HURDLES AND DISPARITIES IN RENDERING ARABIC CONDITIONAL CONSTRUCTIONS INTO ENGLISH

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1 . INTRODUCTION

The conditional constructions in English and Arabic show a relationship of dependence of one action or event on another. Quirk, et al, (1980), for example, attribute the complexity of expressing condition to this dependence of one circumstance or set of circumstances (i.e., *the result clause*) on another (i.e., *the if-clause*) , although the ordering of the two clauses of the if-clause followed by the result can be reversed in many cases. In other words, the conditional sentence subsumes two clauses that are linked together via the use of a particle if, *unless or zero particle* in English; and *inn* ان *, lau* لو or *ithaa* اذا in Arabic ; the last particle implies temporality with embedded conditionality.

Perhaps, an illuminating light is best shed by Norris (www.gol.com) as follows:

"Conditionals are linguistically and cognitively complex structures that express a variety of meanings, realized through a variety of forms, and used for a variety of discourse functions. The complexity of expressing conditional sentences lies in the dependence of one circumstance on the occurrence of another. The variety of possible meanings includes areas of cognitive reasoning, logical argument, psychological intent and desirability and semantic nuances associated with real, counter-factual or hypothetical events contingent on one or more of these events" (Norris 2003: 43).

Norris (2003:39) avers that the conditional sentences are explicitly grammatical and essentially semantic, hinging on a given relation that holds between the result clause and the *if* -clause. Such a relation is normally forged within the context of a set of real, probable, hypothetical or impossible situations that are dependent on one's understanding of the attitude through which the conditional sentence is expressed. It seems that the Arab grammarians demonstrate almost an analogous approach to conditionality as can be seen below.

2. The Arabic Conditional Sentence

Arab grammarians, according to Al-Masdi and Al-Tarabulsi (1985: 17), have not provided an inclusive definition of the Arabic conditional construction, which is attributable to the vagueness of the concept. Undoubtedly, the structure of conditionality is based upon duality that has caused a diversification of the views undertaken by grammarians as a basis for proffering an established definition that caters for illuminating the nature of this type of sentences. Nevertheless, *Ibn Hisham* and *Ibn Ya"eesh* in Al-Masdi and Al-Tarabulsi (p. 23) , define the Arabic conditional structure as follows:

"The conditional structure is a syntactic unit that expresses a case which is divided into two parts; the second of which is contingent on an event stated in the first. The vehicle which holds the parts of the case together might be an explicit one (i.e., the particle) or a syntactic feature in the core of the structure (i.e., the context of request)".

"إن التركيب الشرطي وحدة نحوية تحمل قضية تنحل إلى طرفين ثانيهما مُعلَق بمقدمة يتضمنها الأول، والعامل الذي تنعقد به القضية قد يكون لفظاً صريحاً وهو الأداة وقد يكون مظهراً نحوياً في صلب التركيب وهو سياق الطلب" (المسدي والطرابلسي: 23).

The Arab grammarians seem to have opted for discussing Arabic conditionality in the context of a sequence of words that are structurally and semantically joined via the employment of a set of conditional particles *adawaat* ادوات or condition markers that signify the semantic relation of one circumstance being contingent on another, a contingency of two events expressed in both the apodosis and protasis is the recurring thematic angle of condition in general. In other words, the statement presented by the main clause has no validity in itself without the restriction imposed by the subordinate clause, that is, implying the dependence of one situation on another necessitates the employment of two clauses of which the fulfillment of one of them, generally the superordinate, entails the occurrence of the subordinate clause linked by a variety of conditional particles adawaat *that* are defined by Al-Andalusi as follows:

"Conditional particles are words employed to link two clauses in terms of the dependence of one clause on another, in that, the former clause is the catalyst and the latter is the consequence or the result. The corollary is the future signification of the subsequent verbs in both clauses, because conditional particles convert the past tense to futurity and dedicate the present to it" (In Ash-Sharawna الشراونة *2006: 9).*

"أدوات الشرط هي: كلمات وضعت لتعليق جملة بجملة، وتكون الأولى سبباً، والثانية متسبباً، ولذلك يجب استقبال الفعلين بعدها؛ لأن أدوات الشرط من شأنها أن تنقل الماضي إلى الاستقبال، وتخلص المضارع له" (الشراونه 9: 2006).

The Arabic conditional particles can be divided according to their syntactic function into two major classes:

1) Conditional particles that are construed with the jussive mood (*jazm* حالة الجزم) of the verb in both the apodosis and protasis, *viz, inn* إن (*if*), *man* من (*whoever*), *maa* ما (*what*), *mahmaa* مهما (*whatever*), *mataa* متى (*when*), *"ayaana* أيان (*when, whenever*), *"ayy* أي (*who, whoever*), *"annaa* أنىَ(*in whatever way / how*), *haythumaa* حيثما (*wherever*) and *idhaa maa* إذا ما (*if or whenever*).

2) Conditional particles that are not construed with the jussive mood, viz., *idhaa* إذا (*if / when, whenever, once*), *lammaa* لمَا (*when*), *lau* لو (*if*) and *laulaa* لولا (*if not*) .

The semantic implications of the above array of conditional particles in Arabic are closely associated with conditionality, in that, they relate the condition (*ash-shart* الشرط) to the main clause (*al-jawaab* الجواب) irrespective of being construed with the jussive mood or not, which chiefly indicates that the difference between them lies in aspects of parsing rather than the assigned implications. In his explanation on Ibn Malik's Millennial poem (*'alfiyaa* الفيَة) on Arabic syntax, Ibn "Aqeel (2011) states that conditional particles necessitate the employment of two clauses: the conditional clause (the preceding) and the result clause (the proceeding). The first clause should be verbal and the second is normally the same, yet it might occur in the nominal form, as in إن جاء زيدٌ أكرمته (*inn jaa'a Zaydun 'akramtuh*) "If Zaid comes, I will honour him" or إن جاء زيد فله الفضل (*inn jaa'a Zaydun falahu alfadl)* "If Zaid comes, then he has the merit".

