

## The Conjunction of the Conditional Adverbial (*Lammā*) With the Letters (*Fā'*) and (*Wāw*) in Surat Yusuf: A Novel Functional Interpretation

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### Abstract

**Objectives:** study aims to reveal conditional adverbial function of (*Lammā*) when it's combined with (*Fā'*) and (*Wāw*), as it has taken Surah Yusuf as a subject for applied study, since the surah is characterized by large number of events that can be summed up, the context of the situation contributed to not mentioning them, in order that the recipient could appreciate them without difficulty.

**Methods:** The study adopts modern functional method, as its scholars have researched linguistic tools in Arabic and contemplated semantic function, analyzed the sentence and looked closely at its inflection, clarified its meanings, explained apparent formal connections and showed its implicit order in its coherence and the importance that tools add to constructing sentences and conveying meanings.

**Results:** template model contributes to the analysis of linguistic expression of vocabulary. It allocates elements and gives the concept breadth, it takes in consideration internal and external components of sentence. The conditional sentence carries the meaning of the penalty between the conditional verb and its answer, and the letter (*Lammā*) gives when it is combined with the (*Wāw*) a broad significance in time.

**Conclusions:** When (*Lammā*) is combined with (*Wāw*), time becomes extended to accommodate number of inter-events that occur between conditional verb and answer, and most likely the recipient interprets them and the picture is complete for him. When (*Lammā*) is combined with the (*Fā'*), time becomes accelerated, the two verbs in the conditional sentence follow each other.

**Keywords:** Conditional adverbial (*Lammā*), laxity; acceleration; condition, functional grammar, Surat Yusuf.

### اقتران (لما) التعليلية الشرطية مع الفاء والواو في سورة يوسف، رؤية تفسيرية وظيفية جديدة

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#### ملخص

الأهداف: يسعى الباحثان إلى الكشف عن وظيفة (لما) التعليلية الشرطية حال اقترانهما (الفاء) و(الواو)، وقد اتخذنا من سورة يوسف مادة للدراسة التطبيقية؛ لما تتصف به السورة من حشد كبير للأحداث التي يمكن أن تختزل بعدد قليل منها أسهم سياق الموقف في عدم ذكرها لإمكانية المتلقي تقديرها دون عناء.

المنهجية: تنتهج هذه الدراسة المنهج الوظيفي الحديث سبيلًا لها، فهو منهج جمع علماء الأدوات اللغوية في اللغة العربية ونظروا في وظيفتها الدلالية، وفككوا الجملة، ووقفوا عند أعطافها، وبيّنوا مدلولاتها، وأوضحوا روابطها الظاهرية الشكلية الأفقية، ونسقها المضمر في ترابطها العمودي في النصوص، وما تضيفه الأدوات من أهمية في بناء الجمل وإيصال المعاني. النتائج: خلص البحث الإني إلى جملة من النتائج أهمها نموذج القوالب يسهم في تحليل التعبير اللغوي للمفردات، كما أنه يحدّد أركانها، ويمنح المفهوم السعة، كونه يأخذ بعين الاعتبار مكونات الجملة الداخلية منها والخارجية، بالإضافة إلى أنّ جملة الشرط تحمل معنى الجزء بين فعل الشرط وجوابه، وقد منح الحرف (لما) عند اقترانه بالواو دلالة واسعة في الزمن.

الخاتمة: عندما تقترن (لما) بالواو يصبح الزمان ممتدًا ليتسع لجملة من الأحداث البينية التي يمكن أن تقع بين فعل الشرط وجوابه، وعلى الأغلب يؤولها المتلقي فتكتمل لديه الصورة. عندما تقترن (لما) بالفاء يصبح الزمان متسارعًا فيتلاحق الفعلان في جملة الشرط دون الإفصاح لأحداث بينية أن تخطر على بال المتلقي، وهذا يمتاز بالمباغته والسرعة والتلاحم، وهذا أكثر ورود ذلك في القصص، وهذا أسلوب يساعد على الحذف والإيجاز، ويعطي للقص متعة في تناوب السرعة والإبطاء فيها. الكلمات الدالة: لما التعليلية الشرطية الوظيفية الدلالية، التراخي، التسارع، الشرط، النحو الوظيفي، سورة يوسف.

## 1. Introduction

The science of grammar plays a crucial role in interpreting Holy Quranic verses, as it carefully examines the structure and sequence of sentences. It is not merely a single discipline confined to grammar, especially in light of the development of many modern linguistic theories. Instead, it is a science that explores meaning through various approaches. One of the most important of these is analyzing the function of a word within its context, even when the linguistic expression is structured in a specific style, such as a condition, interrogation, or exclamation. The function of a word in context often holds greater significance and exerts more influence over the sentence. Language grants a word the ability to lead within a sentence, functioning as part of a semantic network that opens the door to multiple interpretations.

This study is based on a new hypothesis about the “*Lammā*” conditional, which is to observe the temporal convergence between its verb and its answer or their divergence. When looking at this issue, it becomes clear that this convergence or divergence is not its function, but rather acquired from entered letters to it. At this point the important question that goes with the study problem and its questions is addressed.

