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# The Linguistic Issues of Form and function and their Effect on Translating Conditional Structures in the Qur'an

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## 1. Abstract

According to Ryding (2005), "conditional propositions are ones in which hypothetical conditions are specified in order for something else to take place." He adds "there are two clauses, one that specifies the condition..." and "one that specifies the consequences or result of those conditions" (p.671). On the other hand, "the equivalent terms in Arabic are شرط /ʃartʕ/ (for the condition clause) and جواب /jawaab/ (for the consequence clause)"(p.671). The writer divides conditions into "reasonably realizable" (if you study hard, you will pass) and "simply expressions of impossible or "contrary to fact" conditions"(p.671) (If he were rich, he would buy your car). In brief, conditional sentences in both English and Arabic can be grouped into two categories, namely, real conditionals and unreal ones. Real conditionals are indicated by a speaker who believes positively about the achievement of the condition, while the speaker of the unreal ones believes negatively about this achievement. Moreover, the use of different conditional particles appoints the type of the condition in Arabic, but it is identified by the cluster of verb forms in English. In English, the conditional sentence may precede or follow the main sentence, but it generally precedes the main sentence in Arabic. The tense of the verbs used in English conditional sentences differ in most cases from their Arabic counterparts. Furthermore, the most common type of conditionals in English involves 'if' and 'unless' but there are three common conditional particles and about ten conditional nouns in Arabic. Ryding (2005) states that, "Arabic uses different particles to express possible conditions and impossible conditions"(p.671). The English conditional article 'if' has three equivalents in Arabic: /ʔ in/, /ʔiðaa/ and /law/. The verbs of the two English conditional clauses in each of the four cases are in a sort of harmony in tense, but in Arabic such tense agreement is not a must. Hence, we conclude that there is a general tense harmony between the English conditional clauses, but in Arabic, this is not commonly the case. This dissonance leads to some extent of confusion while translating the source language (SL) into the target language (TL) in general and from the Quran (as SL) into English (as TL) in particular.

**Keyword:** form and function- the Qur'an- tenses- context.

## 2. Rationale for the Study

A common complaint about translating (and studying) Arabic conditionals by both native and non-native speakers is the complexity of the analysis of the conditional sentence structures and its verbs forms. There are many examples of such lack of harmony or dissonance in dealing with Arabic conditional structures, when the sentence main verb is in the past in its form while the function is in the present or future: (cf. 3). The present paper is meant as an exemplary way of simplifying such analysis. It is hoped to show that a fresh view of Arabic form and function issues can greatly help make Arabic language much easier to study and simpler to translate.

## 3. Review of Literature

Languages differ in their way of defining the relation between form and function, Arabic is a prominent language in this concern. The relation between form and function can be obviously seen through

investigating the relationship between tense and verb forms in Arabic. It is common that certain forms are used in different ways to indicate different tenses. Many linguists point out that the meaning and the tense of the verb can be identified through many different indicators (Wright, 1971, Al-kanfarawi, 1950, p.130; Mustafa, 1982, p.44 & Sibawiah, 1983). In other words, you can use a past verb in form, but the meaning and function are in the future, especially in stative or supplication verbs (optative structures), such as: /baaraka ʔallahu fiika/. 'May Allah bless you' or in the case of different transactions, for example: /biʃtuka-lbajta/ (lit.) 'I sold you the house.' Or functionally, 'I sell you the house.' 'I will sell you the house.'

Moreover, the question of form and function is broadly manifested in conditional sentences as mentioned above. After the particle /ʔiðaa/ 'if' which expresses probability, the verb of the conditional clause mostly is in the perfective tense form, but the function is in the imperfective one, for example: /ʔiðaa jaʔa ʔumar ʔakramtuh/ (lit.) 'If Omar came, I would honor him.' Functionally, 'If Omar

comes, I will honor him.' Furthermore, the verb /kaan-a/ 'be' is highly privileged in this concern since it agrees with its form in the ordinary use, but it disagrees with its form when it is attributed to Allah or when it comes in the Hereafter contexts, e.g.