"إن أدوات الشرط تقتضي جملتين: إحداهما – وهي المتقدمة – تُسمى شرطاً، والثانية – وهي المتأخرة – تُسمى جواباً وجزاءً، ويجب في الجملة الأولى أن تكون فعلية، وأما الثانية فالأصل فيها أن تكون فعلية ويجوز أن تكون اسمية نحو: "إن جاء زيدُ أكرمته" و "إن جاء زيدٌ فله الفضل" (ابن عقيل 48: 2011).

It is perhaps worth mentioning that the verb in the apodosis is prefixed by the coordinating particle *fa* ف , which assumes a linking function, since the nominal clause is grammatically deemed an invalid construction for functioning as the result of the condition. Ibn 'Aqeel (ibid: 51) further discusses the stipulations that trigger prefixing *fa* to the main clause and states that: "If the main or result clause is incapable of functioning as a condition, it shall be prefixed by *fa* in the result clause as in: إن جاء زيدٌ فهو محسنٌ (*inn jaa'a Zaydun fahuwa muhsinun*) "If Zaid comes, then he is a well-doer", the imperative structure like إن جاء زيدٌ فاضربه (*inn jaa'a Zaydun fa-idribhu*) "if Zaid comes, beat him" and in the verbal structures that are negated either by *maa* ما or *lan* لن as in: إن جاء زيدٌ فما أضربه (*inn jaa'a Zaydun famaa 'adribuhu*) "if Zaid comes, I shall not beat him" and إن جاء زيدٌ فلن أضربه (*inn jaa'a Zaydun falan 'adribhu*) "if Zaid comes, I will not beat him".

In point of fact, there are other reasons why the main clause should be prefixed to the particle *fa*: the perfect (past) being associated with *qad* قد to retain its original reference to the past time as in the Qur'anic *aya* (77) in *Surat Yusuf:*

إن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُ مِن قَبْلُ (*inn yasriq faqad saraqa 'akhun lahu min qabl*) "If he steals, a brother of his did steal aforetime"; or the verb being an aplastic verb, i.e., an unconjugatable verb (*jaamid*) as explicated by Wright (1996: 15), who affirms that "the verb in the protasis may never be an aplastic verb such as *"asaa* عسى and *laysa* ليس. Ibn "Aqeel (ibid) further points out that "abrupt or unexpected *idhaa* (*idhaa Al-fujaa'iyah* إذا Al-fujaa'iyah) might be used in lieu of the particle *fa* as in *aya* (36) in *Surat Ar-Room:* وَإِن تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا (الفجائية) هُمْ يَقْنَطُونَ –

(*wa inn tusibhum sayyi'atun bima qaddamat 'aydeehim idhaa hum yaqnutoon*) "but if some evil befalls them as an outcome of what their hands have sent forth, they are in despair."

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2.2. Types of Arabic Conditional Constructions

The types of Arabic conditional constructions are determined by the particles .

2.2.1. Factual and Probable Condition: *inn*-clause

According to most prominent Arab grammarians like Ibn Hisham and ibn "Aqeel, the Arabic conditional particle *inn* ان(*if*) stands as the chief conditional particle that manifests pre-eminence over the wide range of other Arabic syntactic devices functioning as conditional particles. Apparently, the particle *inn* is explicitly stated in *aya* (23) in *Surat Al-Baqara* :

نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُواْ بِسُورَةٍ مِّن مِّثْلِهِ ۖ وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا

(*wa inn kuntum fee raybin mimmaa nazzalnaa "alaa "abdenaa fa'atoo bi sooratin min miṯlih*) "and if you are in doubt as to what We have sent down on Our servant, then produce a *sura* of similar merit".

But it can be omitted, yet retrievable, in particular marked conditional constructions like the one that employs the imperative as elucidated below:

— اسرع وستلحق بالقطار *isri"wa sa talḥaq bil qiṭaar* (Hurry and you will catch the train).
— ان تسرع تلحق بالقطار *inn tusri" talḥaq bil qiṭaar* (If you hurry, you will catch the train.(The two Arabic verbs are in the present or imperfect. These two verbs can also be in the past or perfect. Both sentences denote probability) :
— إن اسرعت لحقت بالقطار *inn 'asra"ata laheqta bil qiṭaar* (If you hurry, you will catch the train). Literal transference of the Arabic past into English formal equivalent, i.e., past, transforms the probable into improbable: If you hurried, you would catch the train.

Wright (1996: 12) maintains that after the conditional particle *inn* the perfect (past) is said to take a future sense, the condition being presented as already fulfilled". In other words, irrespective of the tense of the verbs in both the apodosis and protasis, their reference to time shall be confined to the mere future, though the form of either verb might be construed with forms other than the imperfect (present). However, he (ibid: 15-16) states that the perfect seems to retain its original meaning in certain instances "in which *kaana* كان or one of its functionally similar particles (lit. sisters), such as *saara* صار, to become, *zalla* ظل to be by day, *baata* بات to be by night, etc., are inserted between the conditional particle *inn* and the perfect verb in the protasis, and the apodosis must be indicated by the particle *fa*, e.g.,

يوسُف:26) إن كَانَ قَمِيصُهُ قُدَّ مِن قُبُلٍ فَصَدَقَتْ)

(*inn kaana qameesuhu qudda min qubulin faṣadaqat*)
"If his shirt has been torn from the front, then she has uttered the truth".(Yusuf:26)

Furthermore, Wright (ibid: 16) expounds that "if the perfect (past) after these words is to have the historical sense, the verb *kaana*, or one of its functionally equivalent particles), must be prefixed to the correlative clause; e.g.: " كانوا إن بالغوا بلغوا " (*kaanoo inn baalagoo balagoo*) "if they exerted themselves to attain an object, they attained it". He (ibid) additionally explicates that "if the verb *kaana* occurs after the conditional particle inn, it is followed by an imperfect (present): إِن كُنتُمْ تُحِبُّونَ اللّهَ فَاتَّبِعُونِي (*inn kontum tuḥeboona Allaha fattabe'oonee*) "if you love God, then follow me".