The study is based on a research hypothesis that there is a temporal relaxation between the two events implied by the conditional verb and its answer in a sentence that begins with “if” or “*Lammā*” when “*Lammā*” is associated with the letter “*Wāw*”. There is an extended period that accommodates a series of events and facts between the event implied by the conditional verb and the event implied by the answer to the condition. Conversely, in the sentence associated with “*Fā*”, the conditional verb occurs, and then the answer to the condition comes quickly after it at the same time and place without any connected actions or events that separate between the two verbs.

The study then proceeds from this observation to reach the functional implications of these tools in the conditional structure associated with “*Wāw*” and “*Fā*”. It perceives the intended meaning of this rhetorical gesture in the Holy Quran and the purpose of alternating between “*Wāw*” and “*Fā*” in a conditional sentence. The study takes Surat Yusuf as an example because it includes almost sufficient examples that help in the practical aspect. It relies on a variety of old and modern sources and references in temporal semantics, dictionaries, grammar books, and interpretation. It takes Ahmed Al-Mutawakkil’s efforts in functional grammar as an example. Al-Mutawakkil sought to establish a functional grammar for the Arabic language that addresses it at all its levels. He says: “We tried our best to approach two goals: enriching the linguistics of the Arabic language by presenting functional descriptions of its phenomena that we consider central to the semantics, syntax, and pragmatics of this language, and strengthening functional grammar whenever the need arises with concepts required by the adequate description of this or that phenomenon” (Al-Mutawakkil, 1985:9).

Al-Mutawakkil’s efforts did not stop at the limits of definition and transmission, but rather went beyond them to adoption and providing additions. Al-Mutawakkil is considered one of the active participants in the theory of enriching Arabic linguistics, and his writings are almost the primary source for anyone who wants to understand its origins and be aware of the mechanisms of its analysis and the concept of its treatment. His efforts did not stop at the limits of definition by application to the Arabic language, but rather he often compared what the theory of functional grammar reached and what is present in the ancient Arabic linguistic study (Alawi, 2009:348).

Therefore, it is important to pave the way with some scholars’ opinions on the temporal meaning associated with the adverbial conditional tool “*Lammā*”, not from a single parsing or functional perspective but through serving time and semantic meaning at the text level. This is a transition from the grammatical boundaries of words to describing each tool’s activity that is consistent with adjacent words within the text and realizing its functional dimension.

Time is intricately intertwined with language, and no spoken language exists without temporal features that influence meaning. The relationship between time and language is one of the most complex linguistic phenomena, forming a network of interconnected forms and relationships. This network begins with morphemes, followed by forms and compounds, which function both as morphological structures on one hand and syntactic structures on the other. Ultimately, it extends to the examination of meaning and its relationship with time, whether at the level of vocabulary, individual word meaning, or grammatical semantics.

## 2. The study problem

The study is based on the assumption that there is no temporal significance between speed and laxity in "*Lammā*". Instead, it has acquired it from its conjunction with "*Fā*" and "*Wāw*". If it is connected to "*Fā*", the two events in the verb and the answer are close together without a break, and this is what we expressed as tense acceleration. If "*Lammā*" is connected to "*Wāw*", the two events in the verb and the answer are separated by a period and other events that intervene in time and place, and this is what we expressed as tense laxity. The problem of the research is based on this hypothesis, which is studied and analyzed.

## 3. Questions of the study

The study begins with the main question:

1. If "*Fā*" connects to "*Lammā*", do the events of the sentence accelerate?
2. If "*Wāw*" connects to "*Lammā*", do the events of the sentence slow down and backshift?
3. How did what came before "*Lammā*" affect it? This is prohibited in proper nouns as decided by grammarians. Was the effect grammatical or semantic? What is the new function that Was added to the structure when it Was issued with "*Wāw*" and "*Fā*"?

4.

## 4. Study objectives

The current study aims to show the conjunction of the conditional adverbial function of (*Lammā*) when it is combined with (*Fā*) and (*Wāw*), as it has taken Surah Yusuf as a subject for applied study, because the surah includes a large number of events that can be summed up in a few, as the context of the situation contributed to does not mention them, where the recipient could appreciate them without difficulty.

## 5. Importance of the Study

The importance of this study lies in the followings:

-It did not fully accept the definitions of ancient scholars for linguistic tools and investigated what they said, especially since the top names are not affected by what preceded them from speech, and they are semantically and syntactically the key to the sentence, which is considered to be one of the most important aspect of the study.

- It benefited from modern grammatical lessons in studying a sample that was present before the early scholars who were scientists, which is conditional tools and the significance of the Quranic structure associated with them.

-The study complements the efforts of heritage scholars in establishing grammatical rules and the efforts of modernists in expanding grammatical studies.

-The functional grammar in Ahmed Al-Mutawakkil's theories and others provides scientific terms that have become almost stable in modern functional lessons. These terms illuminate the way, but their views cannot analyze all its steps, where the idea discussed by the study is one repeated idea, as the researcher gives evidence to prove its validity rather than to prove the breadth of functional grammar and its ability to bring new speech before every studied witness.

- The study benefited from Al-Mutawakkil's terms: outlet, tool, center, suburbs, and clarity of functional discourse.

