

A Model for the Translation of Conditional Structures in the Holy Quran

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Abstract
Language is a multi-layered structured set of phonological and semantic systems welded together by logical sets of syntactic constructs referred to as "rules" of grammar. The latter not only translate a certain linguistic competence but also and at the same time do reflect the sociolinguistic, psychological and intellectual constructs of a given society.

Our first aim in this paper is to discuss the different patterns of Arabic conditional structures in the Holy Quran and the way these underlie different modes of thinking of the world and its relations. Such an intricate projection will, in turn, impact on the translation possibilities between any two languages and between Arabic and English in particular. The second objective of this paper is to discuss the condition particles in Arabic and their distribution in the Holy Quran with regard to some logical or scientific criteria induced by the ideosemantic colligation. This will entail the elaboration of a model for the translation of the conditional structure.

Key words: Back transformation, conditional structure, deontic modality, epistemic modality, kernels, modal, pragmatics, reconstructing, rhetorical structure, source text, target text, transfer and translation.

Introduction
The condition structure in Arabic can be conveyed through a wide spectrum of particles, syntagms or colligations patterns. This article, however, focuses on the translation of the conditional structure in Arabic inventory. Emphasis will be put on the three particles [ʔ], [idhaa] and [ʔin].

The analysis of the particles will be distributed over four condition structures which are the main data of this paper. In order to do so, we shall adopt Nida's translation theory as the foundation of our analysis. However, the nature of the sacred text and its amendments of Nida's proposals. We will endeavor to provide a more viable model of translation that can be applicable to the Holy Quran. In doing so, we will concentrate our analysis on the translatability of four condition structures; namely, the explicit condition structure, the implicit condition structure, the rhetorical condition structure. In order to achieve this goal, a methodological foundation consisting of an overview of Nida's, a methodological allowed the generation of a three-stage condition model, the components of which include, respectively, reconstructing, the core meaning.

The Condition Structure of Arabic
The Arabic condition structure (henceforth CS) is formed by the conjunction of the condition particle (henceforth CP) and the condition clause (henceforth CC) and the secondary verb (henceforth V2) in the conditional clause whereas the secondary verb necessary for a condition response which is the complementary part necessary for a complete condition (henceforth V1) is not expressed by the following formula:

None of the previous studies conducted by such authors as Sibawayh, Imru' al-Qays and so forth investigated the CS in its own right; rather they were always analyzed concomitantly and in conjunction with the main clause. Contrary to the modern approach which considers the CS as an independent structure, the traditional grammar, on the other hand, viewed CS as a structure composed of two different sentences. It is, in fact, a well known fact that the CS is a structure which conveys a deontic or epistemic meaning in a concise and straightforward way. The CS conveys, interesting in this quotation is the nature of the semantic load

versus the lexical density ratio. Thus, what we can, objectively, observe is the fact that, in spite of a very small set of lexical items, CS does, nonetheless, offer a very large semantic spectrum.

Types of Condition Structure
Contrary to what is generally perceived in, say, English in which the condition formulation can be effected in terms of either a verb or a noun, the condition structure in Arabic is a structure which comprehends a nucleus of a bifurcated relation between V1 and V2. As a result of the latter perspective, in Arabic the CS is logically divided into two categories; namely the REAL and the UNREAL CSs. On that account, Aramouni adds:

It is important to mention that in which the relationship between V1 and V2 is a result of a logical necessity, the CS is implemented or fulfilled, i.e. as a result V2 is also implemented or fulfilled... the unreal CS, however, is that in which the relationship between V1 and V2 is hypothetically based, thus if V1 is fulfilled V2 might not be so.

[ʔin], [ʔidhaa], and [ʔin] particles
Although the Arabic CS, can, indeed, be conveyed through quite a wide range of particles, syntagms and colligations, [ʔin], [ʔidhaa], and [ʔin] will be of relevance to our discussion. The main reason for their selection is that they have a very high probability of occurrence as condition slots in the Quran. In the forthcoming paragraphs, we will shed light on the use of the aforementioned particles in terms of the differences that hold between them. Hence, and with regard to the use of the condition particles, we will focus on the verb, [ʔidhaa] designates certitude of the verb implementation, and, finally, [ʔin] translates a pure impossibility of the verb implementation.

The following examples:

ʔinfaʔimun liʔammanin waʔinfaʔimun liʔimmanin (113:41)

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In this verse, we can notice a dichotomous use of the particles in terms of both naturalness and exceptionality. Thus the particle [ʔin] is used in such a context where the event is particularly expected whereas [ʔidhaa] is used in a context where the event is not expected. This natural versus exceptional parameter can be correlated to the natural, usual and frequent well being and good health of a person versus the less frequent, rare and exceptional cases of hardship and sickness.

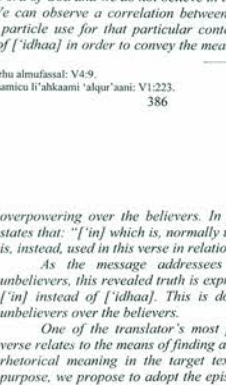
In the respective of *Haakim's* Nida explores the bivalence of [ʔin] and [ʔidhaa] in the Holy Quran in the following terms:

whereas [ʔin] is used in both the context of doubt and that of incertitude of the verb implementation, [ʔidhaa], on the other hand, is used in a context where the event is not expected. This is a well known fact that the CS is a structure which conveys a deontic or epistemic meaning in a concise and straightforward way. The CS conveys, interesting in this quotation is the nature of the semantic load

used for what might have been fulfilled if the prerequisite verb had been implemented. In this respect, Sibawayhi claims that [ʔidhaa]... is used for what might have been fulfilled if the prerequisite verb had been implemented.

It is important to mention that the nature of the syntagmatic relations holding between the various components of the conditional structure depend on the choice of one of the particles standing in a paradigmatic relation. It is, thus, only when, at a very abstract level, that the whole set of the condition structure is analyzed in terms of a particular V1/V2 colligation, that we would obtain a deep abstraction, syntagm, that of the conditional structure.

To summarize what has been described and discussed above, we propose the following schema:



When they are angry, even then forgive. (37:18)

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