

A Survey of *Al-Jumal Al-Ashartiyah* (The Conditional Sentences) in Arabic Language

Surakat Rafiu Olaniyi

Department of Arabic Studies, School of Secondary Education (Language Programmes), Oyo State College of Education, Lanlate, Oyo State.

Corresponding author: surakatolaniyi@gmail.com

Abstract

An aspect of grammar in Arabic language studies is known as al-Jumal al-Shartiyah (the Arabic conditional sentences). The formation of this conditional sentence in Arabic requires some technicalities to be employed in Arabic conversations with others who are literates in Arabic language. This paper aims at exposing the readers to the conventional rules and the guiding principles to be adopted while forming any Arabic conditional sentence, the functionality of the particles initiating any of the Arabic conditional sentence patterns as well as the interpretation of the meaning when used in the sentences. The paper, therefore, adopts the theoretical and descriptive approach to establish that Arabic conditional sentence is a clause which performs the interactive roles between the particles of conditions and rest parts of the sentence, with strict observance of all the grammatical principles to play safe from committing grammatical blunders in the public. The study therefore recommends that teachers of Arabic should expose the students to the knowledge of grammatical parsing called *Ilm-al 'Irāb*, so that both the obvious (*zahir*) and hidden (*muqadar*) aspect of the traditional jussive mood could be easily identified in Arabic sentence pattern, if any conditional particle is used in such sentence constructed in Arabic language. Students should therefore be made to understand that the particles of Arabic conditional sentences are traditionally the initiators of any *al-Jumal al-shartiyah* in Arabic Language.

Keywords: Arabic language, *Al-Jumal al-shartiyah*, Conditional Sentences, Dependent Clause, Independent clause.

Introduction

Universally, the most important feature of human life is language, either spoken or written. It is the tool through which human beings communicate in order to function actively as the members of their immediate community. Really, life is meaningless without language and skills acquisition. However, a sub-unit of language studies which aptly makes language more effective and meaningful is the grammar which is an incontestable fact to have been the bedrock of all languages and play a remarkable impact in any communicative system, because it reveals how languages function well. Radford (1997) opines that this branch of languages is traditionally sub-divided into two different but inter-related areas of study, i.e morphology and syntax). So, morphology deals with the study of how words are formed out of smaller units while syntax then reveals the ways in which words can be combined together to form phrases and sentences meaningfully.

As an indispensable ingredient of language acquisition, the experts in the field of grammar consciously observe its rules as they do breathing, living and walking. Therefore, the effect of grammar on the perfect acquisition of language is enormous, because it entails words and expression that are carefully arranged and why they are so arranged. Ore (1997) affirms that: "syntax is the aspect of grammar which deals with how words are put together to form sentences and how such

sentences are interpreted in a language". Therefore, both the knowledge and experiences of morphology and the syntax have been the reinforcement or the motivating factors for the researcher in developing interest for the exploration of Al-Jumal Al-Shartiyyah (the Conditional Sentences) in Arabic Language.

In actual fact, the grammar of any language has some conventional rules to be consciously observed by the experts in the field language. Richard (2020) considers the following as the essence of grammar: ability to educate the learners on how to appreciate some academic works previously written by the past researchers before him; Exposing the learners to understand and use languages meaningfully and intelligently for easy comprehension by the audience. Therefore, grammar analyses words according to the classes to which they belong in the sentence structures, whether, verb, noun, adjective, adverb, preposition etc. It equally enhances the acquisition of perfections by the L2 learners of the languages such as Arabic, English, Yoruba, Hausa, French etc to communicate like the native speakers. Understanding the grammar of any language trains the users of a new language on how to construct meaningful sentences, and the manner in which the basic elements of a language are combined into larger units, so that the effective utilization could reign supreme among them.