"سَيِّرَ اللَّهُ عَلَىٰ ذَٰلِكَ وَكَانَ تَارًا نُصَلِّيهِ فَنُؤَفَّ وَظَلَمًا عُدُوَانًا ذَٰلِكَ يَفْعَلُ وَمِنْ" (4:30)

#### Ghali's Translation:

"And whoever performs that in hostility and unjustly, then We will eventually roast him at (the) Fire; and *that is for Allah an easy (thing).*"

Again, the past can be used, when Allah tells about future events such as resurrection and The Day of Judgment. The Glorious Qur'an uses the past to indicate the certainty of occurrence in the future as denoted by Al-Azabi & Al-Misned (2012) such as the Hereafter events:

"مَهِيلاً كَثِيبًا الْجِبَالِ وَكَانَتْ الْأَرْضُ تُرْجَفُ يَوْمَ" (73:14)

#### Ghali's Translation:

"On the Day when the earth and the mountains **will be** in commotion and the mountains **will be** a heap of sand let loose."

"لَهُمْ وَقَالَ أَبْوَابُهَا وَفُتِحَتْ جَاؤَهَا إِذَا حَتَّى زُمُرًا الْجَنَّةِ إِلَى مُجْرِبٍ اتَّقُوا الَّذِينَ وَسِيقَ" (39:73)

#### Ghali's Translation:

"And the ones who were pious to their Lord **will be driven** in hordes to the Garden till when they **have come** to it, and its gates **will be opened**, and its Keepers **will say** to them, "Peace be upon you! You have been good, so enter (into) it eternally (abiding)."

The following lines will mention the outline of the English conditional cases to be compared to the Arabic ones.

## 4. Conditionals in English

According to Thomson and Martinet (1986) "there are three kinds of conditional sentences. Each kind contains a different pair of tenses. With each type certain variations are possible" (p.145) and can be used in different contexts. Eastwood (1994) adds that, "conditions express different degrees of reality". For him, "a condition can be open or unreal"(p. 334). The example of the open type is: If you join the team, you can score goals. Or it can be unreal such as: If you had scored more goals, you would have won the match. "An open condition expresses something which may be true or may become true". The writer denotes that "an unreal condition expresses something which is not true or is imaginary" (you did not score goals) (p.334). In general, verb forms are used in conditional sentences in a similar manner as in other types of sentences. The imperfective tense is used in open conditions to denote the future. On the other hand, the perfective tense is used to denote the unreal.

Similarly, Eastwood explains the three conditional types in his book and he mentions an extra one under the title zero conditional. The zero conditional may have the pattern: "if...+ present...+ present". This type is usually used in facts and similar contexts and it equals 'when' in this concern. For example: When/if you boil water, it evaporates or if you visit me, I welcome you. This is called an "open condition" as it leaves the question open to whether this person will visit him or not (1994, p. 335).

Thomson and Martinet (1986) explain that the first conditional is the probable case that is called type one as mentioned by them "this type of sentence implies that the action in the if-clause is quite probable". According to the writers, "the verb in the if-clause is in the present tense; the verb in the main clause is in the future simple. It doesn't matter which comes first" (p.145). For example: If he swims fast he'll win the race. Eastwood adds that, the first type may have the pattern: if...'+ present... + will. Inf. and it is called the first conditional or the probable case. For example: if you sleep early you will get up early. "The if-clause expresses an open condition" as it leaves the question open that he will get up or not. The writer adds that other modal verbs can be used in this type (1994, p.335).

As for the second conditional, Thomson and Martinet (1986) indicate that, "the verb in the if-clause is in the past tense; the verb in the main clause is in the conditional tense." This case is used "when the supposition is contrary to known facts" or when "we don't expect the action in the if-clause to take place"(p.145). This type has the pattern: if...+ past... + would+ Inf. and it is used in imaginary situations that are improbable to occur in the near future. For example: If I were you, I would buy this house. Accordingly, "the past tense expresses an unreal condition" in this type. 'If I were you' means that really I am not you, but I am only pretending and imagining it. This type can indicate an open condition in the past e.g. If I wanted coffee, I made one (Eastwood, 1994, pp. 337-8).

The third conditionals type has the pattern: if...+ past perfect...+ would+ perfect. For example: If they had studied well, they would have succeeded (they did not study well, therefore, they did not succeed in their exam). Here the past perfect refers to something unreal, an imaginary past action (Eastwood, 1994, pp. 337-8).

## 5. Conditionals in Arabic

The conditional style in Arabic indicates future in most cases, even if it is in the form of /faʕal/ in the main conditional cases (Ibn Qayyim, n.d., p.44 & Alfarraa', 1980, pp.243-244).