2.2.2. Hypothetical (Improbable) and Impossible Condition: *lau*-clause

According to Ibn-'Aqeel (2011), the conditional function of the particle *lau* dictates, in the majority of cases, the employment of the verb in the perfect tense both structurally and semantically. From a semantic perspective, Hasan (1961: 491) clarifies the precise modality implications suggested by virtue of using *lau* as "signaling conditionality which fails to come about in the past time, hence, the abstinence of its fulfillment".

"*The conditional implication of lau necessitates relating one event to another in terms of dependency; such a state of dependency categorically requires the employment of two ensuing clauses that exhibit a sort of relevance and sense communication that is mostly manifested in terms of causality in the first clause and consequence in the latter as in:* لو تعلم الجاهل لنهضت البلاد *lau ta"allama aj-jaahilu la nahaḍat al-bilaadu" (If the illiterate had received education, the country would have prospered*).

Manifestly, the two correlative clauses that follow the hypothetical particle *lau* employ the form of verb that "has usually the signification of the pluperfect subjunctive" (Wright 1996: 6) which chiefly signifies that the first event has not virtually taken place, hence, the non- eminence of the subsequent circumstance as is the case with the previous example stated by Hasan which indicates that the illiterate had not received education in the first place, thus the country did not prosper. In this respect, particle *lau* which establishes a semantic relation of "unfulfillable conditions" (Khalil 1999: 287) primarily demonstrates situations that are contrary to the fact in the past that are chiefly denoted by لو الإمتناعية (*lau al-imtina'yah*) which signifies the non-eminence of a past event which functions as the condition for the occurrence of an ensuing circumstance. However, there are certain cases in which *lau* assumes the semantic implication of mere future condition that suggests the unlikelihood, yet possibility of a particular event as in لو كسبت مالاً غداً, اشتريت منزلاً (*lau kasibtu maalan ghadan, ishtarytu manzelan*): "If I earned money tomorrow, I would buy a house".

Typically, *lau* is also used for conditions that are contrary to fact, i.e., impossible, albeit in certain instances it may signal a hypothetical denotation as in the last example above. The latter is of paramount importance particularly when rendering Qur'anic conditional constructions into English. Axiomatically, failure to absorb the exact intended meaning of the Arabic conditional particles, i.e., *inn* for open contingency, *idhaa* for temporal indications with implied condition and *lau* for both contrary to the fact and hypothetical situations might be conducive to a grave loss in meaning and by corollary a faulty interpretation as will be explicated in the current study. A competent translator should be heedful of the fact that the actual temporal meaning of the verb in Arabic may correspond to a number of English tenses depending on the signification of the condition.

2.2.3. Temporal-Condition: *Idhaa-clause*

The particle *idhaa* is deemed a polemic area in the sense that there is indeterminacy amongst grammarians in regarding it as being construed with the jussive mood or not. According to Hasan (1961), this controversy over *idhaa* has extended to the fields in which such a particle might or might not be construed with the jussive. The question is whether it assumes such a jussive function in poetry or in prose or whether such a function is exclusive to *idhaa* being employed in poetry. In this respect the belief that seems to gain a general consensus is linked to restricting the particle *idhaa* as one that is construed with the jussive to its usage in the genre of poetry. Furthermore, Al-Masdi and Al-Tarabulsi (1985: 70) explicate that the dual temporal and conditional implications assigned to the particle *idhaa* can be elucidated by distinguishing between two types of the particle: "the absolutely temporal *idhaa* and the temporal *idhaa* that signifies a conditional implication" إذا الظرفية الصرفة وإذا الظرفية المتمحضة للشرط. Al-Masdi and Al-Tarabulsi (1985) further state that *idhaa* is said to signal a conditional implication whenever the content of the apodosis is basically contingent on the content of the protasis, e.g., وَإِذَا قُرِىءَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنصِتُوا (*wa idhaa quri'a al-Qur'an fa-istami''oo lahu wa ansitoo*) "When the Qur'an is recited listen to it"

Many of Arab grammarians, e.g., Hasan (1961) and Ibn Hisham (1998) have generally agreed upon the employment of two verbal clauses after *idhaa* as the normal structure of an *idhaa*-introduced sentence. Nevertheless, there are instances wherein such a particle might be followed by a noun, which entails that the verb is to be deduced in relevance to what the context readily suggests as in *aya* (1) in *surat Al-Inshiqaaq* إِذَا السَّمَاء انشَقَّتْ (*idhaa as-samaa''u inshaqqat*) "When the heaven will be split asunder", in which the syntactic function of *idhaa* is linked to the deduced verb rather than the ensuing noun (i.e. *idhaa inshaqqat as-samaa"u inshaqqat* إذا انشقت السماء انشقت). By way of explication, Hasan (1961: 441) defines *idhaa* as: "a future temporal adverbial which implies condition, but it is construed with the jussive mood of the verb only in poetry".

"إذا: ظرف زمان مستقبل وهي شرطية في أكثر استعمالاتها ولكن الجزم بها مقصور على الشعر وحده".

(حسن 441 :1961)

Pertinently, the primary and most self-evident characteristic of the particle *idhaa* is immensely associated with its temporal indication that underlies the semantic implications of certainty towards the occurrence or the fulfillment of a particular event in the future time. Such a characteristic of temporality along with expressing certitude stands in sharp contrast with the other conditional particles that primarily reflect a dubious outlook or a probabilistic mood concerning the likelihood of the realization of a certain circumstance that is heavily dependent on the condition expressed in the protasis. Furthermore, Wright (1996:10) maintains that "after *idhaa*, the perfect is usually said to take the meaning of the imperfect, the future act being represented as having already taken place. Consequently, if the particle *idhaa* or *idhaa maa* is followed by two correlative clauses, the first of which extends its conversive influence to the verb of the second, the verbs have in both clauses either a present or a future signification". The conversive influence of the conditional particle *idhaa* becomes inoperative "if a clause dependent on *idhaa* is introduced by such a defective verb as *kaana* (was/were), the verb governed in the perfect is likewise a historical perfect; e.g., كان إذا تكلم أبلغ "When he spoke, he spoke eloquently". It is worth noting that omission of the verb *kaana* in the previous example dictates the employment of the present tense in the English counterpart, e.g., (When he speaks, he speaks eloquently.)

