structural link, one of which is very clear. The sentence is preceded by terms such as 'ayy, 'that is to say', or verbs like *ya'nī* or *'a'nī* 'it means' or 'I mean'. The second type of these sentences is that with an implied meaning, such as in the following:

﴿لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِن شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسِكُمْ وَمُقَصِّرِينَ﴾

الفتح: 27

*laqad şadaqa allah rasūlahu 'arru'yā bilḥaq-qi. latadxulunna 'al-masjidi 'al-ḥarāma 'in šā'a allāhu 'āminīna muḥalliḡīna ru'usakum wa muqaşşirīn*  
 Indeed Allah has fulfilled the vision for His Messenger in very truth. Certainly, you shall enter *al-masjid al-haram*, 'the sacred mosque', if Allah will secure, (some) having your heads shaved, and (some) having your hair cut short. 48:27

The beginning of the verse shows that Allah will fulfil the Prophet's vision and realise his dream. The following verse is an interpretation of the dream that Allah will make come true, largely because it is explained in an interpretative conditional sentence, analysed below.

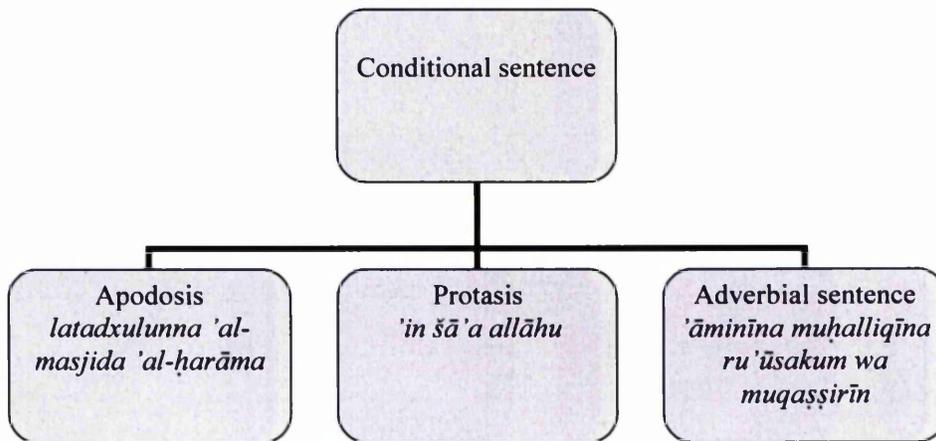


Figure 15: Explanatory conditional sentence tafsīriyyah

Al-Misaddī provides 4 similar conditional sentences from the Qur'an, representing 0.29% of the total number of conditional sentences.

### 6.8 Conditional sentence as an apodosis of a higher conditional sentence

This function exists when the conditional sentence itself plays the role of an apodosis as highlighted by al-Misaddī (1985, p.161). He notes that the conditional sentence allows the existence of a rested conditional structure. He provided the two examples which follow.

This conditional sentence shows wide flexibility in performing the function, represented by the ability to use many conditional particles to achieve the required role:

﴿قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ﴾ البقرة: 94  
*qul 'in kānat lakum uddār ul-'āxiratu 'inda allāhi xāliṣatan min dūn in-nāsi fa-tamannaw ul-mawta 'in kuntum ṣādiqīn.*

Say to (them): “If the abode of the Hereafter with Allah is indeed for you especially and not for other members of mankind, then long for death if you are truthful.” 2:94

The above example occurs in the inverted order. However, al-Misaddī (1985, p.161) states that he stands by those who refuse to accept this argument that there is no room for this function in this classification. The following is then a case of the first argument:

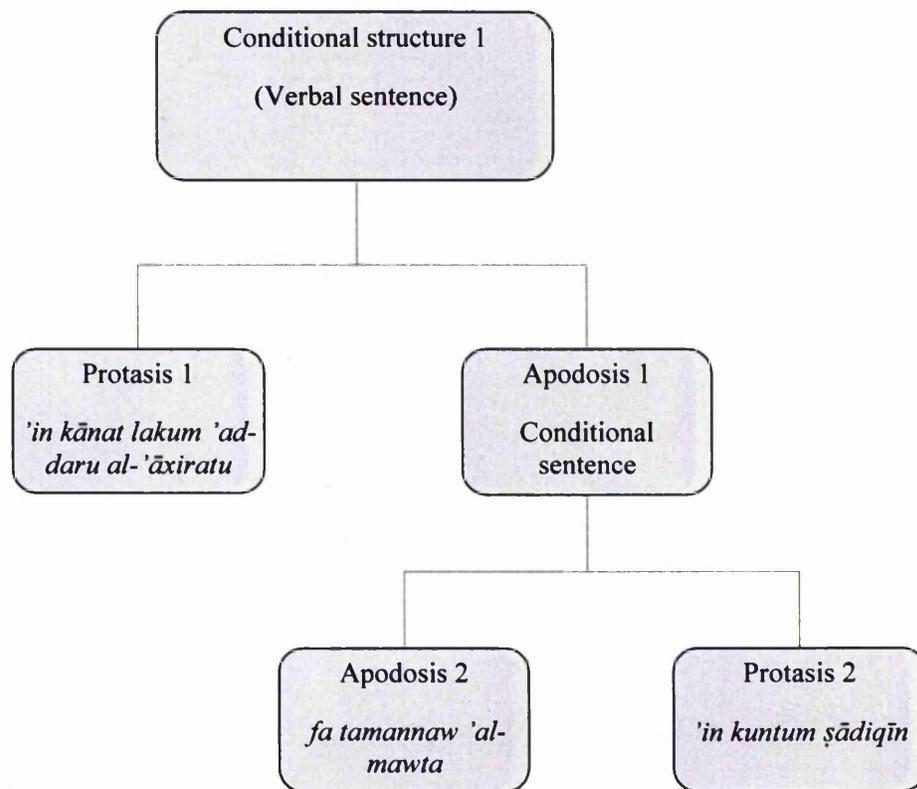


Figure 16: Conditional sentence as an apodosis of a higher conditional sentence

Here they regard it as a second conditional sentence. In addition, this function occurs with other conditional particles such as: *man* (2:38), *law* (47:21), *law mā* (15:6-7) and *'idā* (2:232).

Al-Misaddī (1985, p.162) adds that the conditional sentence performs this function without the use of the conditional particle in a ‘requesting’ structure:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ﴾ آل عمران: 31

*qul 'in kuntum tuḥibbūna allāh fa-ttabi 'unī yuḥbibkum ullāh.*

Say (O Muhammad to mankind): "If you (really) love Allah, then follow me (i.e. Muhammad); Allah will love you." 3:31

The flexibility of the conditional sentence occurs in its word order when it appears in its original form: conditional particle + protasis + apodosis.

﴿ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ ﴾ البقرة: 38

*fa-'immā ya'tīyannakum minnī hudā fa-man tabi'a hudāya fa-lā xawfun 'alayhim.*

Then whenever there comes to you *hudan* ‘guidance’ from me, and whosoever follows My guidance, there shall be no fear in him. 2:38

## 6.9 Adverbial (circumstantial) apodosis

This function is very similar to the previous one with respect to the structure, and there is no significant difference except that the associated structure, which contains the conditional sentence, appears as an adverbial sentence.

﴿ وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ ﴾ النساء: 6

*wa ibtalū al-yatāmā ḥattā 'idā balagū an-nikāḥ fa-'in 'ānastum minhum rušdan fa-dfa'ū 'ilayhim 'amwālahum.*

And test orphans until they reach the age of marriage; if then you find sound judgement in them, release their property to them. 4:6

Such sentences occur in the Qur'an only two times, representing 0.14% of the total.