## 6. Methodology

The study adopts the modern functional method as a means of analysis. It is an approach that collects the linguistic tools in the Arabic language and looks at their semantic function. The sentence was broken down, and its components were analyzed to reveal their meanings. The method's scholars have researched linguistic tools in the Arabic language and contemplated their semantic function, analyzed the sentence and looked closely at its inflection, clarified its meanings, explained its apparent formal connections, showed its implicit order in its coherence in texts, and the importance that tools add to constructing sentences and conveying meanings. There are many Arabic efforts in this field, and perhaps the most important one is Ahmed Al-Mutawakkil's experience and his efforts in this field, especially his talk about the outlet, tool,

center, suburbs, and the structure of public discourse.

## 7. Previous studies

This study investigates the conjunction of the conditional adverbial function of (*Lammā*) when it is combined with (*Fāʾ*) and (*Wāw*) in Surat Yusuf. The researcher did not find previous studies dealt with this topic directly, but he found four studies that talked about some of its details, as he benefited from one of them somewhat, and he did not find in the other three studies anything that serves this research. The previous studies are:

The study by Abu Nour (2008) aimed to show the uses of (*Lammā*) in the Arabic language and the grammarians' position on each type of it. The results of the study showed that it revealed the verses that appeared in the Holy Quran for each type of it, including the successive and irregular readings, the verses in which it appeared and showed what rules they included. However, the study did not show the conjunction of (*Lammā*) with (*Fāʾ*) or (*Wāw*) except in terms of the answer to (*Lammā*), not in terms of its conjunction with (*Fāʾ*) or (*Wāw*).

Suhaila and Salima (2017) conducted a study aimed to clarify the characteristics of the conjunctions and their meanings in Surat Yusuf. The results of the study showed the conjunction and its letters, the original meanings of these letters and the meanings to which they are derived, with examples of these meanings from Surat Yusuf without examining all the conjunctions included in it.

A study by Zaid (2018) aimed to clarify the conditional style in Surat Yusuf. The results of the study showed the definition of the conditional style, the structure of the conditional sentence, the conditional tools, the deletion of the conditional answer, and the request included the meaning of the condition. The study did not stop at the conditional (*Lammā*) neither in the theoretical aspect nor in the practical aspect, despite its frequent occurrence in Surat Yusuf.

Al-Fawzan (2019) conducted a study aimed to reveal (*Lammā*) and its uses in Surat Yusuf. The results of the study showed the types of (*Lammā*) and what was mentioned of it in Surat Yusuf. The study was limited to stating its type without stating its meaning or its relationship to what precedes and follows it and its connection to the context.

What distinguishes this study is that it studied the coupling of (*Fāʾ*) and (*Wāw*) with the conditional (*Lammā*) and showed what results from that in terms of temporal significance related to acceleration and deceleration in the events after them, and this is what the results will reveal at the end.

## 8. Concept of Time in Linguistic Studies

Since the dawn of linguistic studies, linguists have been interested in studying meaning, while grammarians have focused on grammar and its issues, which have led them to address some issues that do not benefit meaning, like investigating defects. Conversely, they divided the verb in Arabic into three parts: past, present, and imperative. They linked this division and naming to the three tenses: past, present, and future without elaborating on the relationship between the verb and this division and naming, or how the verb expresses time. They did not deal with the temporal significance of the verb in a separate study (Al-Sarraj, 2015:39-40).

This does not mean that ancient linguists did not realize the reality of temporal meaning and did not distinguish between the verb free from temporal restrictions and the verb restricted by them (Hassan, 1979:243). For example, when you say: he went, he had gone, he would have gone, he will go, he is still going, etc. (Hassan, 1979:245-246). They must have realized this matter and dealt with it in various places in their works without making special sections for it. Many grammatical examples and evidence from ancient times are educational examples rather than they are living texts suitable for full application and complete comparison. They make the student think carefully about reality of temporal grammar within the context and its role in clarifying meaning. However, they observed the temporal changes that occur to the verb within a context that flips its time or directs it to a specific direction. They distinguished between connecting letter “s” or “will” with the present tense verb (Al-Sarraj, 2015:39). They noted that the present tense is assigned to indicate status when connected with the command “*lam*” and to reception when connected with the accusative particle “*lun*” (Hisham, 2015:409-419). Perhaps the focus of ancient scholars on verbs in classification and on temporal inflection in derivation made some people

see that Arabic does not express time except through verbal forms and derivatives, and that it is almost devoid of a complete temporal structure. The truth is that Arabic can express time through verbal forms, temporal compounds, and context in its linguistic and non-linguistic aspects. It has potentials and evidence that reveal linguistic temporal significance in Arabic which is a morphological time and a syntactic time (Sohando, 2022: 48).

Some modern linguistic studies have directed towards complete texts and the relationship between sentence grammar, text grammar, and the rules that control temporal text construction. They can analyze texts through a temporal lens, incorporating all elements that help determine and interpret time, from morphological inflections to broader contextual components (Al-Zanad, 1993:65-70), (Al-Batashi, 1990:235).

