

***The Transference of the jussive particles “لم”  
“lam” and “لما” “lammaa” in the Glorious  
Qur’aan into English***

\*Asst. Lect . Nuha Fadhil Malalla

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***Introduction:***

This study is specifically concerned with two particles governing the imperfect in the jussive mood. They are the negative particles “لم” /lam/ and “لما” /lammaa/. So, the study covers two grammatical categories: mood and negation.

**1. Mood:**

Mood is a meaning signalled by a grammatical verb form that expresses the subject's attitude or intent (Al-Jarf, 2008: 94). Arabic has five moods; indicative, subjunctive, jussive, emphatic and imperative (Aziz, 1989: 79). In Arabic, mood is a feature of verb, and mood signs appear only on the imperfect (Ryding, 2005: 606). That is, there are no mood markers for the perfect. Mood may be marked by suffixes or variations, the suffixes attached to the imperfect. Accordingly, mood may be studied under morphology. On the other hand, the type of mood is affected by syntactic context. In other words, it is determined by the particles which precede the verb. Consequently, many scholars put mood under syntax. Others believe that mood in Arabic is a morphosyntactic category (Ryding, 2005: 606).

The indicative mood is the default form of the verb. But when the verb is preceded by jussive particles, the indicative suffixes (dhamma) and /ni/ and /na/ are deleted. (Ryding, 2005:

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## The Transference of the jussive particles “لم” “lam” and “لما” “lammaa” in the Glorious Qur’aan into English

Asst. Lect . Nuha Fadhil Malalla

616). The following particles put the imperfect in the jussive mood:

1. إن /in/.
2. لم /lam/.
3. لَمَّا /lammaa/.
4. لِ /Li/.
5. لا /laa/.

(For all these examples, see Weightwick and Gaafer, 2008: 37)

English has three moods; the indicative, the subjunctive and the imperative (Aziz, 1989: 75). Thus, unlike Arabic, English has no jussive mood. As a result, one expect problems in translating the jussive mood into English (Ryding, 2005: 616). Thus, translating the jussive mood constitutes an obstacle that faces the translators in their work.

### 2. Negation:

Languages differ in the way negation is expressed. Arabic and English have different systems of negation. They differ in terms of the negative devices and how they are used. A part from the particle “ليس” /laysa/ which is used before the noun, the negative particles precede the verb. The negative particles are “إن” /in/, “لا” /laa/, “ما” /maa/, “لن” /lan/, “لم” /lam/ and “لما” /lammaa/ (Ghalayyini, 1994: 69).

English negation can be expressed by inserting the negative particle “not” after the operator, as in:

a) He has not finished yet.

or, by using a negative word as; “no”, “none”. “nowhere”, “nothing”, “never” ..., as in:

b) He said nothing.

c) He never lied to me.

### 3. The Particles “لم” /lam/ and “لما” /lammaa/:

The negative particles “لم” /lam/ and “لما” /lammaa/ share certain features in common:

- 1) They show distinction of tense.
- 2) They occur only with the imperfect.
- 3) they must immediately precede the verb.

(for all these examples, see Cantarino, 1974: 127-130)

However, these particles are not used interchangeably; and there are certain restrictions on their use. Although, both of them are time indicators, they express time differently.

The particle “لم” occurs with the jussive to express negation in the past. So, it has two functions, in addition to the jussive mood. It alters the tense of the verb by changing the present to the past and by negating it (Abdul-Sattar, 2002: 38).

Let us consider the following Quranic verses:

d) ﴿لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ نَكُ نَطْعِمُ الْمِسْكِينَ ﴿المدثر: ٤٣ - ٤٤﴾

(We were not of those who used to offer the Salaat (prayer), Nor we used to feed Al-Miskin (the poor).) (Khan, 1996: 766).

The negative sometimes extends from the past to the present and sometimes covers the future (Al-Ansari, 1957: 26).

e) ﴿وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيئًا ﴿مريم: ٤﴾

(I have never been unblest in my invocation to You, O my Lord!) (Khan, 1996: 399).

f) ﴿لَمْ يَكِلِدْ وَلَمْ يُؤَلِّدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿الإخلاص: ٣﴾

(٤ -

(He begets not, nor was He begotten. And there is none co-equal or comparable unto Him) (Khan, 1996: 820).

Here, the particle “لم” expresses an event that has not happened in the past; and it is impossible to happen now or in the future.

## The Transference of the jussive particles “لم” “lam” and “لما” “lammaa” in the Glorious Qur’aan into English

Asst. Lect . Nuha Fadhil Malalla

In correlative constructions, the particle “لم” does not have to be repeated (Cantarino, 1974: 128).

g) لكني لم أفقد الأمل والصبر

(But I didn't give up hope or patience.)

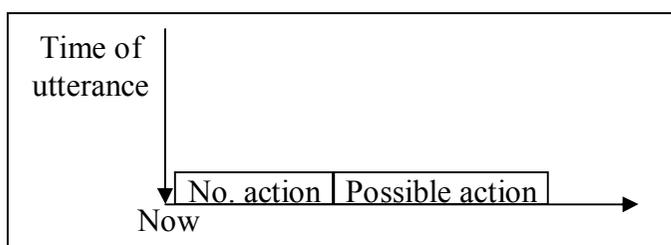
h) لم يكن يقرأ الشعر ويكتب القصص القصيرة

(He neither read poetry nor wrote short stories.)