3. The English Condition

As already stated above, the conditional sentence in English is structurally a complex sentence consisting of a dependent or if-clause and an independent or main clause denoting the result of the condition, with two constituents, namely the conditional particles or subordinators and the verbs. The conditional particles can, structurally, be classified into:

    1. One-word particle, e.g., *if, unless:*
- If it rains, we will not go on a picnic.
- Unless it rains, we will go on a picnic.
    2. Phrasal particle of two or more words, e.g., *even if , if only, in case (that), in the event (that, on condition (that)* as in :
- We have decided to go on a picnic*. Even if* it rains, we will go on picnic.
- The picnic will be cancelled *only if* it rains.
- *In case that / in the event that* it rains, we will not go on picnic.
- You will get the reward *on condition that* you finish the work before due time.

    But when *if only* occurs initially, there should be subject-operator inversion: "*Only if* it rains *will* the picnic *be cancelled.*"

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In a simple non-conditional sentence, *only if* expresses (a) a wish with a reference to present or future tense and (b) a wish that past events had been different:
- If only I were rich.
- If only I had gone by taxi.

3. Participles functioning as conditional particles (i.e., *provided that | providing that*):
- I will agree to go provided/providing (that) my expenses are paid.

4. Correlative particle that marks the use of an optional adverb as stated earlier (i.e., *if | when + then*):
- If it is not on the table then it will be in the drawer.

The subordinating temporal particle *when* following *if* forms a compound conditional/temporal particle of *if +when*, i.e. *if and when* as an idiom to express uncertainty about a possible event in the future:
- *If and when* we ever meet again, I hope he remembers to thank me.

The subject-operator inversion cited above which indicates a formal style can also be the result of omitting *if* from the conditional construction:
- Had she studied well, she would have passed the exam.
- Should they arrive late, there will be no one to receive them.
- Where I a doctor, I would earn more money.

A Past participle may be used in non-particled conditional sentences:
- Cleared, this site would be very valuable (i.e., *if cleared*).

An *If-clause* might be implied in the context of an imperative structure which assumes the semantic implications of condition.
- Open the window and I will kill you (i.e., *If you open I will kill you*).

3.1. Types of English Condition

There are four types of condition in English depending on the tense of the verb as illustrated below:

1. Present conditional: if + present followed by present, e.g.
- *If it rains, the streets get wet*.
2. Future conditional: *if* + present followed by auxiliary + verb, e.g.,
- *If you lend me the money, I will take a vacation.*

Besides present simple, the continuous or perfect can also be used:
- *If we are having ten people to dinner, we will need more chairs.*
- *If I have finished my work by ten, I will probably watch a film on TV*
3. Past (simple) conditional: *if* + past followed by would + verb, e.g.,
- *If I had the money, I would take a vacation*.
4. Past (perfect) conditional: *if* + had + v-en followed by would have + -en, e.g.,
- *If I had not lost the money, I would have taken a vacation*.

The above types of conditional sentences which are structurally classified according to the verb tense have semantic denotations that are usually inferred by way of re-coursing to the context whereby the condition is used to express one of the following semantic relationships:

1. An unspecific circumstance that is generally true: factual;
2. The likelihood of the occurrence of a certain circumstance in the future: probable;
3. The expectation that the circumstance is unlikely to occur: improbable or hypothetical; and
4. The impossibility of the occurrence of the circumstance as it is contrary to the fact or linked to another event that took place in the past time: counterfactual or impossible.

The first type refers to the structure that implies relationships that are either unbound by time (i.e., timeless) and that are true and unchanging (i.e., factual), e.g.,
- *If water is heated to 100°C, it evaporates*.
- *If the team win, they get promotion to a higher league*.

The second type of semantic relationships is "the probable or predictive" future which Quirk and Greenbaum (1973:747) speak of as an open condition that expresses future probability, but "leaves unresolved the question of the fulfillment or non-fulfillment of the condition", e.g.,
- *If we take John with us on picnic, he will be really pleased.*

The third type refers to a hypothetical condition which states an event or a circumstance thought unlikely yet, not impossible, for the speaker in the present time, e.g.
- *If I had the money, I would buy a house*.

The fourth semantic relation can be viewed as a non-temporal use of preterit (past) forms which indicate unreality or impossibility, e.g.,
- If I had seen him at the last meeting, I would have asked him.

3.   Arabic and English Condition: Contrast

Arabic and English apparently converge semantically as regards the first two types which denote factuality and probability, albeit syntactically widely diverge in realizing these two types As mentioned above, the condition particle determines the type in Arabic whereas the verb form in English is the determinant factor. An illustrative instance can be cited in a poetic verse by the renowned Arab poet, Al-Mutanabi, who has used the particle *ithaa* for probability as an implicit condition within explicit temporality referring to a circumstance or an event and *inn for* certainty as a condition *per se*: اذا أنت أكرمت الكريم ملكته   وان أنت أكرنت اللئيم تمردا

(ithaa "anta "akramta al-kareem malaktahu wa inn "anta "akramta al-la'eema tamarada) :   *When* you honour a noble,

You will captivate his soul.

But *if* you do so to an ignoble

At you he will certainly rebel.