The above provides a general framework for the temporal concept of the word outside and inside the text, as the goal is to clarify that scholars have an opinion on temporal significance that goes beyond the three actual tenses explained by sentence grammar. The benefit of this is that the research fully deals with the movement of the event within the sentence, starting from the common saying (movement disappears with time). This can help us understand the actual kinetic relationship of the conditional verbs. They are associated together in one sentence and are associated with a specific command after entering the conditional sentence context and preceded by a conditional tool. At the same time, each verb is independent in its event and time. The temporal gap (between laxity and acceleration) in joining the conditional answer to the conditional verb can be controlled by introducing other tools to the sentence that can accelerate or eliminate relaxation in the sentence. The event may be multiple, but time is united and contiguous. In the natural state of a conditional sentence, time is not very important, and the focus is on the responded action. We say: "Whoever studies succeeds," where the event of success is associated with studying, and there is no significant temporal significance for temporal meaning here, despite its existence (which indicates future at this point). The recipient will receive an actual conditional event without caring about their time completely. Then, the speaker intends to note that the recipient notes that the time of the conditional clause includes an event of acceleration or relaxation. Therefore, we associate a conditional tool with a letter like "*Wāw*" or "*Fā*", and this is what will be illustrated through examples from this research (Sohando, 2022: 49-50).

## **9. The applied study**

### **Meanings of "*Lammā*":**

The word "*Lammā*" has three parts: The first is "*Lammā*", which asserts the present tense verb. It is a negation particle that enters the present tense verb and asserts it. Its meaning is directed towards the future when "*Lammā*" is associated with the letter "*Lam*" (Al Maradi, 1992:592). It comes with the meaning of "except" (Al Maradi, 1992:543), which is rare in Arabic (Sibawayh, 1898:234). It also comes with the meaning of "when" adverbial and here it is imbued with the meaning of the conditional (Al-Maliqi, 2002:594). There was a dispute about *Lammā*"; it was said to be a compound of *Lammā* and "*Ma*", which is the doctrine of the majority, and it was said to be simple" (Al Maradi, 1992:593). It comes with other meanings where there is no need to be explained here (Abu Nour, 2008:2677).

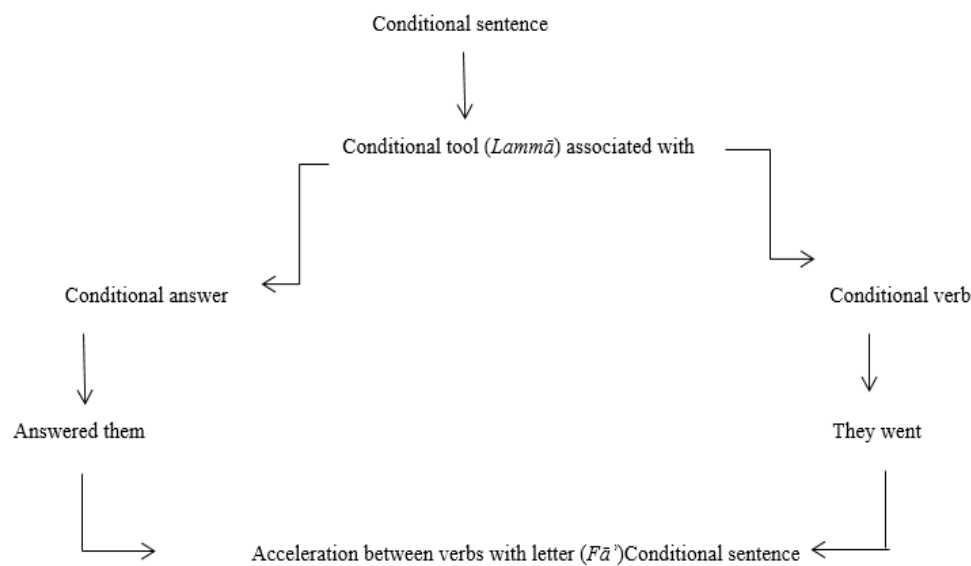
There was a dispute among grammarians whether it was a name or a particle; Sibawayh went on to say that it is a particle meaning "if" (Abu Nour, 2008: 2677), while Al-Sarraj, Abu Ali al-Fā'rsi, and Al-Harawi went on to say that it is a name meaning "when" (Al Harawi,1993:199). Ibn Malik reconciled them in his book Al-Tasheel by saying: if "*Lammā*" is followed by a past tense verb in form and meaning, it indicates the adverb meaning 'when' with conditional meaning or a particle implying obligation in what has passed. Its answer is a past tense verb in form and meaning, or a nominal sentence with an unexpected 'if' or "*Fā*". It may also be past tense associated with "*Fā*", or present tense" (Ibn Malik,1999: 101), and this is what Ibn Malik went to, who gives "*Lammā*" its syntax by considering context and meaning.

Surat Yusuf represents a unique model of storytelling art in literary concept. It is the only Surah in the Holy Quran that contains the story of a prophet from beginning to end, where there are many omissions and abbreviations in it (Ibn Al-Jawzi, 2002:418). The association of "*Fā*" with *Lammā* and feel acceleration, laxity, and functional movement from alternating between "*Wāw*" and "*Fā*" before "*Lammā*" will be shown in several places (Al-Mutawakkil, 2006:64):

### A- The adverbial (*Lammā*) associated with (*Fā*)

**-The first position:** “So they take him away, and they all agreed to throw him down to the bottom of the well. And We put into his heart (this message) ‘thou shalt (one day) tell them the truth of this affair while they know (thee) not.’” [Quran 12:15].