History reveals that all languages, Arabic inclusive took gradual channels before attaining the present communicative standard. Apparently, the origin of Arabic grammar is very difficult to trace. Though, some accounts reveal that it predates the emergence of Islam in the early 6th Century C.E that was during the Jahiliyyah (The pre-Islamic era). Since then, Arabic Language has been extensively used not only for socio-cultural and political activities, but for the intellectualism and academic purposes, most especially at their annual literary competition at a popular market called 'Ukaz' (Hameed, 1993). Poems, during the Jahiliyyah era were orally composed by the poets of different clans, who stands in defense of the clans to which he belongs. Life seem not comfortable for any clan who had possessed no poet, they were even regarded as unfortunate (Abubakare, 2004). This period is referred to as the golden age of Pre-Islamic poets in the Arab history, because most of the poets of this age were gifted and talented, they brilliantly composed thousand lines of poems at their annual fairs.

Hameed (1993) quotes Hitti (1970) that eloquence is the only criterion for judging and selecting the best poet of the year by all the appointed Judges at the fair; the most celebrated poem in every year would be written with golden pen and hanged at the entrance of Ka'abah (the sacred house). Such poem is called Al-Mu'allaqat (The Hanged Odes). It should be recalled that Arabs, when they were at their home land, they did not have any shortcoming in observing the rules of Arabic language, simply because of their intelligence, but the occurrence of the grammatical errors became more pronounced and rampant due to the expansion of Islam to the non-Arab countries because of the need to converse with the new converts to Islam, so the problem of non-intelligibility arose among the new converts. Hence, the non-native speakers of Arabic language frequently committed grammatical blunders. This invariably spread to both the Arabs and the non- Arab countries that have been Islamized.

Objectively, this paper aims at surveying the conditional sentences in Arabic Language and the processes involved while forming these conditional sentences, with adequate attention paid to what is termed to be subordinate conjunction, the one considered as the main clause and the other one called subordinate clause in the formation of Arabic conditional sentences, and how they are interpreted.

Statement of the Problems

As a complex sentence of two divisible parts, Arabic conditional sentences is hardly constructed without committing grammatical blunders. Identification and the appropriate use of the particles initiating the conditional sentences (the subordinate conjunctions) is equally difficult for most of Arabic Language speakers. Many people in the field of Arabic are unaware that Arabic conditional sentence is referred to as dependent and independent clauses. There is also an ambiguity against the understanding of some people that based on classifications and categorization of the eleven particles (the subordinate conjunctions) are used to form the adverbial clauses of condition, time, place, manner, reason and emphasis with the guiding principles attached to each category of the adverbial clauses.

The question now remains how they form a conditional sentence devoid of grammatical errors, how to identify the subordinate conditions and how to identify the nominal and the verbal categories among the eleven initiators of conditional sentences to form adverbial clauses. Readers would be exposed to all the rules and the technicalities involve having been familiar with all applicable principles.

The Conceptual Framework

Yaqub (2008) defines Al-Jumal-Al-Shartiyyah (Arabic Conditional Sentence) as

قرن أمر باخر مع وجود أداة الشرط بحيث لا يتحقق الثاني إلا بتحقيق الأول "إن تدرس تنجح"

"Linking of one case to another in a sentence with a conditional particle at the beginning of the sentence in such a situation whereby the second part of the sentence may be difficult to comprehend without the affirmation of the first one". Example: "if you study well, you will succeed" Hashim (1994) describes Al-Jumal-Al-Shartiyyah as conditional sentences that are of three parts. The first part is subordinate conjunction, الشرط فعل (verb of condition) otherwise known as Protasis, while the second part is جواب الشرط, (Consequence of Condition) called apodosis. Folorunsho (2000) explains that "Al-Jumal-Al-Shartiyyah" embraces the reliance on the first action as a condition that precipitates the second action" Cowan (2007) Submits that Al-Shart is a conditional sentence which remains divisible into two in the process of interpretation; the first part is probable and the second part is fulfillable.