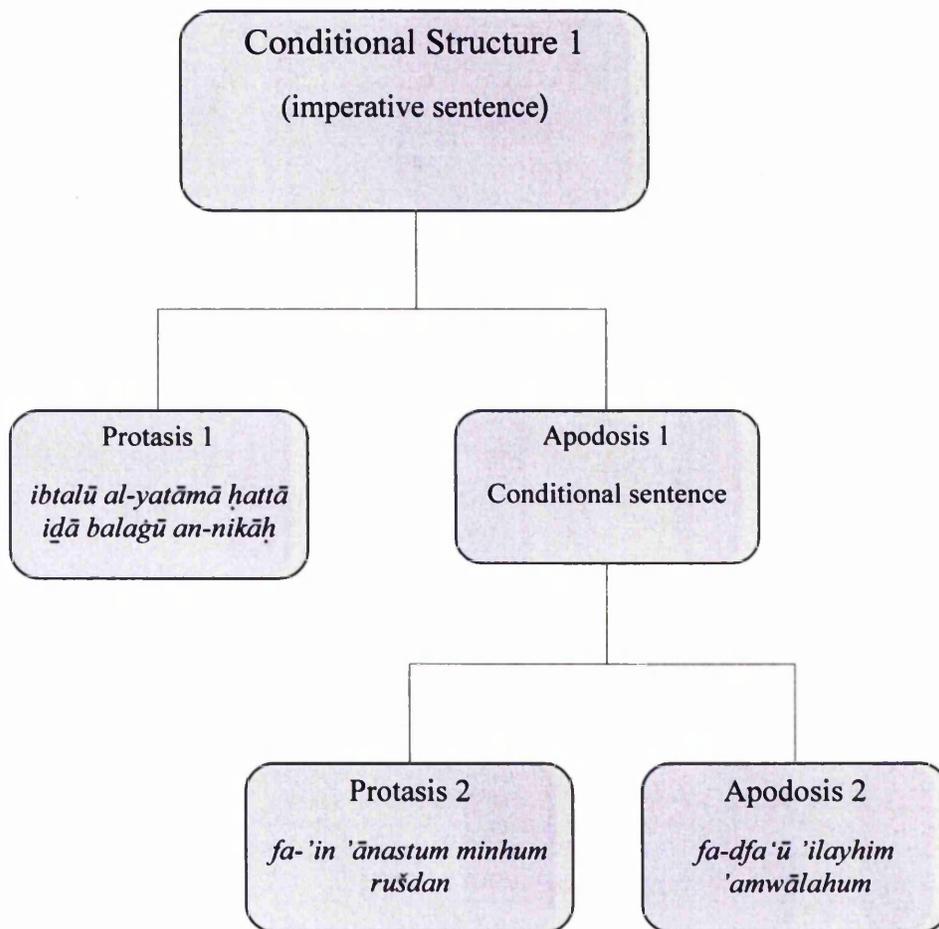


Figure 17: Adverbial (circumstantial) apodosis

Table 47: Number of occurrences of each function of the conditional sentence in the Qur'an

	Function	Sequence	Percentage
1	Resumptive	862	62.66
2	Subject <i>musnad 'ilayh</i>	1	0.07
3	Predicate <i>musnad</i>	38	2.63
4	Object of a verb	0	0
a	Object of <i>qāla</i>	288	20.88
b	Object of <i>qāla</i> introduced with interrogative particle	53	3.84
c	Object of the main verb of a sentence	1	0.07
5	Adjectival conditional sentence	2	0.14
6	Adverbial conditional sentence	12	0.87
7	Explanatory <i>tafsīriyyah</i>	4	0.29
8	Conditional sentence as an apodosis of a higher conditional sentence	26	1.88

## Conclusion

The above table shows that the conditional sentence appears most frequently as a resumptive sentence in the Qur'an.

This type is used in the text under investigation on 862 occasions, representing 62%. Al-Misaddī (1985, p.169) sees that this initial investigation has allowed us to decide that the conditional sentence is characterised by a structural integration which leads to semantic integration. So this leaves it relatively qualified for independent status in the discourse. Thus it will be in a position where it has informational energy, which enables it to serve as both introduction and conclusion, bringing the idea full circle (ibid. p.170).

As for the functional types that have been performed by conditional sentences in the Qur'an, the general investigation reveals that the conditional structure is also characterised by a very high level of flexibility in typological variation. We have already mentioned eight types of functional conditional sentences according to al-Misaddī. However, we ignored conjoining *ma 'tūf* as having an independent function, as

it is recognised in Arabic syntax. The study is restricted to provide only those which are coupled in wider function where it was joined with the main function (ibid. p.175).

In this chapter, we have attempted to count various types of functional sentences. Future studies might expand this analysis further over a wider range of textual sources and over different time periods – poetry and classical Arabic texts in particular. Even so, we can get a feeling for some of the flexible features within the main function from the texts examined above. In addition, this study provides us with two types of divisions of these functions.

Above, we saw the extent of the flexibility of conditional sentences, which can play a role in performing functional syntactic tasks. The extent of that flexibility can be noted clearly by examining the functional table above. Here, we can see that resumptive functions and the object of a verb occur in total of 1211 conditional sentences.

## CHAPTER VII:

# DISCOURSE FUNCTION IN CONDITIONAL SENTENCES IN CLASSICAL ARABIC

### Introduction

Neither grammarians nor rhetorical scientists have produced an in-depth study examining the discourse function carried by conditional sentences in Arabic texts. On the other hand, they have produced a great deal of work investigating the discourse function of the interrogative and vocative structures.

The term discourse function used here is meant to approximate to that of 'Speech Acts' as developed by Hymes (1960, p.47). The labels used are translations of the conventional Arabic labels.

The reason for this oversight, according to Staytiyyah (1995, p.72), is that when they examined the conditional structure, they considered it to be only an informational structure. Therefore, they paid less attention to its semantic content. Staytiyyah adds that if they had considered this aspect, they would have come up with a number of features that characterise its implied semantic meanings, providing useful information for the fields of rhetoric and semantics.

However, it is still possible to find indications scattered throughout various studies of Arabic grammar, largely in texts of Qur'anic exegesis. This is the case for the work of aṣ-Ṣābūnī (1981), one of the greatest works in the field from the twentieth century dealing with the exegesis of verses of Islamic law. Other works found in the grammatical field are not sufficient to create a suitable framework for assessing both covert and overt semantic meanings in conditional structures.

In this study, through my investigation of the text of the Qur'an, of *tafsīr* 'exegesis', of prophetic traditions *ḥadīth*, and of poetry, I have attempted to provide a foundation that can act as a starting point for further studies as well as a springboard for theoretical discussions.

## 7.1 Types of discourse function in conditional sentences

In this section, I will give examples of more than fifty different types of implied meaning that can be carried by the conditional structure. Some of them are quite close to each other in meaning, but the range of possibility for interpretation should be considered.

### 7.1.1 Adornment and luring *at-tazyīn wat-targīb*

These types attract and encourage the addressee toward a deed or behaviour which will result in good rewards or consequences, as in the following examples:

﴿فَإِنْ تَابْتُمْ فَهُوَ خَيْرٌ لَّكُمْ﴾ التوبة:3

*fa-'in tubtum fa-huwa xayrun lakum.*

Then, if you repent, it will be good for you. 9:3

﴿وَإِنْ تُطِيعُوهُ تَهْتَدُوا﴾ النور:54

*wa 'in tuṭī'ūhu tahtadū.*

And if you obey him, you shall be on the right guidance. 24:54

The function of adornment and luring carried by conditional sentences has made the conditional sentence popular and has made this form the natural choice in a persuasive context. Staytiyyah noticed that this kind of sentence has two integral dimensions: decorating the deed and emphasising its inherent value, and presenting the desired result, which is the reward of the protasis.