The conditional tool here is associated with “*Fā*”, and then the verbs that came after it is indicative of rapidly accumulating events in occurrence and penetration within a temporal framework expressed by a conditional adverbial sentence that facilitated abbreviation. The communicative sufficiency of the composition was established by the functional grammarian Ahmed Al-Mutawakkil: “Functionally speaking, one should explore the characteristics of linguistic expressions related to how these expressions are used (Al-Mutawakkil, 2006:64). The usage here conveys temporal status and event sequence, and the structure of discourse is established functionally according to the following diagram:



**Figure 1: Conditional Sentence**

Al-Mutawakkil (2005:77) defines for such a structure in sentences what is called discourse structure, and it is for him composed of a center and suburbs. Perhaps it is an idea similar to the blind and superficial structure of discourse as in generative and transformational grammar, but it is based on observing the surface of the sentence in terms of its narrative communicative form, which is a form, composed of a center and suburbs. The purpose of dismantling discourse structure in this way from observation is to reach the functional power of the components on which the sentence is based, as the components are shown in the previous figure. The center in it is the conditional answer because speech depends on it, while the verb and tool are auxiliary suburbs. Here the letter (*Fā*) is added to them which indicates meaning of speed.

The sentence consists of (conditional tool “*Lammā*” associated with “*Fā*”, conditional verb “answered them” (Ibn Ashour, 1984:233), and conditional answer “they went”) (Abu Al-Barakat, 1998:99). The conditional verb is deleted but estimated, and perhaps the rhetorical value of deleting it here is speed that we speak about. Scholars interpreted the answer while noting the previous context of the verse and how they tried hard with their Father to give them Joseph so that they could understand the semantic value of time acceleration and their desire to hurry to take Joseph from their father and get rid of him (Al-Baqai, 2006:28-29). Allah says: “Jacob said: ‘It saddens me that you should take him away: I fear lest the wolf should devour him while ye attend not to him.’ They said: ‘If the wolf were to devour him while we are (so large) a party then should we indeed (first) have perished ourselves!’” [Quran 12:13-14].

In this dialogue scene, it is clear that Joseph’s brothers stayed for a long time at their father’s door, convincing him of

the safety and health when Joseph goes with them and then the father agrees. In such a situation, taking Joseph and proceeding with him cannot be slow or preceded by a series of other events because it is not important to any action after the father's agreement, after hardship except to take him quickly and go away from their father's face to isolate themselves with Joseph for revenge. Then the subsequent verse number comes in a conditional adverbial style, and what matters here from this style are two things:

1- It is an adverb imbued with the meaning of reward (the association of the occurrence of the answer with the occurrence of the verb).

2- (*Lammā*) was associated with (*Fā'*) in an extremely fast style, and some scholars see that the deletion that came here is due to abbreviation and is intended to depict the greatness of the situation in which the Prophet Joseph (peace be upon him) was placed. Ibn Ashur interprets the conditional sentence as follows: "So when Jacob answered them to what they asked for, they took him and reached the place where the well was" (Ibn Ashur, 1984:233), so when he answered them, they took him directly (Al-Samaani, 1997:13). This speed in events is consistent with one of the meanings of (*Fā'*), which is immediate follow-up, and this attribute does not necessarily have to be only in emotional (*Fā'*) apparently, but it is possible to be attached to (*Fā'*) in general (Al-Rais, 2011:42).

**-The second position: Allah says: "So when he saw his shirt torn from behind, he said: 'Indeed, it is from your plot. Indeed, your plot is great.'" [Quran 12:28].**

In this location, the occurrence of two verbs (saw, said) was associated with the trial scene suggested by the witness who belongs to the family of Pharaoh's wife. Everyone was waiting to see from which part Joseph's shirt was torn. In front of this anticipation, the king looks at the situation. Will he remain silent and turn his speech to another direction or will he speak directly because someone is waiting for news? The temporal significance of a conditional adverbial sentence is centered on its verbs, their meanings and the function of letter (*Fā'*) (Al-Shbail, 2022:409). However, the association of (*Fā'*) here with (*Lammā*) came in line with the semantic context of events. After a series of events that occurred before Aziz entered Egypt and after that to Yusuf and Zulaykha, each one presented his argument, Zulaykha's accusation and Yusuf's response, peace be upon him (Al-Baqai, 2006:67-68). The name Zulaykha was mentioned in history books and interpretation books that are based on history books (Al-Hilali, 2000: 145).

The sentence has primary components (Al-Mutawakkil, 2005:62): The first primary component is the grammatical one that gives the sentence a conditional meaning, which is (*Lammā* + conditional verb + conditional answer). The second primary component is the contextual component which monitors the movement of surrounding verbs, and the context in which the verses appeared is the context of revealing the truth. When the evidence appeared, it is rarely logical that the evidence would be followed with announcement quickly, and this is what was beneficial to the conditional structure: "So when he saw his shirt, that it was torn at back, (her husband) said: "it is a snare of you woman!" [Quran 12:28], because he knew the innocence of our master Joseph and was waiting for evidence.