### 5.1. Types of Conditional Sentences in Arabic

Conditional sentences in Arabic are also made up of two parts (or two clauses), one of them contains a conditional article/ jumlatu ʔadaatu fartʕ /if clause' (or it is called the 'conditional clause'/ jumlatu fiʕli fartʕ/. The other one provides the outcome of the condition, and it is called the 'consequence' /jumlatu jawabi fartʕ/. The conditional clause mostly precedes the main clause in Arabic.

According to Ryding (2005), "to express possible conditions, Arabic uses two conditional particles", namely, /ʔin/ and /ʔiðaa/ (p.671), while /law/ occurs in unreal(impossible) conditions. The clause containing the conditional particle is in most cases in the past form, although the present can also be used. There are many disagreements between form and function in the Arabic conditional system, but it can be overcome through the given indicators.

#### 5.1.1. Possible Conditions /ʔin/ and /ʔiðaa/.

##### The Conditional /ʔin/

Ryding (2005) explains that, this" conditional particle may be followed by either verbs in the perfect or verbs in the jussive in both the condition and the result clauses"(p.673). According to the writer" the use of /ʔin/ with conditional clauses is less frequent in modern standard Arabic than in literary and classical

Arabic"(p.673). /ʔin/ turns the verb (which is past form) tense into future when it is conditional (Al-Harawi, 1982, p.202), but it can sometimes express pastness in certain few positions such as when it is followed by /kaan-a/ (Ibn Qayyim, n.d., p.45). For example:

"(5:116) عَلِمْتَهُ فَقَدْ قُلْتَهُ كُنْتُ إِنَّ"

**Ghali's Translation:**

"If I had said it, You would have known it."

Moreover, /ʔin/ does not make /kaan-a/ indicate futurity and vice versa. In other words, whenever /kaan-a/ follows /ʔin/ it indicates pastness (Assyuti, 1998, p.59 & Al-Estrabazi, 1979, p. 265). For example:

"(12:27) الصَّادِقِينَ مِنْ وَهُوَ فَكَذَّبْتَ ذُبُرٍ مِنْ قَدِّ قَمِيصُهُ كَانَ وَإِنَّ"

**Ghali's Translation:**

"And in case his shirt has been ripped from the rear, then she has lied and he is (one) of the sincere"/kaan-a/ in the above verse modified the main verb into past (present perfective) not present or future after the conditional particle. Although, English present perfect may indicate a finished past action but sometimes it implies having connection to the present.

When /ʔin/ is followed by past it indicates pastness if it means /law/, as mentioned above in the example (5:116). It also expresses probability in the conditional clause in the perfect or imperfect tense and in this case the implied tense is present or future (Al-Estrabazi, 1979, p.265), such as:

"(7:169) يَأْخُذُوهُ مِثْلَهُ عَرَضٌ يَأْتِيهِمْ وَإِنَّ"

**Ghali's Translation:**

"And in case an advantage, the like of it, comes up to them, they will take it."

We notice in the sentence above that the verb of the main clause is in the present simple. We notice also that the verb in the second sentence is in the present simple in form, but it is future in function. In Arabic the present tense form /mudʕaariS/ indicates both present and future, depending on the use of an adverbial or the context of a situation or both.

**The Conditional /ʔiðaa/**

Ryding (2005) denotes that "this type of conditional is the most frequent in MSA"(p.672). The conditional إِنْ /ʔiðaa/ 'if/when' indicates continuity in present, past or future (Alfarra',1980, pp.243-244), but many Arab linguists say that /ʔiðaa/ turns the perfective verb that it precedes into the future in the conditional case (Assyuti, 1998, p.206). This particle expresses probability in the sentence that follows; however, the conditional clause verb is often perfective. The main clause has /fa/ sometimes prefixed to the main verb even if it is not in the perfective tense as in the following verses:

"(110:1) وَالْفَتْحُ اللَّهُ نَصْرُ جَاءَ إِذَا"

**Ghali's Translation:**

"When comes the victory of Allah, and the Conquest,"

"(110:3) وَاسْتَغْفِرْهُ رَبُّكَ بِحَمْدِ فَسَبِّحْ"

**Ghali's Translation:**

"So extol with the praise of your Lord, and ask Him forgiveness."