Kareem (2005) affirms that "Al-Jumal Al-Shartiyyah is a complex sentence of two parts (dependent and independent clauses) e.g. the dependent clause is called فعل الشرط verb of condition or the protasis, and the independent clause is called جواب الشرط consequences of condition or the apodosis. Cowan (2007) posits that while forming Al-Jumal-Al-Shartiyyah. we should note that:

- (i) Every clause contains a verb each.
- (ii) Every dependent clause in Arabic begins with a particles of condition known as subordinate conjunctions "أدات الشرط"
- (iii) A dependent clause of Arabic language cannot stand alone as a complex sentence.
- (iv) A subordinate clause of Arabic language completes the meaning of the main clause.
- (v) Both the protasis and the apodosis must be in jussive mood whether obvious (ظاهر) conditioned. (مقدر)

Folorunso (2000) identifies and interprets these particles of condition (subordinate conjunctions) thus: إن if and إنما "once" as being the ordinary particles; While من "Whoever" or Whosoever كيفما "Whatever" مهما "Whenever" أين متى "Wherever" حيثما "Whatever" "أينما" "What" or "Whatever" "أينما" "However" أي "Whichever" are regarded as nominal particles of condition. Forming the conditional sentences with either the particles or nominal subordinate conjunctions, their structural arrangement remain the same, although Salim (2004) affirms that they fall within the same grammatical parsing الإعراب النحوية in these two respects. In addition, any conditional sentence initiated by either of these subordinate conjunctions إن and إنما the rest part of the sentence after it

(the protasis and the apodosis) may embrace the verbs in which, the subjects and the objects of such verbs are conditioned. e.g. **إِذَا مَا تَتَعَلَّمُ تَتَفَقَّهُ**. "Once you learn, you become enlightened".

Subsequently, both the protasis and the apodosis that proceeded the nominal subordinate conjunctions earlier listed are classified as the predicate **الخبر** while nominal particles (the subordinate conjunctions) themselves are the subject of the predicate **مبتدأ للخبر**. Therefore, any sentence constructed with either of the nominal subordinate conjunctions of Arabic language, the nominative cases are conditioned on the final letters of the words that make up the sentences e.g. **من يجتهد في الإمتحان ينجح** "Whoever works hard in the examination will be successful."

It is noteworthy that all subordinate conjunctions of Arabic language could either be fulfillable (**أدات الجزم**) and unfulfillable ones. (**أدات الشرط غير جازمة**) In addition, the traditional jussive mood (**الجزم**) on both the protasis and the apodosis of any conditional sentence on each of the five verbs (**الأفعال الخمسة**) and the weak verbs (**الأفعال المعتلة**) are indicated by deleting the final letter **nun** in the five verbs the weak letters **Alif**, **Wa** or **Ya** of the weak verbs. So, If **Law** (لو), **Lawla** (لولا) or **Idha** (إذا) as part of unfulfillable conditional particles or subordinate conjunctions precedes the protasis of a nominal sentence the protasis can never be in jussive mood in either parts of the sentences again. Instead, such sentences are no more conditional sentences, but they have become;

1 An adverbial condition of the time for both the human and non-human. (**ظروف الزمان للعاقل وغير عاقل**) the subordinate conjunctions to be inclined are : **أين متى** and **أي** but if it is for adverbial condition of place for both human and non-human

(**ظروف المكان للعاقل وغير عاقل**) the subordinate conjunction to be used are **أينما** and **حيث** The particles to be used in constructing the sentence based on the adverbial condition of manner for both the human and non-human such subordinate conjunction is **كيفما** and it is nominal. So, the adverbial condition of manner means (**اسم الشرط للحال**)

In the same vein, if parts of these subordinate conditions are to be used to construct a sentence based on the adverbial condition of reason for both the human and non-human, males and females alike, these subordinate conjunctions are **مهما – إذما – ما – أي – من**.

Finally, attempt to construct a sentence based on the adverbial condition of emphasis, the only subordinate conjunction that can be used is **إن** meaning "If".