The scene of confirming the judgment came by a trick suggested by one of them, and after applying it quickly, the judgment was issued by Aziz quickly to respond to Zulaykha's trick. This fast-paced context of events could be expressed by associating (*Fā'*) with (*Lammā*) (Al-Baqai, 2006:68).

If we think carefully about the verb (saw), which is the temporal and semantic focus of the structure, the communicative pattern in building the sentence, its fast temporal lightness and psychological impact on the recipient following events or trial would not be clear from observing the morphological and syntactic features of words. The communicative power of vision depends on thinking carefully about the morphological and syntactic features of focal words (Al-Mutawakkil, 2016:418). In this context, vision must be fast and snatching to decide on judgment in reality.

**-The third Position: "So when she heard of their malicious talk, she sent for them and prepared a banquet for them; she gave each one of them a knife and said [to Joseph]: 'Come out before them.' When they saw him, they did extol him, and (in their amazement) cut their hands. They said: 'God preserve us! This is no one other than a noble angel.'" [Quran 12:31].**

The two conditional adverbial sentences are composed of (when she heard, she sent/when they saw him, they cut their

hands), the hearing and sending events. It seems strange to Aziz's wife that the news spreads among people, that she tempts her servant after Joseph's innocence has been revealed, as Aziz asked him to keep what happened secret to preserve the reputation of Aziz's house (Alwan, 1999:373). This strangeness full of surprise and anger prompted Zulaykha without delay to take revenge on these women and push them to admire Joseph, so that they would not blame her for what happened. The contextual speed here is imposed by the general context and the psychological state of Aziz's wife, who cannot help but be affected by what the women say about her. It is clear from this that a quick and decisive action followed the event of Aziz's wife hearing the news. The conditional contributed to documenting the relational and structural relationship between the two sides of the condition, and (*Fā'*) contributed to imparting an element of temporal speed to the sentence through the succession of events without delay.

Functional grammar derives the phenomenon of agent and tool to indicate the semantic functions of structures (Khalil, 2020:281). As for the agent in the entire conditional structure compared to context, while the tool is (*Fā'*) which comes with temporal speed importance in structure. The conditional verbs requested answers quickly in previous structure, and what encouraged them to do so was functional component (*Fā'*) associated with structure.

**-The fourth position: "The king said, 'Bring ye him unto me.' But when the messenger came to him, [Joseph] said, 'Go thou back to your master lord and ask him what is the state of mind of the ladies who cut their hands? for my Lord is certainly well aware of their snare.'" [Quran 12:50]**

Perhaps the speed of events began with the command that appeared in the surah, which was directed by Aziz of Egypt who was worshiped by them. The conditional adverbial sentence was composed of (when he came, he said...). The messenger could not slow down on his way to Joseph as well as the abbreviation mentioned in the verse carries a connotation of speed according to the diversity in mentioning the reference that the pronoun refers to:

He came to him: The pronoun "him" refers to Joseph and was not mentioned.

He said: "go back": The subject in both verbs is a hidden pronoun (Al-Baqai, 2006: 115-116).

The size of the functional components within the sentence is evident. These components contribute to building the composite sentence included the grammatical and communicative functions of the word, which expresses the meaning of speed in time between the conditional verb and its answer, in addition to the method of assigning functions and distributing them between the mentioned verbs and between the deleted ones on both sides of the assignment. However, the deletion here is not pure, but rather a replacement of the apparent noun with a pronoun that refers to it. It turns the communicative meanings of words towards the agent and tool. The agent is indeed the condition because it carries the meaning of event and time, where the tool is (*Fā'*). Both the agent and tool are components that shape the form of the actor and its function in the sentence. Functional grammar looks at the clarity of components as a structural way to complete the functional component of the sentence, because the address side is determined by the presence of an actor in the sentence. If the actor is associated with an agent (the conditional verb), then the functional component (the entire sentence) would be more clear in expression. If the actor, on the other hand, is an interrogative noun, condition or something similar, then the functional component would be less clear in expression because these tools indicate a meaning other than themselves. The verb is essential in action, and it is at the center of functional components and its axis, "so, assigning an actor's function to other than an agent (the conditional verb) is subject to restrictions that become stricter as the location of the assigned function moves away from both sides of syntactic assignment" (Al-Mutawakkil, 1986:15-16).

The flow of events and their significance can be observed from Joseph's desire to get out of prison and acquitted of charges. Therefore, the opportunity was favorable for him, so when the messenger came with an invitation, he informed him directly of his demands. The meaning of speed in event and movement is clear in that.

**-The fifth position: "So when they returned to their Father, they said: 'O our Father! No more measure of grain shall we get (unless we take our brother): so send our brother with us that we may get our measure [of food]. And we will indeed, take every care of him.'" [Quran 12:63].**

The temporal velocity in indicating events is evident in context between (*Lammā*) associated with (*Fā'*) and the verbs (they returned, they said). The importance of preventing them from measuring because their brother was not present with



them while they were going to get food, which made them enter into their father immediately upon arrival complaining about being denied measure and convincing him to allow their brother to go with them next time (Al-Baqai, 2006:67-68).