It is noticed in the first verse above that the verb of the main clause is in the past simple in form, but it is in the function of present or future. Also, the verb in the second verse is in the imperative form, though it is future in function. The Arab grammarians explain that the imperative form indicates future as it can only be implemented in the future after being uttered now. This might partially explain why Arabic verbs are classified in most classical grammar books into past, present and imperative, in this particular order.

### 5.1.2. Impossible Conditions (Unreal Conditions)

**/law/**

Ryding (2005) indicates that "the conditional particle used to introduce contrary-to-fact conditions is /law/"(p.675) which indicates pastness and it is used in the past conditional. For many linguists, there are many differences between /law/and /ʔin/. The conditional /ʔin/is used mostly to indicate conditional futurity, while /law/ indicates the impossibility of occurrence (Al-Maliqi, 1975, p.290 & Al-Estrabazi, 1979, p.231). However, it is argued that /law/ may come to indicate futurity and hence it means /ʔin/. For example:

كِرَّةٌ وَلَوْ كُنَّهِ الدِّينِ عَلَى لِيُظْهِرَهُ الْحَقُّ وَدِينٍ بِالْهُدَى رَسُولُهُ أُرْسِلَ الَّذِي هُوَ  
"المشركون" (9:33)

**Ghali's Translation:**

"He (is The One) Who has sent His Messenger with the guidance and the religion of Truth that He may make it top most over all religion, even if the associators (Those who associate others with Allah) hate (that)."

"(5:100)....الْخَبِيثِ كَثْرَةً أَعْجَبَكَ وَلَوْ وَالطَّيِّبِ خَبِيثًا أَلَيْسَتَوِي لَا قُلْ"

"Say, "The wicked and the good are not equal, even if you may admire the multiplicity of the wicked."

It is noticed that, /law/ in the two verses above means /ʔin/. Ibn Hisham sums up this saying that /law/which means /ʔin/ is followed by future in function. In other words, when it is followed by past in form and function, it means impossibility and indicates pastness. He adds, law is used in unachievable conditions and it sometimes requires /laa/ or /maa/ (prep.) to prefix the main verb of the main clause (1979, p.349). For example:

"(9:46) َ عُدَّةٌ لَهُ لِأَعْدَاؤِ الْخُرُوجِ أَرَادُوا وَلَوْ"

**Ghali's Translation:**

"And if they had been willing to go out (among you), they would indeed have made some preparation (Literally: prepared a preparation) for it.

It is well-noticed in the verse above that the verb of the main clause is in the past in form and function. The second verb is past in form, but far past in function and hence they express unachievable condition. Using 'law' in such way is the same as conditional case three in English. The following table may explain and sums up the above mentioned conditions and contrast them in both English and Arabic.

**Table 1: The English and Arabic Conditionals**

No	English conditionals	examples	Arabic conditionals	examples
0	If/ when → present + present	If you boil water, it evaporates.	/ʔiḏaa/ ṣindama/ʔin/ present + present →	/ʔiḏaa/ ṣindama taḃlil maaʔa yatabaxar/.
			/ʔiḏaa/ ʔin/ → past + past	/ʔiḏa/ʔin ḃalaytal maaʔa tabaxar/.
			/law that means ʔin/ or /ʔiḏaa/ present + present →	/law taḃlil maaʔa yatabaxar/.
1	If in the first case → present +future	If you sleep early, you will get up early.	/ʔin / ʔiḏa/ /law/ → past + past	/ʔiḏaa nimta mubakiran, ʔistayqaḏta mubakira/.
			/ʔin / /ʔiḏaa/ and /law/ that means /ʔin/ → present + future or present + present or present + past	/ʔiḏa tanam mubakiran, sa tastayqiḏ mubakira/ or /tastayqiḏ mubakira/ or /ʔistayqaḏta mubakira/.
2	If in the second case → past + 'd inf.	If I had → money, I'd buy a car.	/law/ → past simple + past simple	/law ʔimtalaktu maalan, laḃtaraytu sayyaarah/.
3	If in the third case → had p.p + 'd have p.p	If they had played well, they would have won.	/law/ /ʔin/ that means /law/ → past perfect+ future in the past	/law kaanu laṣibu jayyidan, ma kaaanu qad huzimu/ or /kaanu sayafuuzuun/
				/ʔin kaanu laṣibu jayyidan, ma kaaanu qad huzimu/ or /kaanu sayafuuzuun/.