Literal translation based on formal equivalence of the verb in the past *'akarma* into honored conduces an English improbable condition instead of probable. The Arabic past tense refers to past, present or future time. The failure to capture the exact reference to time may result in a serious semantic loss. This can be illustrated by the verb jaa'a جاء in the following Quranic *ayas*:

1.جاء السحرة فرعون   (الاعراف : 113)
2. وجائت سكرة الموت   (سورة ق : 19)
3. قلّ : جاء الحق وزهق الباطل   (الإسراء : 81)
4. وسِيقَ ٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ جَهَنَّمَ زُمَرًا حَتَّىٰٓ إِذَا جَآءُوهَا فُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ   يَتْلُونَ عَلَيْكُمْ ءَايَٰتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ . (الزمر : 71)

The verb *jaa'a* جاء in the above four *ayas* denotes past, present and future times respectively :

1. The sorcerers **came** to Pharaoh .
2. And the agony of death **comes** in truth.
3. Say : Truth **has come** and falsehood **has vanished**.
4. And those who disbelieved **will be driven** to Hell in groups, till they **have come** to it , the gates **will be opened** and its keepers **will say** to them ,"Have not come to you messengers from among yourselves, reciting to you the verses (*ayas*) of your Lord, and warning you of the meeting of this Day (of Judgment?)" They **will say**: "Yes," but the Word of torment **will have been realized** against the unbelievers.

Translators, however, differ with regard to tense and time. Instead of the present tense adopted be Arberry, Asad, among others, some think the future is meant in the second *aya* above:

- And death's agony *comes* in truth.   (Arberry: 540)

- And (then,) the twilight of death *brings* with it the (full) truth.   (Asad: 798)

- And the stupor of death *will come* in truth.   (Hilali and Khan: 703)

- The agony of death *will come* (and confront you) with truth.   (Irving:519)

- And the stupor of death *will bring* truth (before his eyes).(Yusuf Ali:1349)

It is, perhaps, arduous to procure an accurate English translation on conditionality unless fathoming profoundly and exegetically to diagnose the underlying meaning of the Arabic sentence introduced by *lau* لو   which has two English significations of hypotheticality and impossibility. This can be demonstrated in the translation of the following *aya* :

lau shaa"a al-lahu l"anzala mala"ikatahu   وَلَوْ شَآءَ ٱللَّه لَأَنزَلَ مَلَٰٓئِكَةً

Pertinently, The conditional Qur'anic sentence with *lau* followed by the past verb *shaa"a* شاء) willed(recurs eleven times in different *suras*.

Almost all translators consulted, except Arberry , have opted for the type of 'impossible' in translating the above *aya*. Arberry has combined hypotheticality with impossibility, the former is evinced in the use of simple past in the if-clause whereas the latter in the use of the modal plus have plus past participle in the main clause: "And if God *willed*, He *would have sent* down angels." As the condition in the above *aya* is explicitly hypothetical (i.e., improbable) rather than impossible (for religiously speaking, nothing is impossible to Al-mighty God), it is better translated as: "If God willed, He would send down angels." Referring to the victory achieved in the battle of Badr by God's help, He has actually sent down three thousand angels.

(124:أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَٰثَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُنزَلِينَ (آل عمران

(Is it not enough for you (addressing believers) to know that God should help you with three thousand angels sent down upon you. (The House of Imran:124)

The disparities and complexity of conditionality in both languages can be attributed to the concept of the future contingtency of two correlated events, generally uncertain and at varying distances, which the probability of their eminence or non-eminence is bound up with the modality implications linked to the verb tense in English as opposed to Arabic, which relies on the type of the particle to determine the extent to which a particular situation is likely or unlikely to come about. In Arabic, the two main conditional particles *inn* and *lau, and the conditional/temporal idhaa* denote either the implication of one situation being contingent on another i.e., assume an exclusive conditional function as is the case with *inn* and *lau*, or signal an event that is bound by time with an

implicit conditional signification as is the case with *idhaa* . Such particles also assume a significant influence on determining the type of the condition expressed as elucidated below:

a. "(64 فَإِن تَوَلَّوْاْ فَقُولُواْ اشْهَدُواْ بِأَنَّا مُسْلِمُونَ" (آل عمران: آية)

(*fa-inn tawallau fa-quuloo ishhadoo bi"annaa muslimoon*)

"Then, if they turn back, say: Bear witness that we are Muslims."

b. "(156 الَّذِينَ إِذَا أَصَابَتْهُم مُصِيبَةٌ قَالُواْ إِنَّا لِلّهِ وَإِنَّا إِلَيْهِ رَاجِعونَ" (البقرة: آية)

(*alladheena idhaa aṣaabathum muṣeebatun qaaloo inna lillahi wa-inna ilayhi raji'oon*)

"Who, when they are afflicted with calamity, say: Truly! To God we belong and truly and to Him we shall return."

c. "(80 قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ" (هود: آية)

(*qaala lau "anna lee bikum quwwatan au "aawee ila ruknin shadeed*)

"He said: had I the strength to overpower you, or that I could betake myself to some mighty (tribal) support"

d. "(96 وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُواْ وَاتَّقَواْ لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاء وَالأَرْض" (الأعراف: آية)

(*wa-lau "anna "ahla al-quraa "aamanoo wa-ittaqoo la-fataḥna 'alyhim barakaatin min as-sama"a wa-al"arḍ*).

"And if the people of the towns had believed and had the piety, We should have opened for them blessings from the heaven and the earth".

e. "(118 وَلَوْ شَاء رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلاَ يَزَالُونَ مُخْتَلِفِينَ" (هود: آية)

(*wa-lau sha"a rabbuka la-ja'ala annasa ummatan waaḥidatan walaa yazaaloona mukhtalifeen*).

"If Allah so willed, He would make mankind one single nation, yet, they will not cease to disagree".

The above-said *ayas* coupled with the suggested renditions, done in certain instances by the researcher on the basis of consulting the exegeses of *Safwat Al-Tafaaseer* and *Al-Kashaaf*, demonstrate in the first example the conversive influence of the particle *inn* on the following verb that appears in the perfect tense, yet, it assumes a future implication which is the case in the rest of Arabic conditional particles that are construed with the jussive mood and that convert the perfect to futurity, and dedicate the imperfect to it. The particle *if* as an equivalent to the Arabic *inn*, in this particular example, relies heavily on the verb tense in the subsequent clauses to determine the probabilistic aspect of the given discourse which implies indeterminacy as regards the fulfillment of the condition. Such an indeterminate attitude that leaves the question of the fulfillment or non-fulfillment of the condition unresolved is indicated by using the particle *inn* in Arabic and employing the present form of the verb in the English counterpart. In the second example, however, the temporal associations of the Arabic *idhaa* are met by the particles *when, whenever* and *once* in English which indicate the same semantic relation that is bound by time and assumes an implicit conditional dimension. The habitually assertive stance towards the eminence of the condition makes Arabic *idhaa* equivalent to *when* in English; nevertheless, *idhaa* once followed by the perfect, which implies a future sense, requires transferring the following verb to its precise semantic implications in English through using the particle *when* along with the present tense. An exception to the previous rule might occur when Arabic *inn* and *idhaa* are preceded by the verb *to be* in the past *kaana* or one of its functionally similar particles. If this be the case, the proceeding verb usually retains its reference to a past time as elucidated earlier.