In (h), the scope of negation extends to cover the two sentences.

On the other hand, the particle “لما” refers to actions started in the past and not completed but understood as lasting in their results or consequences (Cantarino, 1974: 130). It is used to convey the denial of an act which might be going to happen in the future. (Al-Suyuti, 1368H.: 173)

In other words, the particle “لما” carries a meaning in which a possible action is expected to happen, but the exact time of the action is not known. This can be explained by the line below



“لما”, unlike “لم”, is rarely used in Arabic now. It is used in formal style (Aziz, 1989: 140).

i) لما يصل القطار

(The train has not arrived yet.)

Some grammarians think that the particle “لما” expresses the negation of the perfect preceded by the particle “قد” in Arabic. Thus, it is used with the meaning of the present perfect (Cantarino, 1974: 130).

### 4. Grammatical Equivalence:

Arabic and English belong to different language families. Accordingly, they exhibit quite different grammatical patterns. This difference is reflected in translation. Thus, some grammatical categories, such as those under study, pose a problem. In this respect, Baker (2001: 185) states “in translation, grammar often has the effect of strait jacket, forcing the translator along a certain course which may or may not follow that of the source text as closely as the translator would like it to”. Since, the particles “لم” and “لما” show tense distinction, one should not expect a straightforward way in translation, as Nida (1964: 99) affirms “that regardless of the formal or semantic differentiations in the tense system the important fact is that no two systems are in complete agreement”.

### ***5. The Glorious Quraan and Translation:***

The Glorious Quraan is, undoubtedly, unique in form and content. The style of the Quraan can not be matched by any piece of Arabic writing, prose or poetry. Consequently, the Glorious Quraan is inimitable. Moreover, the Quraanic text is sacred, words and meaning are from God. So, linguists believe that any attempt to render the Glorious Quraan into other languages is so difficult and may doom to failure.

In spite of this fact, there is an urgent need to translate the Glorious Quraan to those who do not know Arabic.

Accordingly, translators try their best to overcome all the stumbling blocks of the translation in order to reproduce an effect similar to the Quraanic text, on the one hand, and to reproduce such a kind of similarity of form and content between the original and the target one (for further details see (Ilyas, 1981, Ahmed, 2002, Al-Dulaimi, 2003).

### ***Data Analysis and Translation:***

In the following, 12 Quraanic verses with 4 renderings for each have been selected to give us as wide diversity of

## The Transference of the jussive particles “لم” “lam” and “لما” “lammaa” in the Glorious Qur’aan into English

Asst. Lect . Nuha Fadhil Malalla

structure as possible. Each verse exemplifies a specific Arabic jussive construction. Accordingly seven “لم” jussive constructions and five “لما” jussive constructions are identified so as to cover the wide different shades of meaning some jussive constructions may have. Each verse is analyzed and discussed showing the jussive structure it has, interpretations and the models of translation adopted by each of the translators whether semantic or communicative. A proposed rendering is given whenever necessary. In what follows, our data analysis will be presented. It consists of two parts. Part one involves seven examples and part two involves five examples.

### *Part One*

#### *SL Text: (1)*

﴿ الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴾ (الكهف: ١)

#### *Interpretation:*

Allah (Praise and Glory be to him) should always be praised for sending His book to His servant (Prophet Muhammed PBUH). This book, the Glorious Quraan, is a holy one. It has no crookedness. It is indeed free from imperfection in both form and content. Beyond dispute, it has no contradiction. It is utterly perfect and completely right.

(Al-Sabuni, 1981: 182)

#### *TL Text:*

1. “Praise be to Allah, Who hath sent to His servant the Book, and hath allowed therein no crookedness.” (Ali, A., 1993: 707)
2. “All the praises and thanks are to Allah, Who has sent down to His slave (Muhammad ﷺ) the Book (The

- Qūrān) and has not placed therein any crookedness.” (Khan, 1996: 368)
3. “All praise is God’s, Who sent down upon His Servant the Book (The Quraan) and hath not caused in it any crookedness.” (Ali, M., 1988: 910)
  4. “Praise be to God, Who hath sent down the Book to his servant, and hath not made it tortuous.” (Rodwell, 1978: 180)

### ***Analysis and Discussion:***

This Quraanic verse reveals that the jussive particle is “لم” followed by a present form of the verb “يجعل” (make). The phrase “لم يجعل” (did not make) indicates negation in the past. The jussive mood is expressed by the verb ending with (—) /sukuun/.

In regard to its transference to English, one can see that the first rendering opts for the perfective aspect “hath allowed”. The translator has used Old English in his rendering because the language of the Glorious Quraan is classical. As for renderings (2, 3 and 4), it seems that all of them have used a perfective aspect structure with the negative particle “not”.