### 7.1.2 Promise *al-wa'd*

In general, a promise refers to a declaration, written or verbal, made by one person to another, which binds the person who makes it to do what is specified. In this context, as an example, the promise given by Allah to the Muslims is that if they support each other to protect other Muslims or to defend their land, then He will reward them by granting them victory against their enemies.

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ) محمد: 7

*yā 'ayyuhā al-ladīna 'āmanū 'in tanṣurū ullaḥ yanṣurkum wa yutabbit 'aqdāmakum.*

O you who believe! If you support (the cause of) Allah, He will support you, and make your foothold firm. 47:7

### 7.1.3 Threatening *at-tahdīd*

This function also is widely used in conditional sentences. The following is an example:

﴿عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ وَإِنْ عُدْتُمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا﴾ الإسراء: 8

*'asā rabbukum 'an yarḥamakum wa 'in 'udtum 'udnā wa ja'alna jahnnama lil-kāfirina ḥaṣīra.*

It may be that your Lord may show mercy unto you, but if you return (to sin), we shall return (to our punishment). And we have made hell a prison for the unbelievers. 17:8

The following is another example that carries both adornment and a threatening function, a very common conditional structure in the Qur'an:

﴿إِن تَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ الْفَتْحُ وَإِن تَنْتَهُوا فَهُوَ خَيْرٌ لَّكُمْ وَإِن تَعُودُوا نَعُدْ﴾ الأنفال: 19

*'in tastaftihū fa-qad jā'akum ul-faṭḥu wa 'in tantahū fa-huwa khayrun lakum wa 'in ta'ūdū na'ud.*

(O disbelievers) if you ask for a judgement, now has the judgement come unto you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return. 9:19

### 7.1.4 Rebuking *at-tawbīx*

The difference between this function and the previous one is that the threatening is usually followed by a punishment, stated explicitly in the sentence. However, we understand from the rebuking sentence that the addresser is only criticising or condemning the addressee.

﴿ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ﴾. غافر: 12  
*dālīka bi'annahu idā du'īya allāhu waḥdahu kafartum wa 'in yušrak bihi tu'minū, fa-lḥukmu lilāh il-'alyy il-kabīr.*

This is because, when Allah only is invoked, you disbelieved; but when some partners are associated with Him, you believed! Then, judgement is only with Allah, the Most High, the Greatest. 40:12

### 7.1.5 Sarcasm and irony *as-suxriyah wat-tahakkum*

This function is similar to the previous one, but rebuking is not necessary for irony.

﴿فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ﴾ فَصَّلَتْ: 24  
*fa'in yaşbirū fa-n-nāru maṭwan lahum wa 'in yast'tibū fa-mā hum min al-mu'tabīn.*

Then, if they bear the torment patiently, then the fire is the home for them, and if they seek to please Allah, yet they are not of those who will ever be allowed to please Allah. 41:24

### 7.1.6 Warning and forbidding *at-tahdīr wal-man'*

The difference between warning and threatening is that warning does not require the mention of punishment; instead, it takes the form of advice or forbidding a certain deed.

﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مَثَلْتُمْ﴾ النساء: 140  
*wa qad nazzala 'alaykum fil-kitābi 'an 'idā sami'tum 'āyāt illāhi yukfarū bihā 'aw yustahza'u bihā fa-lā taq'udū ma'ahum ḥattā yaxūḍū fi ḥadītin gayrihi 'innakum 'idan miṭluhum.*

And it has already been revealed to you in the Book that when you hear the words of Allah being denied and mocked, sit not with them until they engage in talk other than that; certainly (if you stay with them), in that case you will become like them. 4:140

### 7.1.7 Caution *al-ḥadar*

Here, the speaker expresses his fear and caution of committing a sin and receiving punishment.

﴿إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ﴾ يونس:15

'innī 'axāfu 'in 'aṣaytu rabbī 'aḍāba yawmin 'aẓīm.

If I were to disobey my lord, I should myself fear the chastisement of a great day to come. 10:15

### 7.1.8 Deterring *at-tanfīr*

This is a case in which someone intends an action which is unacceptable to others. The speaker either describes it as a bad thing or relates it to immoral people as one of their unacceptable characteristics.

﴿إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى﴾ النساء:142

'inna al-munāfiqīna yuxādi 'ūna allāha wa huwa xādi 'uhum wa 'idā qāmuū 'ilā aṣ-ṣalāti qāmū kusālā.

Verily, the hypocrites seek to deceive Allah, but it is He who will mislead them. And when they stand up for *ṣalāt* 'prayers', they stand with laziness. 4:142

The above example shows that 'standing' or 'becoming lazy' during prayer is the characteristic of a hypocrite, and those with weakness believe hypocrites. The message is that 'if it is a bad deed, then do not do it'.

### 7.1.9 Challenge *at-taḥaddī*

In general, a challenge is an invitation to engage in a contest or controversy of any kind, a defiance or a summons to fight. Here it is a challenge by Allah to the unbelievers to produce one verse or *sūra* similar to those in the Qur'an. Here it is impossible for the addressee either to accept the challenge or to achieve what is demanded of him.

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّمَّنْ مِثْلِهِ﴾ البقرة:23

wa 'in kuntum fi raybin mimmā nazzalnā 'alā 'abdinā fa-'tū bisūratin min mitlihi.

And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which we have sent down (i.e., the Qur'an) to our servant (Muhammad), then produce a *Surah* (chapter) of the like thereof. 2:23

#### 7.1.10 Impossibility *al-istiḥālah*

This case refers to things which are by their nature impossible, or which represent an action that is impossible to do.

﴿ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ﴾ الحج: 73

*'inna l-ladīna tad'ūna min dūn illāhi lan yaxluqū dūbāban wa law ijtama'ū lahu wa 'in yaslibhum ud-dūbābu šay'an lā yastanqīdūhu minhu, da'uf at-tālibu wal-maṭlūb.*

Surely, those on whom you call besides Allah, cannot create a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release that thing from it. So weak are the seeker and the sought. 22:73

Ibn Kaṭīr (2000) explains that Allah says to those who worship idols and other things besides him that they are unable to create a single fly, which is a challenge by Allah to them. Moreover, He has challenged them to resist the fly or take revenge against it if it takes anything from the good and perfumed item on which it lands. If they wanted to recover it, they would not be able to do so, even though the fly is the weakest and most insignificant of Allah's creatures.

It appears that the difference between the conditionals of challenge and impossibility in the above two examples is that the challenge is a direct request from the speaker to the addressee to do something, whereas impossibility appears as an informative fact declared by the speaker, with no request to take action to prove it.

#### 7.1.11 Despair *at-tay'īs*

This case refers to utterances which cause someone to lose hope despite his attempts to reach certain goals or to achieve an important task, as in the following example:

﴿وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ، إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا

لَكُمْ﴾ فاطر: 13-14

*wallaḍīna tad'ūna min dūnihi mā yamlikūna min qīṭmīr. 'in tad'uhum lā yasma'ū du'ā'akum wa law sami'ū mastajābū lakum.*

Those you invoke beside Him do not even control the skin of a date stone; If you call them they cannot hear you; if they could , they could not answer you.

35:13-14

This verse contains two conditional sentences. In the first, the meaning is an impossible situation. When it is followed by the second, it shows desperation and little chance of getting any benefit from either the idols or the people who worship them.