From what is mentioned in the former section regarding English and Arabic conditionals and from what is briefed in the above table, it seems clear that the idea of form and function is mainly affected by the verbal and abstract indicators. In the following section, the paper will try to explain the relation between form and function through focusing more on the different indicators and their effect on identifying and specifying the different tenses existing in Arabic.

### 6. Analyzing the Idea of Temporal Equivalency in Arabic

The normal idea of equivalency in most temporal systems depends on using a tense from the TL to replace its counterpart in the SL. However, the situation is not recurrent in Arabic in general and in the Glorious Qur'an in particular. To identify temporal equivalency between Arabic and English in general and between the Glorious Qur'an and its translation in particular is not an easy task because of the linguistic and cultural differences between the two languages on the one hand, and the peculiar nature of the Glorious Qur'an on the other hand. Tawfik (2011) denotes that "a rich text like *Hamlet* defies adequate translation"(p.75) which enhances and supports the views adopting the untranslatability of the Glorious Qur'an on one hand and the translatability of the Qur'anic meanings on the other hand. He adds that such types of rich texts require much more study and research (Tawfik, 2011, p.75).

The writer expresses his view regarding the idea of equivalency when he states that "the translator's fidelity and faithfulness to the ST should never lead him/her to produce an alien translation that does not achieve the required level of interaction and communication between TT and target reader"(p.75). The relation between form and function in Arabic is not as clear as that in English and many other languages. Moreover, the indicators, the particles, the contextual effects and other linguistic means used in Arabic in general and in the Glorious Qur'an in particular are not only distinctive but they also have great effects on the Arabic temporal system in most cases.

Using an effective model for assessing the adequacy of the translation of the Glorious Qur'an concerning the temporal system should depend on a strong back- ground in relation to the

indicators/qaraaʔin/, the particles, the contextual (verbal or abstract) influences used in Arabic in general and in the Glorious Qur'an in particular. In the following pages, many of the above mentioned means will be manifested to give a panoramic view to introduce the reader to the temporal system in the Glorious Qur'an and to assess the choices given by the translators selected in this paper.

### 7. The Contextual Role in Identifying Tenses

Linguistic context plays very important roles in the translation of the Glorious Qur'an. That is actually because of the fact, as stated by Pickthall (1977), that "an Arabic word can have a range of meanings depending on the context" (p.2). Context and particles are quite important in identifying the meaning in the theory of linguistic context. Every utterance appointed to identify or indicate a certain meaning by itself is not required to indicate the same meaning when accompanied by certain particles or in certain other contexts and it could be understood through this context differently (Al-Kufuy, 1982, p.143).

Moreover, tense in Arabic is mainly based on the context and it is not exclusive to certain forms. The past can be in the form of /faṣal/ (perfective) or /yafṣal / (imperfective) as long as the indicators /ʔalqaraaʔin/ and the context help to appoint the right tense. Therefore, it is not strange to choose the appropriate form that serves communicating the intended message on the one hand (e.g. using past forms to denote future), and the implied tense will be comprehended through the accompanying contexts on the other hand (Hassaan, 1979, p.248). Accordingly, in the *Dictionnaire De Linguistique (2001)*, context has indicators /ʔalqaraaʔin/ which enable to impart tense broader than the morphological limits. Hence, context can be divided into "a situational context and a linguistic context"(p.120).

#### 7.1. Situational Context

Language according to Porayska-Pomsta (2004) "is a form of social activity" through which people can communicate and contact each other. This definition agrees with many "anthropologists, linguists and philosophers of language" (p.16). Languages cannot be fully understood away of its different contexts. The notion of context occupies a large area in the

pragmatics field. Heritage (1984) explains that "a speaker's action is context-shaped in that its contribution to an ongoing sequence of actions cannot be understood except by reference to the context" (p.242). To him, "this contextualization of utterances is a major and unavoidable procedure which hearers use to rely on to interpret conversational contributions and it is also something which speakers pervasively attend to in the design of what they say"(p.242).