The denotations of *lau* are associated with both "improbable (unlikely to happen) and impossible events". The *aya* in the last example best reflects the improbable denotation of *lau* which is associated with Allah's capability of making all people one nation; yet, Allah does not will so, albeit being capable of doing all things. Hence type (2) of the English conditional structures that employs the simple past in the apodosis and the auxiliary *would* in the protasis conveys the semantic proposition of *lau* in the previous *aya*. As opposed to the improbable denotations of *lau*, the counterfactual or impossible implications are once again implied by the Arabic *lau* and require resorting to the context to determine whether the situation is counterfactual in the present or in the past. In the third example, the employment of the past form of the verb in the English rendition represents, as discussed earlier, a contrary to the fact situation in the present. In the fourth, example the *aya* expresses a situation that is counterfactual in the past and utterly denies that the people referred to have opted for Islam, thus being deprived from the blessings of Allah. Employing type (3) of the English conditional sentences that uses the perfect tense serves to precisely indicate the intended meaning of *lau*.

In this respect, English seems to use the particle *if* as a chief introductory particle of conditional structures irrespective of the intended proposition. As stated above, English relies on the verb tense for expressing modality implications. By contrast, Arabic resorts to a range of conditional particles that assume a variety of meanings to express the semantic implications of a given discourse. Furthermore, Ibn 'Aqeel (2011) asserts that the protasis in Arabic should employ the verbal clause rather than a nominal one, as in *aya*:

"(التوبة: آية 6) "وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ)

(*wa-inn "aḥadun min almushrikeena istajaaraka fa "ajirhu*)

"And if anyone of the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) seeks your protection, then grant him protection" (Hilali and Khan 2007: 256).

In Arabic, the syntactic function of the particle *inn* as a particle that is construed with the jussive mood does not apply to the ensuing noun but to the transposed verb readily suggested by the context (i.e., *istajaaraka*). However, the English counterpart does not depend on the same concept of retrievable omission as all the elements of the protasis (i.e., *subject, verb and object*) are evident. On the other hand, instances of omitting the protasis (i.e., *the verb and the subject*) with the particle are evident in Arabic specifically when the deleted elements are retrievable through resorting to contextual features as in the *aya*:

"الأنفال: آية 17) "فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللّهَ قَتَلَهُمْ)

(*falam taqtuloohum wa lakinna Allaha qatalahum*)

"You killed them not, but Allah killed them" (Hilali and Khan 2007: 245).

According to Hasan (1969: 449) the omitted clause suggested by the context is " إن افتخرتم بقتلهم فلم تقتلوهم" (*inn iftakhartum biqatlihim falam taqtuloohum*). Conversely, English seems to retain the conditional particle in certain elliptical conditional structures where the subject and verb (to be) are deleted, e.g., *I'll help you, if necessary* (i.e., *If it is necessary*). It is worth mentioning that the two examples above do not represent the norm of conditional structures in both English and Arabic, as is the case with the non-particled imperative constructs, in which conditionality is semantically conceived rather than structurally employed, e.g., (التوبة: آية 105 وَقُل اعْمَلُواْ فَسَيَرَى اللّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ) (*wa-qul i'maloo fasayara Allahu 'amalakum wa-rasooluhu wa-almu"minoon*) "And say (O Muhammad صلى الله عليه وسلم) "Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers" (ibid: 275). In this *aya*, the contextually suggested apodosis is something like إن تعملوا فسيرى الله عملكم (*inn ta'maloo fa-sayara Allahu 'amalakum*) "If you do deeds….".

By and Large, the pair of languages involved exhibit a degree of incongruity in the way of determining whether a clause of condition is open (i.e., *likely*) or hypothetical (i.e., *unlikely or impossible*). "The tense of the verb has two main functions: pointing to time and expressing the meaning of condition intended by the speaker, whether open or rejected (i.e., *hypothetical*). Briefly, the rule is that if the tense matches the time – present tense for present time, e.g., "*If the doctor is in the ward, he will examine you*" or past tense past time, e.g., "*If John was in the street, he saw the accident*", then the condition is open. If the tense of the conditional clause does not match the time – past tense for present time, e.g., "*If she had enough money she would buy the house tomorrow*" or past perfect for past time, e.g., "*If John had been in the street, he would have seen the accident*", then the condition is hypothetical" (Aziz 2001: 240). It is worth noting that a sentence like "*If John was in the street, he saw the accident*", wherein both verbs are in the simple past, represents a structure that looks like open condition; however, it is functionally different. It is rather an example of indirect condition in which the truth of the main clause is not affected by the conditional clause.

By contrast, "clauses of direct condition in Arabic may be open or hypothetical. These two types of condition are not realized by the tense of the verb as is the case in English, but they are realized by the particle *inn* expressing open condition and *lau* denoting hypothetical condition" (ibid) . Compared to *ithaa* , *inn* states a fact or an event that is possible whereas *ithaa* presents through temporal conditional meaning uncertainty about the time when the action will take place, a distinction can be explicitly demonstrated by the following two conditional clauses : ان مات *inn maata* (if he dies) and اذا مات *ithaa maata* (when he dies). Below is an example from Taha Hussein' s autobiography *Al-Ayyam* (The Stream of Days) :

كانت فرحة وعددت خلت احداهن الى نفسها ولم تجد من تتحدث اليه تتحدث الى نفسها ألوانا من الحديث فغنت ان اذا
(25 : كانت محزونة (طه حسين : الأيام ، ج: 1ص ،ان

When (whenever) one of them is alone and does not find anyone to talk to, she tells herself all kinds of stories, sings if feels happy, or praises the dead if she is sad.