#### 7.1.12 Exaggeration *al-mubālaḡah*

It is common to find this characteristic of conditional sentences in Arabic poetry with various purposes such as praise and love in heroic or panegyric poetry, where poets often use exaggeration to describe things, events or people. The following is an example:

وَفَتَانَةَ الْعَيْنَيْنِ، قَتَالَةَ الْهَوَى... إِذَا نَفَخَتْ شَيْخًا رَوَّاحِيهَا شَبًّا

*wa fattānat ul-'aynayni, qattālat ul-hawā ... 'idā nafaxat šayxan rawā'iḡuhā šabbā.*

Seductive her eyes, deadly her love... if she blew her scent toward an old man, he would turn young again.

#### 7.1.13 Augmentation (increasing) *at-taktīr*

The example is from the traditions of the Prophet (al-Buxārī, 2001):

"مَنْ صَامَ رَمَضَانَ وَأَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ كَانَ كَمَنْ صَامَ الدَّهْرَ "

*man šāma Ramaḍān wa 'atba'ahu sittan min šawwāl kāna kaman šām ad-dahra.*

Any believer, who had fasted during Ramadan and followed it by fasting six days during the next month, Shawwal, it would be as if he had fasted the whole year.

This was to encourage Muslims to fast for the six days of the month that followed Ramadan as a voluntary act. Thus, he equates those six days plus the thirty days of Ramadan with a lifetime of fasting and advocates a similar reward.

It appears that this type of function is accompanied by that of adornment (7.2.1) as well as that of forbidding (7.2.6), demonstrating how great some deeds are and how bad some others are. Below is another example:

﴿مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾ المائدة: 32

*min 'ajli dālīka katabnā 'alā banī 'isra'īla 'annahu man qatala nafsan biḡayri nafsin 'aw fasādīn fīl-'arḍi fa-ka'annamā qatal an-nāsa jamī'ā wa man 'ahyāhā fa-ka'annamā 'ahya an-nāsa jamī'ā.*

For that reason We decreed to the Children of Israel that whosoever killed a human being for a reason other than manslaughter or corruption on earth, it shall be as if he had killed all mankind, and whosoever shall save the life of one, it shall be as if he had saved the lives of all mankind. 5:32

#### 7.1.14 Lessening and easing *at-tahwīn*

The purpose of this function is to comfort the addressee with regard to certain events or situations. The following is an example:

﴿إِن تَمَسَّكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِن تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا﴾ آل عمران: 120

*'in tamsaskum ḡasantun tasu 'hum wa 'in tuṣībkum sayyi 'atun yafrāḡū bihā wa 'in taṣbirū wa tattaqū lā yaḡurrūkm kayduhum ṣay'ā.*

They grieve at any good that befalls you (believers) and rejoice at your misfortunes. But if you are steadfast and conscious of Allah, their scheming will not harm you in the least. 3:120

#### 7.1.15 Command *al-'amr*

Here the command refers to orders or directions issued by someone in authority, as in the following example:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ﴾ النساء: 58  
*'inna allāh ya'murukum 'an tu'addū l-'amānāti 'ilā 'ahlihā, wa 'idā ḥakamtum bayna n-nāsi 'an taḥkimū bil-'adli.*

Allah commands you (people) to return things entrusted to you to their rightful owners, and if you judge between people, to do so with justice. 4:58

The above example shows the importance of not isolating the conditional structure from the larger text to which it belongs. This is because it makes it easy to extract the discourse function from the preceding or the following words.

#### 7.1.16 Appealing and requesting *al-'iltimās*

In contrast to the above example, the appeal or request is used by a person who is in a lower position of authority when speaking to an individual in a higher one, requesting help of a physical or abstract nature.

﴿رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ قَبْلَنَا عَذَابَ النَّارِ. رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ﴾ آل عمران: 191-192  
*rabbanā mā xalaqta hādā bāṭilā subḥānaka qablanā 'adāb an-nāri. rabbanā 'innaka man tudxil in-nāra fa- qad 'axzaytahu.*

Our Lord! You have not created this without purpose. Glory to You! Give us salvation from the torment of the fire. Our Lord! Verily, he who You admit to the fire, indeed, You have disgraced him. 3:191-192

In the example above, there is supplication to Allah, which is usually built on appeal and demand. Here, the demand is shown in the previous sentence at the end of verse (3:191). The believers say that the man you admit to the fire will be disgraced and humiliated before all people at the Day of Judgement.

#### 7.1.17 Reaching a goal or destination *bulūg ul-ġāyah*

The next example is the Prophet's *ḥadīṭ* narrated by al-Buxārī (2001) showing that the addressee should not perform a certain act until he reaches the region of the tribe of Banī Qurayzah.

قال عليه الصلاة والسلام: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُصَلِّيَنَّ الْعَصْرَ إِلَّا فِي بَنِي قُرَيْظَةَ.

*man kāna yu'minu billāhi wal-yawm il-'āxiri fa-lāa yuṣalliyanna al-'aṣra 'illā fi banī qurayzah.*

The Prophet has spoken to his companions (urging them to hurry and go and fight the tribe of the Banu Qurayzah), “He who believes in Allah and the Last Day shouldn't pray the ‘Aṣr before reaching The Banu Qurayzah.”

One of the interpretations of this is: ‘do not pray the afternoon prayer until you reach The Banu Qurayzah.’

### 7.1.18 Banning acts before certain events have occurred

This case of the conditional represents an explicit command which seems fairly clear in the example, namely not to perform a certain act before another circumstance is realised.

﴿فَاعْتَرَلُوا النَّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ﴾ البقرة: 222  
*fa-'tazilū an-nisā'a fil-mahīdi wa lā taqrabūhunna hattā yaṭhurna fa-'idā tatahharna fa'tūhunna min ḥaytu 'amarakum ullāh.*

So, keep away from women when they are menstruating and do not approach them until they are cleansed. When they are cleansed you may approach them as Allah has ordained. 2:222

The permission in the above example and the following is given when the conditions under which a certain act was banned previously have passed. In addition, this new deed is not obligatory and differs from the original command. Here is another example:

﴿أَجَلتْ لَكُمْ بِهَيْمَةِ الْأَنْعَامِ إِلَّا مَا يُثْلَى عَلَيْكُمْ غَيْرَ مُجْلَى الصَّبِيِّ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ - يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشُّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا ءَامِينَ النَّبِيِّتِ الْحَرَامَ بَيْنَعُونَ فَضُلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا﴾ الأنعام: 2

*'uḥillat lakum bahīmat ul'an'āmi 'illā mā yutlā 'alykum ḡayra muḥillī aṣ-ṣayda wa 'antum ḥurumun 'inna allāh yaḥkumu mā yurīd. yā 'ayuhā al-ladīna 'āmanū lā tuḥillū ṣa'ā'ira allāhi wa lā aṣ-ṣahr al-ḥarāma wa lā al-hadya wa lā l-qalā'ida wa lā 'āmmīna al-bayt al-ḥarāma yabtagūna faḍlan min rabbihim wa riḍwāna, wa 'idā ḥalaltum fa-ṣṭādū.*

O you who believe! Violate not the sanctity of the symbols of Allah, nor of the Sacred Month, nor of the Hady (animals brought for sacrifice), nor the garlands, nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the Ihram, then you may hunt. 5-2

#### 7.1.19 Agreement between two actions *muwāfaqat fi'lun li fi'l*

This is a situation in which the verb that introduces or represents the apodosis is similar to and agrees with the one in the protasis.