Formation of Arabic Conditional Sentences and their Guiding Principles

Traditionally, the Conditional Sentences in Arabic language attracts some rules to be strictly followed. Therefore, Cowan (2003) identifies eleven rules for the construction of Arabic conditional sentences, thus:

1. The dependent or main clause of Arabic language is preceded by particles of condition. (**أدات الشرط**) known as subordinate conjunctions.
2. Both the verbs of Protasis and the apodosis of a conditional sentence carry Sukun (Jussive Mood) on the final letters of each verb, provided the two verbs are in present tense. Example: **إن تقرأ تفهم** "If you study well, you shall understand"
3. Both the protasis and the apodosis of an Arabic conditional sentence may be past perfect tense, but the Jussive mood may be conditioned (**مقدر**) on them. Example **إذ ما كذب لعذبه الله** "Once he tells lies, God will punish him".
4. When the Protasis of a conditional sentence is a verbal word, the apodosis may be nominal. e.g. **مهما تعبد الأصنام، أنت مجرم** "Whenever you worship idols, you are a grave sinner".
5. The protasis of an Arabic conditional sentence may be past perfect tense as conditioned jussive mood on the final letter, while the apodosis may be present tense, but the orthographical character of jussive mood. Example: **من جاءني لأكرم** "Whoever comes to me, I will honour him"

6. The jussive mood of either the protasis or the apodosis is indicated on the weak verbs by deleting the weak letters of the weak verbs called (الأفعال المعتلة) Example: e.g. أينما تمش أمش معك "I shall go where ever you are going"
7. The jussive mood of both the protasis and apodosis of the five verbs (الأفعال الخمسة) is equally indicated by deleting the final letter nun of any of the five verbs. Example: وما تقدموا لأنفسكم من خير تجدوه عند الله (Quran 2:110) "And whatever good you put forth for your own souls, you will find it with God"
8. The particle of condition or subordinate condition أدوات الشرط which precedes the Protasis, occasionally requires two apodosis, but the protasis and the two Apodosis must grammatically remain the same. Example: ما تدخر ينفعك وينفع وطنك "Whatever (good) you perform or treasure will benefit you your country"
9. The preceding sentences after any unfulfillable particle of condition such as Law or Lawla etc must either be nominal or verbal Examples:
Nominal: ولو أنهم صبروا حتى تخرج إليهم لكان خيرا لهم "And if they have patience till you could come out to them, it would have been better for them" (Q.49:5)
Verbal: لولا أن تداركه نعمة من ربه "Had it not been the favour from his Lord" Q.68:49
10. The bidding rule in the formation of a perfect apodosis of Arabic conditional sentences is that both the Protasis and apodosis must be the same both grammatically and structurally.
11. Muhsin (1988) Posits that if the apodosis is not qualified enough to connote conditional sentences , that the apodosis must be prefixed with fa (ف)

Salim (1997) classifies the cases of prefixing fa into eight categories as enumerated below:

- (a) In case, the apodosis is a nominal sentences Example: - ومن يئوكل على الله فهو حسبه - "And whosoever puts his trust in Allah, he will suffice him" (Q.65:3)
- (b) When the apodosis is a verbal defective perfect verb (فعل ماضى جامد) such as ليس _ "And if you publicise your alms giving it is well." "وإن تبدوا الصدقات فنعمنا هي" e.g. نعم _ عندي (Q2:271)
- (c) When the apodosis is a verbal sentence expressing a desire, a wish or a command (جملة فعلية للطلب والأمر والهي) e.g. وإن خفتم شقاق بينهم فابعثوا حكما من أهله وحكما من أهلها "And if you fear a breach between them (husband and wife), appoint an arbiter from his folk and an arbiter from her folk (Q.4:35)
- (d) In cases where the apodosis is a verbal sentence preceded by any of the affirmative particles such as etc من _ سوف _ قد Example: وإن خفتم عليه فسوف يغنيكم الله من فضله "And if you fear poverty (from the loss of their merchandise, Allah shall preserve you of his bounty.)" (Q9:28).
- (e) In a situation whereby the apodosis is a verbal sentences preceded by any of the negative particle such as: لا - ما - ليس Example: ومن تولى فما أرسلناك عليهم حفي "And whoever turn away: we have not sent thee as a warder over them (Q4:80)
- (f) Supposing the apodosis is a finite clause already introduced by one of the particles that may be expressed by an imperative or jussive verb (فعل أمر مجزوم) Example: إذا لم ترض برويته فول "ووجهه عنه" "once you are not comfortable to see him, then cast down your face".
- (g) In a circumstance whereby the apodosis is a negative verb preceded by an accusative particle (لن) Example: وما تفعلوا من خير فلن تكفروه "And whatever good they do (treasure) they will not be denied need thereof" (Q3:115) and finally
- (h) when the apodosis is a negative verb already introduced by ما alone. Example فإن توليتم فما "سألتكم من أجر" "But if you are averse, I have asked no wage" (Q10:72)