Voloshinov (1973) denotes that "verbal communication" is impossible to be perceived or explained outside of a special "connection with concrete situation" (p.95). Situational context includes the historical, geographical and intentional means of man and society. In other words, it is the total social circumstances which are the way to study the existing linguistic and social behavior. It is the common thing between the sender and receiver in a psychological and cultural situation. According to Ogden et al (1923), the notion of situational context analysis leads to "the study of any form of speech" that, by the way, would uncover "the dependence of the meaning of each word upon practical experience, and of the structure of each utterance upon momentary situation in which it is spoken"(p.312). Likewise, newspapers use the present to refer to the past, present, and future. In this case, the tense is specified by the indicators of previous knowledge, comprehension or anything else to identify the right tense according to the context.

## 7.2. The Linguistic Contextual Indicators /ʔalqaraaʔin/

The indicators /ʔalqaraaʔin/ may be manifested by words and they are called the linguistic (verbal) indicators /ʔalqaraaʔinul-lafðʕiyyah/. They are all the articles, adverbs, particles, nouns and their interaction through context which identifies the temporal meaning for any verbal form, simple or compound. In brief, the Arabic verb does not indicate time/tense through its form only, but through sentences and contexts (Assmarraʕi, 1980, p.24). Likewise, the Arabic sentence may contain certain indicators or other means that help the verb to manifest its implied tense.

Moreover, if verbs are derestricted with what is special for certain tenses, their pastness, presentness and futurity will be governed by these restrictions not by the time of speaking or by their surface structure form (AL-Kufuy, 1982, p.232). Furthermore, it is believed that most of the modern Arab linguists do not pay due attention to the question of tense and time and they just follow what was done by the old Arab linguists. However, some Arab linguists, especially Sibawaih, have given very important indications that can help to modernize and update the time and tense system research (Assmarraʕi, 1980, pp.26-27). The linguistic (verbal) indicators /ʔalqaraaʔinul-lafðʕiyyah/may be summarized in the following titles.

### 7.2.1. The indicators of Negation /qaraaʔinu-nnafyy/ Style

The negation articles play a key role in identifying the Arabic temporal system as Sibawaih (1983) indicates in /ʔal-Kitaab/ (*The Book*) that the negation articles used to negate verbs are very important in identifying tenses of verbs in their context (p.117).

#### The Articles /laa/ and /lan/

The two articles affect modifying the tense of the verb strongly. /laa/ and /lan/ change the present into negated future. It is believed that, if /laa/ (negation article) is followed by past form /faʕal/ it may indicate the negation of the past and hence it means/ lam/ 'did

not' or 'has not done' (Al-Maliqi, 1975, p.258; Ibn Hisham, 1979, p.322; & Azzamakshari, 1981, p.206).

#### The Articles /lam and lamma/

/lam and lamma/ 'did not' and 'have not done yet' have the same effect on identifying the tense of different verbs. All the Arab linguists agree that /lam + yafʕal/ indicate pastness, but without the conditional form /ʔin lam/ which mainly indicates futurity (Ibn Faris,1964, p.164). /lamma/ negates the past which is near the present or in other words the negation after /lamma/ affects the past and its effect continues to the present. Again, the difference between the two articles is that what is negated by /lamma/ is expected to happen at certain time in the near future or in the future in general:

"عَذَابٌ يُدَوُّوْا لَمَّا بَلَّ" (38:8)

#### Ghali's Translation:

"No indeed (but) they have not as yet tasted My torment."

The use of /lamma/ here means that they have not tested the torment yet, but their torment is expected and is being waited for (Ibn Hisham, 1979, pp.367-8). Moreover, the effect of this article may be limited to the expectance of the verb and waiting for its occurrence (Bragathter, 1982, p.173).

### 7.2.2. The Indicators /ʔalqaraaʔin/of Conditionals vs. Form and Function

Arabic and English conditionals are good examples of the disagreement between form and function on the one hand and the role of indicators in Arabic temporal system on the other. The conditional indicator was illustrated early in above.

## Conclusion

To summarize, Arabic is a very rich language in general and in its temporal system in particular. Arabic has an equivalent temporal system to its English counterpart especially in their conditional systems.

The verb forms in Arabic often identify their temporal values, which are called contextual tenses according to certain linguistic (verbal) and abstract indicators. These contextual tenses result from combining the linguistic/ situational contexts together with the different indicators and/or all that may identify the accurate temporal aspects for the forms of /faʕal-a, yafʕal/ and also /sayafʕal/ namely, the past, present and future aspects. Through investigating the mentioned indicators and contextual means in this paper, the relation between form and function can be settled.