﴿وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْتَنِحْ لَهَا﴾ الأنفال: 61

*wa 'in janaḥū lis-silmi fa-jnaḥ lahā.*

But if they (your enemies) are inclined toward peace, you, also, incline toward it. 8:61

The following is another example:

﴿فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا﴾. النور: 28

*fa-'in lam tajidū fīhā 'aḥadan fa-lā tadxulūhā ḥattā yu'dana lakum wa 'in qīla lakum irji'ū fa-rji'ū.*

And if you find no one there (in the houses), still do not enter until permission has been given to you. And if you are asked to go back, then go back. 24:28

#### 7.1.20 Astonishment and wonder *at-ta'ajjub*

This case of the conditional imparts a sense of wonder and awe. This may be awe in terms of admiration or in terms of fear.

﴿وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خِشْبٌ مُسْنَدَةٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتِلْتَهُمُ اللَّهُ أَلَّىٰ يُؤْفَكُونَ﴾ المنافقون: 4

*wa 'idā ra'aytahum tu'jibuka 'ajsāmuhum wa 'in yaqūlū tasma' liqawlihim, ka'annahum xušubun musannadatun yaḥsabūna kulla ṣayḥatin 'alayhim, hum ul-'adww fa-ḥdarhum qatalahum ullāhu 'anna yu'fakūn.*

And when you look at them, their figures please you; and when they speak, you listen to their words. They are as blocks of wood propped

up. They think that every cry is against them. They are the enemies,  
so beware of them. Allah confound them! How they are perverted.  
63:4

Staytiyyah (1995, p.78) selects the aforementioned example as one which supports his idea concerning the existence of conditional sentences: namely, that they can imply wonder and astonishment. In my opinion it actually gives a warning to the Prophet not to be astonished by the hypocrites and to be aware that they are the enemy.

#### 7.1.21 Compensation and equivalence *al-badal wal-musāwāt*

This case of the conditional is used in situations to impart a sense of balance or substitution.

﴿مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا﴾ البقرة:106

*mā nansax min 'āyatin 'aw nunsihā na'ti bixayrin minhā 'aw miṭliḥā.*

Any revelation We cause to be superseded or forgotten, We replace with something better or similar. 2:106

#### 7.1.22 Comforting *al-muwāsāt*

This example demonstrates the conditional used to communicate a sense of consolation or support and encouragement.

﴿وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَىٰ فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ﴾ الحج:42

*wa 'in yukaddibūka fa-qad kaddabat qablahum qawmu nūḥin wa 'ādun wa ṭamūdu wa qawmu 'ibrahīma wa qawmu lūṭin wa 'aṣḥābu madian wa kuddiba mousa fa-'amlaytu lil-kāfirīna tumma 'axadtuhum fa-kayfa kāna nakīr.*

And if they do deny you, so did the people of Noah, 'Ād and Thamūd, and the people of Abraham and the people of Lot. And the dwellers of Midian; and Moses too was denied. Then, I granted respite to the unbelievers for a while, then I seized them, and how (terrible) was My punishment! 22:42-44

### 7.1.23 Opposition *al-muxālafah*

This example shows the conditional used to emphasise opposition to an act or deed.

﴿ فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ ﴾ الأنعام: 150

*fa'in šahidū fa-lā tašhad ma'ahum.*

Then if they testify, then do not testify with them. 6:150

### 7.1.24 Reward and compensation *al-jazā' wat-ta'wīd*

Staytiyyah (1995, p.79) sees that this type of function has been called *at-ta'āqub* 'something follows another and replaces it' by other scholars, but I used the above term because it is more suitable for the examples given.

﴿ وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ﴾ النور: 32

*wa 'ankihū l-'ayāmā minkum waṣ-ṣāliḥīna min 'ibādikum wa 'imā'ikum, 'in yakūnū fuqarā'a yuḡnihim ullāhu min faḍlih.*

Marry of the single among you and those of your male and female slaves who are fit (for marriage). If they are poor, Allah will provide for them from His bounty. 24:32

In the above example, Allah establishes the real consequence and reward that prosperity will follow poverty.

To illustrate obligatory procedures and the need for compensation, Staytiyyah chooses the following example:

﴿ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ ﴾ النساء: 24

*fa-mā istamta'tum bihi min hunna fa-'atūhunna 'ujūrahunna.*

So with those among them whom you have enjoyed, give them their required due. 4:24

The above example states that men should pay their wives a dowry. The meaning is that if they want to marry them, they will have to surrender to them their rightful dowry as compensation.

#### 7.1.25 Analysis and linking events *at-tahlīl wa rabṭ ul-'aḥdāt*

This function is used largely in scientific, social and mathematical matters; in particular, it is used with incidents which are related to one another in order to reach a conclusion or a result for a certain argument, such as in the following example:

﴿ وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدًّا مِنْ قِبَلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ، وَإِنْ كَانَ قَمِيصُهُ قُدًّا مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ﴾ يوسف: 26-27

*wa šahida šāhidun min 'ahlihā, 'in kāna qamīšuhu qudda min qubulīn fa-ṣadaqat wa huwa min lkāḍibīn, wa 'in kāna qamīšuhu qudda min duburīn fa-kaḍabat wa huwa min aṣ-ṣādiqīn.*

And a witness of her own folk testified (saying): "If his shirt is torn from the front, then she speaks the truth and he is of the liars. And if his shirt is torn from behind, then she has lied and he is of the truthful". 12:26-27

#### 7.1.26 Confirmation *at-tawkīd*

The function involves confirmation either by implied meaning or by using an overt word of confirmation to introduce the conditional apodosis, such as *'inna* 'surely' or 'indeed', or by using words like 'I confirm that', as in the following verse:

﴿ وَإِنْ تَجْهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴾ طه: 7

*wa 'in tajhar bil-qawli fa-'innahu ya 'lam us-sirra wa 'axfā.*

And if you speak aloud, then verily, He knows the secret and (that which is yet) more hidden. 20:7

#### 7.1.27 Compulsion *al-'ilzām*

The function involves an obligation imposed upon the addressees by the speaker through a command.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ. فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ

وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ﴾ البقرة: 278-279

*yā 'ayyuhā al-laḏīna 'āmanū ittaqū allāh wa ḏarū mā baqiya min ar-ribā 'in kuntum mu'minīn. fa-'in lam taf'alū fa-'danū biḥarbin mina allāhi wa rasūlihi wa 'in tubtum fa-lakum ru'ūsū 'amwālikum.*

You who believe! Beware of Allah: give up any outstanding dues from usury, if you are true believers. If you do not, then be warned of war from Allah and His Messenger. You shall have your capital if you repent. 2:278-279

The above example, states that, for the person who used to take interest when lending money and now wants to repent, it is obligatory to take back only his capital from others. By agreeing to this condition, his repentance will be accepted by Allah.

#### 7.1.28 Submission *at-taslīm*

Submission is a case wherein the speaker accepts his fate and judgement from Allah with strong belief and trust. In such cases, he submits and receives the judgement with no objection and with trust that Allah is the only one who can reward or punish.

﴿إِن تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِن تُغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾ المائدة: 118

*'in tu'addibhum fa-'innahum 'ibāduka wa 'in taḡfir lahum fa-'innaka 'anta al-'azīz ul-ḥakīm.*

If you punish them, they are your servants, and if you forgive them, verily you, only you are the Mighty, the Wise. 5:118

According to Ibn Kaṭīr (2000), this verse shows that all matters refer back to Allah, for He does what He wills, and no one can question Him about what He does, while He can question them.