5. Disparities and Erroneous Transfer

The literal translation based on formal equivalence of the type of Arabic condition into English explicitly conduces grave errors as corollary of the discrepant nature of conditionality in both languages in that Arabic is semantically determined by the particle quite unlike the English counterpart which is determined by the verb form. This is best exemplified by the translators of the Qur'an who sometimes gravely diverge from the intended meaning as can be demonstrated below.

5.1. As explicated above, the conditional sentence employing *inn* ان denotes either factual or probable which necessitates the English type as equivalent. Five out of the six consulted translators of the Qur'an have rendered the following *aya* 91 in *surat Al-Baqarah* (The Cow) into type 3, turning the condition into hypothetical or improbable except Hilsali and Khan who rightly have opted for the probable condition : (قُلْ فَلِمَ تَقْتُلُونَ أَنبِيَاء اللّهِ مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ) 91 :البقرة)

5.1.1. Say: "Why then have ye slain the prophets of God in times gone by, if ye *did* indeed believe?" (Ali.Y,1978: 42).

5.1.2. Say: 'Why then were you slaying the Prophets of God in former time, if you *were* believers?' (Arberry : 11)

5.1.3. Say: Why, then, did you slay God's prophets aforetime, if you were (truly) believers?" (Asad: 20)

5.1.4. Say: Why, then, did you slay God's prophets aforetime, if you were (truly) believers?" (Kassab: 20)

5.1.5. Say: "Why then have ye slain the prophets of Allah in time, s gone by, if ye *did* indeed believe?" (Mushaf Al-Madinah:38)

Hilali and Khan (26) have opted for the present tense in the if-clause, i.e., type 1o:

Say (O Muhammad صلى الله عليه وسلم to them): "Why then have you killpe1ed the Prophets of Allah aforetime, if you indeed *have been* believers?"

So does Pickthal:

Say (unto them, O Muhammad): Why then slew ye the prophets of Allah aforetime, if ye *are* (indeed) believers? (1970:17)

The above five translators have rightly, yet inconsistently, opted for the present in the if-clause when translating the same clause in *aya* 93 of the same surat قُلْ بِئْسَمَا يَأْمُرُكُم بِهِ *inn kuntum mu"minneen* إِن كُنتُم مُّؤْمِنِينَ إِيمَانُكُمْ إِن كُنتُم مُّؤْمِنِينَ :

- Say: "Vile indeed *are* the behests of your Faith if ye *have* any faith!" (Ali.Y,1978: 43).
- Say: 'Evil *is* the thing your faith bids you to, if you *are* believers.' (Arberry,1964:12)
- Say: "Vile *is* what this (false) belief of yours enjoins upon you – if indeed you *are* believers!" (Asad, 1980: 20)
- Say, "Bad *is* that which your faith tells you if you *are* faithful !" (Kassab: 23)
- Say: "Vile indeed *are* the behests of your Faith if ye *have* any faith". (Mushaf Al-Madinah, 1410 H.: 39)

Disparities are explicitly evinced in translating *aya* 120 of the same *surat*:

وَلَئِنِ اتَّبَعْتَ أَهْوَاءهُم بَعْدَ الَّذِي جَاءكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللّهِ مِن وَلِيٍّ وَلاَ نَصِيرٍ

- *Wert* thou to *follow* their desires after the knowledge which hath reached thee, then *wouldst* thou *find* neither Protector nor Helper against God. (Ali.Y:51)
- If thou *followest* their caprices, after the knowledge that has come to thee, thou *shalt have* against God neither protector nor helper. (Arberry,1964:15)
- If thou *shouldst* follow their errant views after the knowledge that has come unto thee, thou *wouldst have* none to protect thee from God, and none to bring thee succor. (Asad, 1980: 25)
- And if you (O Muhammad) were to follow their (Jews and Christians) desires after what you have received of knowledge (i.e. the Qur'an), then you *would have* against Allah neither any *Wali* (protector 0r guardian) nor any helper. (Hilali and Khan:31)
- If you *would* ever *follow* their desires after you have received the (true) knowledge which came to you, you *shall* not *find* any guardian or supporter to save you from Allah's (punishment). (Kassab:30)
- *Wert* thou to *follow* their desires after the knowledge which hath reached thee, then *wouldst* thou *find* neither Protector nor helper against Allah. (Mushaf Al-Madina:49)

Interestingly yet pertinently, the following six translators are equally divided in their perception of the type of condition whether it is probable or improbable thus confusing *inn* with *lau* : وَأَن تَصُومُواْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ (البقرة :184)

- and that you should fast *is* better for you, if you but *know* (Arberry:24)
- And that you fast *is* better for you if only you *know* (Hilali and Khan:44)
- If you fast, it *would be* better for you, if you *know* (Kassab:45)

Explicitly, the above translators have rightly opted for probable condition unlike the following three translators who have conceived the *aya* as improbable.