The speed between (they returned...they said) is evident, and it seems that their presence in front of their father was before any action they did in the village due to the importance of the issue and the prevention of measuring. This speed is the semantic carrier that connects the tool and the agent in the sentence. The composite carrier is made up of the movement of verbs and their functional connotations associated with the tool (*Lammā*) with (*Fā`*). These are component links within the sentence that direct the connotation towards a specific matter without other semantic carriers that the sentence can accommodate (Al-kaabi, 2020:244).

#### **B- The adverbial (*Lammā*) and its association with (*Wāw*)**

The positions in which (*Lammā*) was associated with (a) and indicated slackness between the conditional verb and its answer:

**-The first position: “When Joseph attained his full manhood, we gave him power and knowledge: thus do We reward those who do right.” [Quran 12:22]**

The connotation of laxity in tense and duration between a person reaching maturity and carrying responsibility is evident, as these are life stages that require years. He age was “when he reached his extreme strength and power in his youth, which was between eighteen to sixty years old, and it was said forty years old” (Al-Mawardi,2019 :53), it was time to carry the burdens of governance. This laxity between the conditional verb and its answer came in harmony with using (*Wāw*), where the word (*Lammā*) indicates the connotation of laxity and deadline, while the word (*Fā`*) indicates speed and surprise.

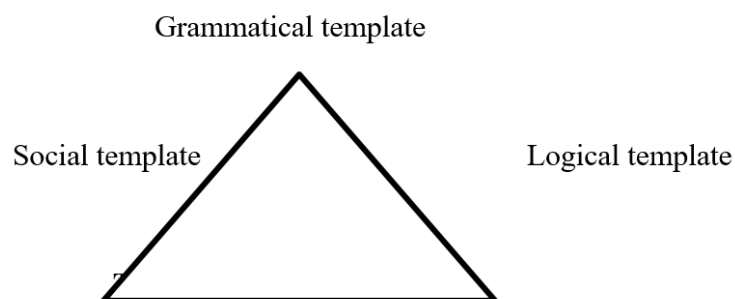
If we expand on functional methods using Al-Mutawakkil’s model, which talks about the model sentence, consisting of two templates: tool templates and storage templates; as for tools, Al-Mutawakkil means by them grammatical templates and logical templates, while the storage templates are cognitive templates, perceptual templates, and social templates (Al-Mutawakkil,2001:38), therefore, the functional division of the sentence is as follows:

-Grammatical template: (*Wāw* +*Lammā* +conditional verb +conditional answer), which is a component that has many connotations, from which what concerns us is the temporal laxity that (*Wāw*) has bestowed.

- Logical template: They are logical relationships that link between the structure of words (the referent and what is referred to), and meaning (syntactic sequence), which are essential issues in conditional sentences and others.

-Social template: It is a sentence of relationships that turns speech into communicative language by action. In religious texts, social templates have a specificity related to worship and commitment to action and its implementation.

Grammatical template



**Figure 2: The Functional Division of the Sentence**

**-The second position: “And when he furnished them with their provisions (suitable) for them, he said: ‘Bring unto me a brother you have, of the same Father as yourselves. See ye not that I pay out full measures, and that I do provide the best hospitality?’” [Quran 12:59].**

A similar verse appears in the same surah: “At length when he had furnished them forth with provisions (suitable) for them, he put the drinking cup in his brother’s saddle- bag. Then shouted out a crier, ‘O ye (in) the caravan! Behold, ye are

thieves, without doubt!” [Quran 12:70]. By comparing the two verses, we find the following:

**Table 1: Comparison between verses 59 and 70**

<b>And when he furnished them with their provisions (suitable) for them, he said: ‘Bring unto me</b>	<b>At length when he had furnished them forth with provisions (suitable) for them, he put the drinking cup</b>
<ul style="list-style-type: none"> <li>● Laxity: He furnished them leisurely so that they would enjoy the sight of the provisions and then deprived them of them because they did not bring their brother</li> <li>● Laxity: He furnished each camel individually according to his brothers’ number and explained to them that counting was necessary, and when he reached the last one, he reminded them that they were missing a camel’s load due to the absence of a brother of his (Do you not see that I give full measure), and these events have the meaning of slowness and intentional delay.</li> <li>● Semantic laxity: The slowness of furnishing was to show the justice of the measurer and entice them to return with his brother; for he would find them lacking one man and would withhold the measure from them, along with perfect furnishing because this merchandise would be returned to them and they would be surprised by it.</li> </ul>	<ul style="list-style-type: none"> <li>● Semantic speed: Because hiding the cup requires caution</li> <li>● Semantic speed: Their number became known because he met them here for the second time, so loading the caravan with the goods was faster</li> <li>● Semantic speed: The goal of equipping the caravan with supplies is to put the cups in it and not to take it to Palestine. Therefore, there was a rush in preparation and haste in hiding the cups.</li> </ul>

**-The third Position: “And when they opened their baggage, they found their stock-in-trade had been returned to them. They said, ‘O our Father! What (more) can we desire? This is our stock-in-trade that has been returned to us. So we shall get (more) food for our Family; we shall take care of our brother and add (at the same time) a full camel’s load (of grain to our provisions) this is but a small quantity.’” [Quran 12:65]**

After they were denied measure – or so they thought - they had no reason to open their baggage in this state of returning without supplies. Therefore, there was laxity between their arrival at their home, their sitting down, and then opening their baggage. Several events occurred between the conditional verb and its outcome, which is their preoccupation with preventing the measure from being denied to them and finding a trick that would make their father agree to send Benjamin, their younger brother, who was left behind by his brothers’ delegation. This was what preoccupied them, and the surprise was that their merchandise was returned to them while they did not know (Al-Baqai, 2006: 154-155).