#### 7.1.29 Permission *al-'ibāḥah*

This function involves granting permission to carry out certain deeds which are not forbidden by Islamic law, which describes a range of deeds between great sins that deserve punishment, and those acts which are unacceptable, permitted, acceptable and so forth. The following example discusses the rights of a custodian who looks after the

inherited property of underage orphans. It gives approval for the custodian to take enough money from the property to cover his expenses while looking after it, but only if he is also in need.

﴿ وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ ءَانَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا

وَبِدَارًا أَنْ يَكْبُرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ﴾ النساء: 6

*Wabtalū al-yatāmā ḥattā 'idā balagū an-nikāḥa fa-'in 'ānastum minhum ruṣḍan fa-dfa'ū 'ilayhim 'amwālahum wa lā ta'kulūhā 'israfan wa bidāran 'an yakburū wa man kāna ḡaniyyan fa-lyasta 'fif wa man kāna faqīran fa-lya'kul bil-ma'rūf.*

And test orphans until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully and hastily, fearing that they should grow up. And whosoever among guardians is rich, he should take no wages, but if he is poor, let him keep for himself what is just and reasonable (according to his work). 4:6

### 7.1.30 Rousing *at-tahrīd*

Rousing means to awaken, stir or provoke someone into action. It is usually used in hunting and fighting. Sometimes rousing includes words of promising or support. Here is an example:

﴿ يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ

مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ كَفَرُوا ﴾ الأنفال: 65

*yā 'ayyuhā n-nabiyyu ḥarriḍ al-mu'minīna 'ala al-qitāli 'in yakun minkum 'iṣrūna ṣābirūna yaḡlibū mi'atayn wa 'in yakun minkum mi'atun yaḡlibū 'alfan min al-ladīna kafarū.*

Prophet, urge the believers to fight: If there are twenty of you who are steadfast, they will overcome two hundred, and a hundred of you, if steadfast will overcome a thousand of the disbelievers. 8:65

This example starts with a speech directed to the Prophet to exhort the believers at the battle of Badr to fight against the unbelievers of Makkah. Allah promised them that, with patience, he would support them and grant them victory, even if the number of the enemy troops was larger than those of the believers.

### 7.1.31 Absolution *at-tabri'ah*

This example demonstrates the conditional imparting a sense of absolution for the doer of the acts or deeds described.

﴿قَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِن يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَإِن يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ﴾ غافر: 28  
*qāla rajulun mu'minun min 'āli fir'awna yaktimu 'īmānahu 'ataqtulūna rajulan 'an yaqūla rabbiya allāh wa qad jā'ukum bil-bayyinati min rabbikum, wa 'in yakun kādiban fa-'alayhi kaḍibuhu wa 'in yakun ṣādiqan yuṣibkum ba'd ul-ladī ya'idukum.*

A secret believer from Pharaoh's family said: "How can you kill a man just for saying, "My Lord is Allah"? He has brought you clear signs from your Lord? - if he is a liar, on his own head be it- and if he is truthful, then at least some of what he has threatened will happen to you." 40:28

In the first conditional sentence the aim is to absolve the addressees from the suspicion of having committed an undesirable act (lying), and it is the third person's responsibility. But the alternation of the two sentences also absolves the Prophet Moses from being a liar.

### 7.1.32 Notification *al-'ixbār*

This case is used for communicating information, such as describing a requirement or providing an answer, to the addressees.

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾ البقرة: 186  
*wa 'idā sa'alaka 'ibādī 'annī fa-'innī qarībun 'ujību da'wata iddā'i 'idā da'ān.*

And when My servants question you concerning Me, then surely I am near. I answer the prayer of the suppliant when he cries to me. 2:186

The above example implies an instruction to give notification to the servants of Allah through the Prophet. Here, Allah informs the prophet that the believers will ask him

about Allah. If they do so, he should inform them that he is very close to them to listen and to respond to their prayers. Here is another example:

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنَّ بَعْلَمَ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِيكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ الأنفال:70

*yā 'ayyuhā n-nabiyyu qul liman fī 'aydīkum min al-'asrā; 'in ya'lami illāhu fī qulūbikum xayran yu'tikum xayran mim mā 'uxida minkum wa yağfir lakum wallāhu ġafūrun raḥīm.*

O Prophet! Say to those captives who are in your hands: "If Allah knows any good in your hearts, He will give you better than that which has been taken from you and will forgive you, for Allah is forgiving, merciful." 8:70

Staytiyyah (1995, p.82) states that this verse also contains instructions to the Prophet to give notification to captives that if they show a willingness to become believers, then he will reward them with better than what was taken from them and will forgive them.

### 7.1.33 Classification *at-taṣnīf*

It is common that the particle *man* 'who', which stands for the relative clause, also has a conditional function. It can be used as a tool for classifying different types of people such as in the following Hadīth: (ibid.):

"فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ" الْبُخَارِي

*fa-man kānat hijratuhu 'ilā allāhi wa rasūlihi fa-hijratuhu 'ilā allāhi wa rasūlihi, wa man kānat hijratuhu lidunyā yuṣībuhā 'aw imra'atin yankihuhā fa-hijratuhu 'ilā ma hājara 'ilayhi.*

And he whose migration is for the sake of Allah and his messenger, then his *Hijrah* 'migration' will be counted for Allah and his messenger. And he whose migration is for worldly gain or to marry a woman, so his migration will be counted according to his intentions (al-Buxārī, 2001).

Isolating this text from the leading sentences and focusing on the surface meaning, we can see how this excerpt exemplifies Staytiyyah's concept of *at-taṣnīf*.

### 7.1.34 Denial (negation) *an-naft*

This example shows the conditional used to impart a sense of denial or of refusal to accept what is required from the addressees.

﴿قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَدْرَ مَا كَانُوا يَعْبُدُونَ أَبَاؤُنَا فَأَتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ﴾ الأعراف:70  
*qālū 'aji'tanā lina'bud allāha waḥdahū wa nadaru mā kāna ya'budū 'āba'unā fa-'tinā bimā ta'idunā 'in kunta mina aṣ-ṣḍiqīn.*

They said: "You have come to us that we should worship Allah alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful." 7:70

These are the words of the polytheists to the Prophet when he invited them to worship Allah alone, accusing him of being a liar and denying his message.

### 7.1.35 Admission and confession *al-i'tirāf*

In this function the conditional communicates the confession or acknowledgement on behalf of the speaker for his actions or deeds.

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْتَرْتُ مِنَ الْخَيْرِ﴾ الأعراف:188  
*qul lā 'amliku linafsī naf'an wa lā ḍarran 'illā mā šā'a allāhu wa law kuntu 'a'lam ul-ğayba la-staktartu mina al-xayri.*

Say: "I possess no power over benefit or harm to myself except as Allah wills. If I had the knowledge of the *ğayb* 'the unseen', I would have secured for myself an abundance of wealth." 7:188

The above example, used by Staytiyyah under the title mentioned, also implies the original meaning of *law*, a wish that he might know the unseen and at the same time a confession that he does not know the unseen.