- And it **is** better for you that ye fast, if ye only *knew.* (Ali .Y:72)
- For to fast is to do good unto yourselves – if you but *knew* it. (Asad: 39)
- And it **is** better for you that ye fast, if ye only *knew*. (Mushaf Al-Madinah:75)

The above three translators have apparently confused the if-clause introduced by *inn* with that with *lau* as can be demonstrated in the clause *lau kanoo ya'lamoon* لَوْ كَانُواْ يَعْلَمُونَ which occurs twice at the end of two *ayas* of *Al-Baqarah* (The Cow)"

وَلَبِئْسَ مَا شَرَوْاْ بِهِ أَنفُسَهُمْ لَوْ كَانُواْ يَعْلَمُونَ (102) *aya*:

- And vile *was* the price for which they did sell their souls, if they but *knew*! (Ali. Y:45)
- evil then *was* that they sold themselves for, if they *had* but *known*. (Arberry:13)
- Foe vile indeed *is* that (art) for which they have sold their own selves – *had* they but *known* it! (Asad: 22)
- And how bad indeed *was* that for which they sold their ownselves, if they but *knew*. (Hilali and Khan: 28)
- Bad *was* the price for which they sold themselves, if only they *knew.* (Kassab:26)
- And vile *was* the price for which they did sell their souls, if they but *knew*. (Mushaf Al-Madinah: 26)

وَلَوْ أَنَّهُمْ آمَنُواْ واتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللّه خَيْرٌ لَّوْ كَانُواْ يَعْلَمُونَ) *aya*: 103)

- If they *had kept* their Faith and guarded themselves from evil, far better *had been* the reward from their Lord, if they but *knew*! (Ali. Y: 46)
- Yet *had* they *believed*, and been godfearing, a recompense from God *had been* better, if they *had* but *known*. (Arberry:13)
- And *had* they but *believed* and been conscious of Him, reward from God *would* indeed *have brought* them good – had they known it! (Asad: 22)
- And if they *had believed*, and guarded themselves from evil and kept their duty to Allah, far better *would have been* the reward from their Lord, if they but *knew*! (Hilali and Khan:28)
- *Had* they *believed* and feared Allah, they would have been better rewarded by Allah, if only they *knew*. (Kassab:26)
- If they *had kept* their Faith and guarded themselves from evil, far better *had been* the reward from Allah, if they but *knew*! (Mushaf Al-Madinah: 26)

5.2. Congruous disparities are discerned as regards the hypothetical/impossible condition employing the particle *lau*. Seven out of eleven translators consulted have rightly opted for the hypothetical (improbable) condition in their translation of *aya* 20 of Al-Baqarah: theCow)

it is not impossible for God Who is Capable to do all things, but He does not will this.

(البقرة) لَوْ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَٰرِهِمْ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ(20:)

- If Allah *wished*, He *could take* their hearing and their sight. Allah has power over all things.   (Adalhaqq and Aisha Bewley: 4)

- And if God so *willed*, He **could** indeed *take* away their hearing and their sight: for verily, God has the power to will anything.   (Asad: 6)

- If Allah *pleased*, He *could take* away their sight and hearing; He has power over all   things. (Dawood: 327)

- If God *wanted*, He *would take* away their hearing and sight; God is Capable of everything. (Irving : 4)

- If Allah *willed*, He *could destroy* their hearing and their sight. Lo! Allah is Able to do all things.   (*Pickthall : 4*)

- If Allah *willed*, He *could take* away their faculty of hearing and seeing; for Allah hath power over all things. (Ali.Y : 20; and Musshaf Al-Madinah)

The other tfour who have opted for impossibility are Arberry ,Gali, Hilali and Khan and Kassab:

- *Had* God *willed*, He *would have taken* away their hearing and their sight. Truly, God is powerful over everything. (Arberry : 3)

- And if Allah *had* so *decided*, He *would* indeed *have gone* away with their hearing and their beholdings. Surely, Allah is Ever Determiner over everything.   (Ghali : 4)

- And if Allah *willed,* He *could have taken* away their hearing and sight. Certainly, Allah has power over all things. (Hilali and Khan : 6)

- Had Allah wished, He would have taken off their hearing and vision, Verily, Allah is Omnipotent. (Kassab:7)

Likewise in aya 220 of the same sura which unequivocally states , "Surely, God is Mighty and Wise إِنَّ اللَّه عَزِيزٌ حَكِيمٌ *inn Allaha aziz, hakeem* ", explicitly excluding impossibility, all the following six translators have opted for God's impossibility instead of improbability :

وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

- God distinguishes between the corruptor and the reformer. If God willed, He could make matters difficult for you. Truly, God is Mighty and Wise.

- but Allah knows the man who means mischief from the man who means good. And if Allah had wished, He could have put you into difficulties: He is indeed Exalted in Power, Wise." (Ali,Y:.86.)

- God knows well him who works corruption from him who sets aright; and had He willed He would have harassed you. Surely God is All-mighty, All-wise.' (Arberry: 30.)

- For God distinguishes between him who spoils things and him who improves. And had God so willed , He would indeed have imposed on you hardships which you would not have been able to bear; (but) behold, God is almighty, wise! (Asad: 48.)

- And Allah knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allah had wished, He could have put you into difficulties. Truly, Allah is All-Mighty, All-Wise." (Hilali and Khan:54-55.)

- Allah knows the corruptor from the reformer. Had He wished , He would have made matters hard for you (by prohibiting this mixing). Verily Allah is Mighty and Wise. (Kassab: 56.)

- but Allah knows the man who means mischief from the man who means good. And if Allah had wished, He could have put you into difficulties: He is indeed Exalted in Power, Wise." (Mushaf Al-Madinah: 94.)

4.CONCLUSION

Conditional constructions manifest a degree of discrepancy between Arabic and English as the Arabic particles correspond to a number of tenses in English. The implication assigned to a given Arabic conditional construction is basically contingent on the particle employed (i.e., *inn* denoting a prospective event, *lau* denoting either improbability or impossibility and *idhaa* denoting a temporal-conditional signification. Such significations are indicated in English by means of employing a variety of verb tenses (i.e., the present form for signaling an open possibility, the past for denoting improbability and the past perfect for denoting impossibility). Manifestly, the translator being heedful of such discrepancies is a prerequisite that accounts for the accuracy of the message conveyed by the original text .

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Transliteration

a	أ		gh	غ
b	ب		q	ق
t	ت		h	ه
th	ث		w	و
j	ج		y	ي
h	ح		`	ء
kh	خ		**Short Vowels**	
dh	ذ		u	dammah
d	د		a	fathah
r	ر		i	kasrah
z	ز		**Long Vowels**	
s	س		aa	آ
sh	ش		oo	و
s	ص		ee	ي
d	ض		**Diphthongs**	
t	ط		ay	أي
z	ظ		au	أو
"	ع			

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