It is not an easy task for an ordinary translator to translate and convey the temporal system in the Glorious Qur'an in general and in conditional structures in particular without an academic guidance. This academic guidance should depend on mastering both the SL and the TL together with a number of linguistic views quoted from old and modern exegeses. The most important aim of the present paper is to help translate the meanings of some verses which contain different temporal values especially the conditional ones.

In the paper, some verses including unusual temporal values regarding conditionals are manifested . The findings of this paper could be summarized in the following points:

1. The problem of disagreement between form and function, found in many positions of conditionals in Arabic, can be overcome through studying and understanding the above mentioned indicators to differentiate between form and function.
2. The gap between the surface structure elements (forms) in Arabic and the deep structure ones (functions) can only be bridged through a wise understanding to the existing contexts.
3. The temporal system in Arabic depends mainly on the given context which gives it its distinctiveness.
4. The idea of contextual tenses should be studied well before the process of conveying messages from the Qur'an into English.
5. The surrounding context is responsible for differentiating between the form manifested through the surface tense elements on the one hand and the function and message manifested through the deep tense on the other hand.

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**Appendix I**

**List of Arabic Phonemes**

(Adapted from IPA with some modifications)

**Consonants**

Arabic Consonant	Description	Symbol
ء	Voiced glottal stop	ʔ
ب	Voiced bilabial stop	b
ت	Voiceless dento-alveolar stop	t
ث	Voiceless interdental fricative	θ
ج	Voiced post-alveolar affricate	j
ح	Devoiced pharyngeal fricative	ħ
خ	Voiceless velar fricative	x
د	Voiced dento-alveolar stop	d
ذ	Voiced interdental fricative	ð
ر	Voiced alveo-palatal trill	r
ز	Voiced alveolar fricative	z
س	Voiceless alveolar fricative	s
ش	Voiceless alveo-palatal fricative	ʃ
ص	Voiceless velarised alveolar fricative	s <sup>ʕ</sup>
ض	Voiced velarised dento-alveolar stop	d <sup>ʕ</sup>
ط	Voiceless velarised dento-alveolar stop	t <sup>ʕ</sup>
ظ	Voiced velarised interdental fricative	ð <sup>ʕ</sup>
ع	Voiced pharyngeal fricative	ʕ
غ	Voiced uvular fricative	ɣ
ف	Voiceless labio-dental fricative	f
ق	Voiceless uvular stop	q
ك	Voiceless velar stop	k
ل	Voiced alveolar lateral	l
م	Voiced bilabial nasal	m
ن	Voiced alveolar nasal	n
هـ	Voiceless glottal fricative	h
و	Voiced labiovelar glide	w
ي	Voiced palatal glide	y

**Short and long vowels**

The following table only includes the main vowel sounds in Arabic without their other variations.

Symbol	Description	Example	Meaning
i	Front short close vowel	/ xaaliq /	Creator
a	Front short open vowel	/ baaʕa /	Sold
ii	Front long close vowel	/jamiil /	Beautiful
u	Back short close vowel	/ muhaarib /	Warrior
aa	Front long open vowel	/ haad /	Sharp
uu	Back long close vowel	/tʕuruud /	Parcels

The following lines include some Arabic phonological features used in the study:

Elision can be defined as the "omission of sounds in connected speech " (Crystal, 2003, p. 158). In the same way, Underhill (1998, p.61) indicates that "elision is a natural result of the speech organs cutting corners in connected speech, mainly to word boundaries"

Gemination is lexically defined as: "the doubling of an originally single consonant or the doubling of a letter in orthography. Or it is: "accounted for in accordance with sequences of two identical articulations and prolongation of the articulatory posture" (Ibrahim, 2007, p. 15).

Emphatic sounds in Arabic ar the sounds that are uttered forcefully and strongly and they are: s<sup>ʕ</sup>, d<sup>ʕ</sup>, t<sup>ʕ</sup> and ð<sup>ʕ</sup>.

**Appendix II**

**List of Abbreviations**

e.g.	Exempli gratia (for example)
et al.	And others
etc.	Etcetera
i.e.	Id est (latin) that is(to say)
ibid	The same reference
inf.	Infinitive
P.	Page
P.P	Past participle
pp.	Pages
SL	Source language
ST	Source Text
TC	Target culture
TL	Target language
TS	Translation Studies
TT	Target text