### 7.1.36 Vindication *at-taswīg*

This is a structure which provides explanation and reasons for the addressee to clarify why someone has committed a certain deed. The following is an example:

﴿قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ﴾ يوسف:77

*qālū 'in yasriq fa-qad saraqā 'axun lahu min qabl.*

They said: "If he steals, a brother of his stole before." 12:77

### 7.1.37 Inescapability and inevitability *aš-šumūl wal-'ihāṭah*

This case shows the act of controlling by restraining someone or something, with a sense of the person or thing being surrounded and having no way to escape. The clearest example is that no one can escape death if it is his appointed day, as in the following:

﴿أَيْنَمَا تَكُونُوا يُدْرِككُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ﴾ النساء: 78

*'aynamā takūnū yudrikkum ul-mawtu wa law kuntum fī burūjin mušayyadatin.*

Wherever you may be, death will overtake you even if you are in fortresses built up strong and high. 4:78

### 7.1.38 Repetition *takrar al-'amal*

This type describes certain repeated procedures or routines. These commands or instructions fall under rules and legislation, both religious and non-religious.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ﴾ المائدة: 6

*yā 'ayyuhā al-lādīna 'āmanū 'idā qumtum 'ilā aš-ṣalāti fa-ḡsilū wujūhikum wa 'aydiyakum 'ilā al-marāfiqi wamsaḡū biru'ūsikum wa 'arjulakum 'ila al-ka'bayni wa 'in kuntum marḡā 'aw 'alā safarin 'aw jā'a 'aḡaduku min al-ḡā'iṭi 'aw lāmastum un-nisā'a fa-lam tajidū mā'an fa-tayammū ṣa'īdan ṭayyiban fa-msaḡū biwujūhikum wa 'ayḡikum minhu.*

O you who believe! When you rise up for prayer, then wash your faces, and your hands up to the elbows, and rub your heads, and (wash) your feet up to the ankles. And if you are in a state of *janaba* 'you have approached women or have had wet dreams' purify yourselves (by bathing your whole body). But if you are sick or on a journey or one of you comes from the *ḡā'iṭ* 'closet' or you have touched women and you find no water, then perform *Tayammum* (purifying by hitting the ground) with clean earth and rub therewith your faces and hands. 5:6

### 7.1.39 Blaming *al-lawm*

This case refers to situations in which the speaker accuses others of disobedience and assigns them responsibility for harmful consequences. The following is an example:

﴿الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا﴾ آل عمران:168

*alladīna qālū li 'ixwānihim wa qa'adū law 'atā 'unā mā qutilū.*

They are the ones who said of their slain brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed/slain."

3:168

### 7.1.40 Justification *at-ta'tīl*

In this instance, 'if' is used to mean 'since' or 'because', thus justifying the assertion:

﴿وَاتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ المائدة:57

*wattaqū allāh 'in kuntum mu'minīn.*

And be mindful of Allah if you are true believers. 5:57

Ibn Hišām interprets this verse as 'But fear ye Allah since you are a true believer', or, in other words, it is as if one said to his son: "Since you are my son, listen to me." So here the speaker does not mean that he doubts whether the one he speaks to is his son, but rather that he wants to encourage him and tell him that because he is actually his son, and he must obey him.

### 7.1.41 Clarifying the stipulated case *bayān haqīqat il-mašrūṭ*

In this function, the apodosis gives more information and facts about the subject of the protasis.

﴿وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمَلَكًا كَبِيرًا﴾ الإنسان:20

*wa 'idā ra'ayta tamma ra'yta na'imān wa mulkan kabīrā.*

And when you look there (in Paradise), you will see delight (that cannot be imagined), and a great dominion. 76:20

﴿مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ﴾ الكهف:17

*man yahdī allah fa-huwa al-muhtadi.*

He whom Allah guides, he is the rightly-guided. 18:17

#### 7.1.42 Commentary on stipulated *at-ta'qīb 'ala al-mašrūṭ*

Here the function of the apodosis is to comment on the content of the protasis.

﴿وَأِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَابًا أَمْ أَلْفَىٰ خَلْقٍ جَدِيدٍ﴾ الرعد:5

*wa 'in ta'jab fa-'ajabun qawluhum 'a 'idā kunnā turāban 'a 'innā la-fti xalqin jadīd.*

And if you wonder, then wondrous is their saying: "When we are dust, are we then forsooth (to be raised) in a new creation?" 13:5

## 7.2 Conclusion

In this chapter, some examples of selected implied meanings have been mentioned by Staytiyyah (1995), with additional examples from the Qur'an and *Ḥadīṭ*.

As in the discussion in the previous chapter, where a larger text was needed fully to show the function of the conditional sentence, the same can be said about discourse function. The discourse function of the above structures has been understood either by the meaning of the conditional particle used in the structure, such as *law* for wishing, or derived from the surrounding sentences and context. As a result, it seems that some factors also affect the discourse function carried by conditional sentences. These factors will be discussed here.

The first factor is hierarchy, or the levels of the participants within a text or conversation. Different levels can show different authority and power. In other words, if the conditional is used by a figure with a higher level of authority, as in commands from religious officials, instructions from Allah to people, from managers to workers, or from parents to children, then this will carry a form of command, threat or promise. On the other hand, if the speech travels in the other direction, from a lower authority to a higher one, then here states of appeal, request and prayer will take place. However, sometimes relationships can be parallel or at an equal level, as in legal contracts.

Secondly, it is important not to isolate the conditional structure from its context and neighbouring sentences, since they often clarify meanings and improve accuracy. Lack of context can lead to misunderstandings and even significant misinterpretations of the structure's intended meaning.

Finally, time and occasions are important issues which require equal consideration when attempting to understand the discourse function where meanings can change.

## CHAPTER VIII:

### CONCLUSION

#### 8.1 Introduction

Four main goals were set for this thesis. The first was to produce a comprehensive and integrated descriptive overview of conditional structures in classical Arabic. The second was to shed light on some of the unresolved problems and concepts noted by both ancient and contemporary grammarians. The third was to examine new claims which reject the conditional status of particles such as *'id*, 'when', and *'ammā*, 'as for', as discussed by Staytiyyah in *aš-šarṭ wal 'istifhām* (1995). The final aim was to explore topics such as the place of the conditional sentence within a larger context and the discourse function of the conditional structure.

To achieve these goals I began in Chapter II with providing an overview of the literature which offers a historical background of linguistic developments in classical Arabic in general and the conditional structure in particular. The coverage began with ad-Du'alī and Sibawayh in the seventh century, followed by the medieval period including Ibn Hišām, Ibn Ya'īṣ and as-Suyūfī, and finally continued until today – including grammarians such as Peled, Raḍwān, Karīrī and Staytiyyah – all of whom have contributed to grammar development in general and to the topic of conditionals in particular. In addition, I examined various points of view among scholars, especially those recognised to represent the Baṣra or Kūfa schools and debates among them from the earliest days of Arabic linguistics.

I sought to provide some background on the early days of Arab scholars' interest in language. Included also were the very important stages of the development of the language, represented by the existence of the two schools of Baṣra and Kūfa and the disagreement among scholars with regard to certain grammatical issues in Arabic in general and in the conditional structure in particular.

The thesis included a discussion centered on four major issues concerning conditional sentences in Classical Arabic. These included the structural study which divided the conditional particles into two groups in Chapter III and IV, where I examined the non-

conditional functions and the various uses of these particles in general and their conditional functions. In addition, I examined the typological classification of the sentences involving the conditional particles with regard to the type of words, such as nouns or verbs in different tenses which introduce the two parts of the conditional sentences. Following the section on typological classification, the section on structural description covered the order of elements of conditional sentences, which included regular and reversed orders as well as truncated and double protasis sentences. The structural investigation also covered methods used to connect the two parts of conditional sentences, such as *fa-*, *la-*, *'idān*, *'idā* and *tumma*. The section on methods of connection included 'overt connection' and 'covert connection'. Here, less commonly mentioned particles were investigated and added to the list of the conditional particles, supported by the positions of some older scholars such as al-Fara' and Sībawayh. I added evidence from the books of Arabic syntax such as *'i'raab al-qurān* and Qur'anic exegesis. These particles included *'id* and *'ammā* and others which do not occur in the Qur'an but do in other texts.