Traditionally, construction of any conditional sentence in Arabic language requires such a subordinate conjunction, these are particles initiating the conditional sentence" (Tritton, 2003). Therefore, the presence of any conditional particle or subordinate conjunction at the beginning, causes the declension of the two present tense which indicates the initial of the first action as a condition that precipitate the second action. Example: "من يفعل خير يجد ثوابا" "Whoever does good will get better reward".

In essence, the above example commenced with the conditional jussive particle من and closely followed by a present tense already in jussive mood called Sukun. So, if we stop on the first verb after the particle Man (whoever) the meaning of the sentence remains incomplete unless the second verb is added. Therefore, the combination of the three (i.e. the particle, the first present tense (the Protasis) and the second present tense (the apodosis) give a complete and meaningful statement.

Conclusion

Conditional sentences is known in Arabic language as الجمل الشرطية Cowan (1983) opines that " Arabic conditional sentence can be divided into two group; under (a) The fulfillable condition (b) Unfulfillable condition. Therefore, fulfillable conditional sentence in Arabic has three (3) elements; the particle of condition known as subordinate conjunctions. (أدات الشرط) verb of condition فعل الشرط (the protasis) (جواب الشرط) and the consequence of condition (the apodosis). Dynamism usually occur in the formation of Arabic conditional sentence which emphasized that after the particles:

- (a) The protasis of Arabic conditional sentence, may in some cases be verbal perfect or present tense with jussive mood (obvious or conditioned). الفعل الماضي أو المضارع المجزوم
- (b) The apodosis can be equally verbal as well as nominal جملة فعلية أو اسمية. All these arrangements are peculiar with the fulfillable conditional sentence.

But in case of unfulfillable Arabic conditional sentences, the sentence can only be classified into two parts; the particles either the verbal perfect or nominal sentence. جملة فعلية ماضية أو اسمية. Summarily, Arabic conditional sentences of this category give the meaning of the future but for the construction of any category of Arabic conditional sentence, whether fulfillable or unfulfillable the subordinate conjunctions must be indicated.

Recommendations

The survey of Arabic Conditional sentence is dealt with in this paper. As an important and complex sentence in Arabic grammar for students of Arabic language across all levels in Arabic Schools and Colleges of Education. Therefore, Arabic Conditional Sentences are made up of two clauses, namely; the main clause and the subordinate clause about which some scholars and grammarians have identified as difficult area in Arabic grammar, for both the teachers and the student. So, the two clauses of conditional sentences are considered difficult.

The following recommendations are made to improve or enhance both the teachers' and the students' knowledge to apply Arabic Conditional Sentence while communicating with people in Arabic language.

- Students and teachers are advised to learn all the rules applicable to the formation of an Arabic conditional sentence and put them into practice while conversing with others in Arabic.
- Students should be acquainted with learning of all particles of condition with correct interpretation to avoid misappropriation in the use of any of the articles.
- Students are encouraged to learn how to understand the traditions that all verbal tenses in Arabic conditional sentences must be in jussive mood, whether indicated obviously or conditioned in assimilation.

- Classifications of all the particles of conditional sentences must be clearly explained by the teachers for students understanding to be able to clarify those that are nominal and those that are verbal.

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