Returning the merchandise was in Egypt while opening it was in Syria, and these two actions are referred to in functional grammar as (performative verbs) returning the merchandise was accomplished at a different time than opening it, and each of them has the semantic accomplishment that built on it a group of verbs (Al-Mutawakkil, 1993:82).

**-The fourth position: “And when they entered from where their father had ordered them [to enter], it did not avail them against Allah at all except [it was] a need within the soul of Jacob, which he satisfied. And indeed, he was a possessor of knowledge because of what We had taught him, but most of the people do not know.” [Quran 12:68] “And when they entered upon Joseph, he took his brother to himself; he said, ‘Indeed, I am your brother. So do not despair over what they used to do.’” [Quran 12:69]**

Laxity is evident here between the conditional verb and its answer in several points:

- 1- They discussed the way to implement their father’s plan, which takes time.
- 2- They stayed in front of the city so that they could disperse at its gates.

3- They left a time gap between the arrival of the previous one and the next one, so that the guards would not see them and recognize them.

4- The verse indicates that there is a drawn plan made by Jacob (peace be upon him), and between the plan, as its implementation is steps that require temporal laxity.

(*Lammā*) is associated with (*Wāw*) in harmony with this sentence's events from context.

**-The fifth position: "And when they came into Joseph's presence, he received his (full) brother to stay with him. He said (to him), 'Behold, I am thy (own) brother. So grieve not at aught of their doings'" [Quran 12:69].**

This verse came directly after the verse mentioned in the fourth location and summarizes a series of events that occurred. After entering from different gates and gathering again inside the city, they enter the palace of the Aziz. All of this takes time, and to understand the temporal connotation here, we compare these two verses:

**"And when they came into Joseph's presence, he received his (full) brother to stay with him. He said (to him), 'Behold, I am thy (own) brother. So grieve not at aught of their doings'" [Quran 12:69].**

**"Then when they entered the presence of Joseph, he provided a home for his parents with himself and said, 'Enter ye Egypt (all), in safety if it please god].'" [Quran 12:99].**

**Table 2: Comparison between verses 69 and 99**

<b>The verse (69):</b>	<b>Verse (99):</b>
<ul style="list-style-type: none"> <li>• Semantic acceleration: Direct entry because all of Egypt was waiting for Jacob's arrival.</li> <li>• He recognizes his father and mother while waiting for them.</li> <li>• Semantic acceleration: After the truth was revealed and it was time for the meeting, no event could be imagined between them. He sent for them from Palestine.</li> </ul>	<ul style="list-style-type: none"> <li>• Deliberate semantic laxity: The entry was not directly into the city but from different gates.</li> <li>• The first meeting between Joseph and his brothers was after a long period; he recognized them but they did not recognize him [Quran 12:58], and he did not know which one was Benjamin specifically.</li> <li>• He sat with them and talked to them before he had the opportunity to speak with his brother Benjamin without any of his brothers noticing. This requires laxity in events and a period.</li> <li>• A series of events will follow Joseph's meeting with his brother Benjamin. Therefore, Joseph tells him "So do not despair" as an indication that events will occur and asks him to wait.</li> </ul>

## 10. Conclusion

1. Functional grammar explains the movement of language and the nature of its formation in styles. The grammatical component and the contextual component are things that occur in the sentence and its description is based on semantic meanings, as functional grammar helped researchers examine the results they inferred from contemplating the structures.

2. The template model that Al-Mutawakkil took from Dyke is a model that analyzes the linguistic expression of vocabulary, identifies its pillars, and expands the concept. It considers the internal and external components of the sentence such as the social template and the contextual template.

3. When (*Lammā*) is coupled with the letter (*Wāw*), time becomes extended to accommodate a set of intermediate events that can occur between the conditional verb and its answer, and the recipient most likely interprets it in order that the picture is complete for him.

4. When (*Lammā*) is associated with (*Fā'*), time becomes accelerated, and the verbs in the conditional sentence follow each other without giving a way to intermediate events that may occur to the recipient. This is characterized by surprise, speed, and coherence.

5. This style is most often mentioned in stories that helps with deletion and brevity, and gives the story pleasure in alternating speed and slowness.

6. This style is accurate in appreciation and needs to be precise in observing and paying attention to it, otherwise the combination of (*Fā'*) and (*Wāw*) would be equivalent to the recipient in current era.

7. It is possible to find two permanent characteristics to the two letters (*Fā'*) and (*Wāw*); (*Fā'*) is for following without delay in all its grammatical cases, and not only in the conjunction (*Fā'*) as is commonly believed, whereas (*Wāw*) is for laxity.

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