The thesis also included topics such as common conditional structures in Arabic, which were also discussed by grammarians such as Ibn Ya'īṣ, Ibn Hiṣām, Raḍwān and Staytiyyah. These topics included ellipsis in conditional sentences and omitting parts of conditional sentences. This investigation showed the possibility of omitting the conditional particle, protasis and apodosis in different types of sentences.

Subsequently this thesis explored the important issue of 'interruption' in conditional sentences. Scholars have different points of view with regard to interruption, including scholars Ibn aš-Šajārī, ar-Raḍī, Ibn Hiṣām and Staytiyyah. Later I discussed the contribution of Ibn Hiṣām and his views on the topic.

This was followed by a discussion of the presence of *fa-* as an apodosis introducer. This section mentioned conditions that permit the use of *fa-* before an apodosis and also when its use is obligatory. The views of Ibn Hiṣām and Staytiyyah on the topic were referred also mentioned.

Chapter VI discussed functional and syntactic description. This analysis showed the place of conditional sentence within the larger context.

In Chapter VII, entitled 'Discourse function in conditional sentences', we adopted the procedure of a recent study by Staytiyyah with regard to implied meanings carried by conditional sentences and provided examples to illustrate this procedure.

By investigating this topic and by examining previous studies, I found that many researchers were hesitant to adopt a specific label, as there is still much disagreement over many aspects of its function. Some chose to adopt the label "conditional style", while others chose to name it the conditional structure or the conditional sentence, which I found to be the most precise definition for defining the structure and its mechanisms. Some contemporary grammarians, such as 'Abdus-Salām al-Misaddī, refer to 'The Condition in the Qur'an', thereby avoiding any of the previous options.

## 8.2 Findings

I have attempted to shed light on issues which were not widely discussed previously, as well as on a number of unresolved problems and neglected areas of the study of the Arabic conditional, examining also instances of agreement and debate among grammarians.

In the following section I will summarise what I regard as the more significant findings of this research.

A - The idea that conditional sentences should have a future implication in order to be accepted as conditional structures has been misunderstood by some grammarians who believe that the future is relative to the point at which the sentence itself is uttered. My study indicates that the future is linked to the relationship between the two verbs introducing the two clauses, in which the apodosis takes place after the protasis in time.

B - As a result of the above, I have considered the particle *'id* as a conditional particle. It is similar in its tense structure to *lammā*, 'when', which is normally regarded as a conditional particle. The two particles precede sentences which give information about events which take place in the past, but the second clause is introduced by a verb that occurs in the future in comparison to the protasis.

C - This thesis has shown that studying conditional structures in Arabic is particularly important for those who are concerned with the meanings carried by conditional sentences in such fields as religion, law, contracts and other important areas.

D - This study concluded that grammarians in general, both ancient and contemporary, as well as Islamic scholars are in agreement with one another with regard to the major issues of the conditional particles. In contrast, however, some grammarians are not in agreement on *'idmā* and *mahmā* regarding their meanings and uses. The debates, with regard to conditional issues, have focused on aspects such as their functions and their effects on other elements in the structure.

E - Regarding the types of particles about which grammarians have had some debate, the most striking are *'idmā* and *mahmā*. Some state that *'idmā* is an adverb, but the majority concur that it is a particle, which is also the position that I have supported in this study. Examples of the evidence provided regarding the latter opinion are that in isolation, *'id* accepts nominal morphology such as *tanwīn* and *'idāfa*, but when joined with *mā*, none of these features occurs. In addition, *'idmā* is used to join verbs and co-occurs with the imperfect in the jussive. Regarding *mahmā*, it functions as a noun, according to the majority of grammarians, since there is no evidence showing that it is a *ḥarf* 'particle'.

F - By studying the first group of conditional particles, those which co-occur with the jussive mood, I found that they differ from the second group of functional conditional nouns. They differ by not having syntactic case endings except *binā*', ending with *fathā*. The only one which can be vocalised is *'ayyu* 'which' or 'any', which can end with *kasra* or *ḍamma* in addition to the *fathā*, as with any regular noun. It has been said that *'ayyu* has this case because it is linked with *'idāfa*. And others have noted that *'ayyu* was originally a noun which was usually vocalised. Other opinions claim that it was treated as its counterpart and antithesis represented by *ba* 'd and *kull*, 'some and all'.

G - My study shows that az-Zajājī was the first to classify the *'ayyāna* as a conditional particle. It was not mentioned by grammarians before his time.

H - When examining the conditional structure in a larger context, I have pointed out that religious scholars, when defining the conditional structure, do not concern themselves with the linguistic definition. They define it in the following manner:

مَا يَلْزَمُ مِنْ عَدَمِهِ الْعَدَمُ وَلَا يَلْزَمُ مِنْ وُجُودِهِ وُجُودٌ وَلَا عَدَمٌ .

*ma yalzamu min 'adamih il-'adam wa lā yalzamu min wujūdihi wujūdun wa lā 'adamun liḍātīhi.*

It is that when it disappears, the result should not exist and it is not necessary to get a result if it exists.

This definition is of a religious, intellectual and general nature. However, it cannot be regarded as a linguistic definition (Karīrī, 2004, p.453).

I - My study did not find any disagreement among grammarians and *ṣarī'a* scholars with regard to the uses of conditional particles. In addition, there was no sign of debate in relation to the types of conditional sentences and their links with verbs.

J - With regard to *ṣarī'a* scholars, I found that they do not differ regarding the meanings of the conditional particles. Furthermore, it appears that the meanings of these particles are important factors in Islamic law, and that the replacement of one particle with another can lead to different judgements. (Karīrī, 2004, p.454) notes that some have claimed that the term *man* is only used for men and not for women, as in the example where they believe the woman who leaves Islam should not be killed, because the particle is used only for men in the statement relating to the topic (ibid. p.455). In my examination of the term *man*, I found that it can be used for both genders.

K - My study of the work of scholars of Islamic *ṣarī'a* leads me to believe that they concentrate on discourse function. This is an issue that many grammarians and linguists have neither investigated nor given much attention. Thus, in this research, I have opted to provide a chapter analysing discourse function in the conditional structure.

L - The scholars of *ṣarī'a* agree with the grammarians with regard to many grammatical rules concerning structural and syntactic functions. Nevertheless there are some rules that the first group has not investigated, such as the fronting of the two conditional clauses before the particle, the fronting of the apodosis before the particle, the entrance

of the interrogative *hamza* before the protasis, and the topic of ellipsis. This is because these issues do not have any effect on *šarī'a*.

Finally, we conclude that the topic of conditional in classical Arabic needs much more investigations. Research should be expanded to study the various areas of the conditional including structure, function, and legal as well as semantic meanings. Deeper examination should be made into the examples provided as conditional structures by grammarians from the early period through today,- because we still see disagreements among grammarians regarding certain examples and even regarding particles which some scholars reject entirely. It is also important to do wider researches into the topic of conditional in legal and religious texts, which was beyond the scope of this particular study. It is also important to investigate this topic in other languages in comparative studies as well as having more Western grammarians contribute to shedding light on this topic. In addition, research should be expanded into other bodies of texts, such as literature, to uncover more similarities and differences which, when added to the findings of this descriptive study which examined the Qur'an and classical poetry, can provide new perspectives on the interesting and complex role of the conditional structure.

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تَمَّتْ بِحَمْدِ اللَّهِ

هُمُ الْيَأُوكَ الْأَمْرُ لَوْ فَطِنْتَ لَهُ

فَارِبًا بِنَفْسِكَ أَنْ تَرَعَهُ مَعَ الْأَمَلِ