With regard to the lexical verb “يجعل”, it seems that there is no agreement among the four translators since they used different lexical verbs which are respectively as follows “allowed”, “placed”, “caused” and “made”. This means that the first three translators are after the actual meaning and; therefore, they used a communicative translation. However, the fourth translator used the lexical verb “made” which is a lexical equivalent to the SL text “يجعل”. Consequently, the translator used a semantic translation. All of the translators made a shift from the Arabic past to the English perfective aspect. The choice of the perfective aspect entails that the “perfection” of the Quraan is taken as a fact irrespective of time and extends

## The Transference of the jussive particles “لم” “lam” and “لما” “lammaa” in the Glorious Qur’aan into English

Asst. Lect . Nuha Fadhil Malalla

from past to present. Alternatively, the past tense can simply express this fact.

### *The Proposed Rendering:*

“Praise and Glory be to God, Who sent down the Book to His servant (Prophet Muhammed PBUH) and did not make in it any crookedness.”

### SL Text: (2)

﴿الفرقان: ٧٣﴾ وَالَّذِينَ إِذَا ذُكِرُوا بِآيَاتِ رَبِّهِمْ لَمْ يُخِرُوا عَلَيْهَا صُنُوفًا وَعُمِيَانًا ﴿

### *Interpretation:*

They do not avert it. But they listen with attention, and it overwhelms their hearts. Here, the pronoun “they” is a deictic expression, it takes its meaning from the preceding verses. The nominal antecedent “عباد الرحمن” (the slaves of Allah) is mentioned earlier. This is an example of a linguistic phenomenon known as “anaphoric reference”. So, the verse talks about one of the good traits of the believers. An important point to be emphasized is that the negation covers not the act of prostrating but the way of prostrating. In other words, when they hear the words of Allah, they fall on them, listening, contemplating and obedient.

(Al-Sabuni, 1981: 371)

### *TL Text:*

1. “Those who, when they are admonished with the signs of their Lord, droop not down at them if they were deaf or blind.” (Ali, A., 1993: 906)
2. “And those who, when they are reminded of the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat.” (Khan, 1996: 460)

3. “And those who, when admonished by the signs of their Lord, fall not down thereat deaf and blind.” (Ali, M., 1988: 1114)
4. “And they who, when monished by the signs of their Lord, fall not down thereat, as if deaf and blind.”
5. (Rodwell, 1978: 164)

### *Analysis and Discussion:*

In this Quraanic verse, the jussive particle is “لم” followed by a present form of the verb “يخروا” (fall down). The phrase “لم يخروا” (did not fall down) refers to negation in the past. The jussive mood is evident by the deletion of the “ن” /na/ from the indicative (يخرون), which turns into (يخروا) under the effect of the jussive particle “لم”.

As for its transference to English, it is evident that the four renderings are realized by a present tense structure with the negative particle ‘not’. This is accounted for by the occurrence of negation in the result clause (جواب الشرط) of a conditional sentence. The scope of negation is successfully reflected in rendering No. 2 as he negates the way of prostrating not the act of prostrating.

With regard to the lexical verb “يخروا”, the first translator used the lexical verb “droop”, whereas the second, third and fourth translators used the lexical verb “fall down”. It seems that there is a sort of agreement among them since each one used the same lexical verb. This means that the first translator is after the force of the message conveyed by this verse and, therefore, he used a communicative translation. However, the other three translators used the lexical verb “fall down” which is a lexical equivalent to the SL text “يخروا”. As a result, the translators used a semantic translation. The second translator resorts to bracketing in order to explain the meaning of the term “آيات”. This is done at the expense of naturalness of the

The Transference of the jussive particles “لم” “lam” and “لما”  
“lammaa” in the Glorious Qur’aan into English

Asst. Lect . Nuha Fadhil Malalla

text. He can simply add an explanatory footnote to explain the meaning of the aya.

***The Proposed Rendering:***

“And those who, when they are reminded of the Ayât<sup>(\*)</sup> of their lord, fall not down, as if deaf and blind.”

***SL Text: (3)***

﴿ وَمَنْ لَّمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴾ (الفتح: ١٣)

***Interpretation:***

After mentioning those who remained behind Allah's Messenger and how their false belief leads to blasphemy, He incited them to rush to true faith and repentance. Otherwise, their dwelling and final abode will be Hell. This is a threat.

(Al-Sabuni, 1981: 221)

***TL Text:***

1. “And if any believe not in Allah and His Messenger, we have prepared, for those who reject Allah, A blazing fire!” (Ali, A., 1993: 1331)
2. “And whosoever does not believe in Allah and His Messenger (Muhammad ﷺ) then verily, we have prepared for the disbelievers a blazing fire.” (Khan, 1996: 646)
3. “And whosoever believeth not in God and His Apostle Verily, We have prepared for the disbelievers the flaming fire.” (Ali, M., 1988: 1525)

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(\*) Ayat mean proofs, evidence, verses, lessons, signs, revelations, etc.

4. “For, whoso believeth not in God, and His Apostle Verily, we have got ready the flame for the infidels!” (Rodwell, 1978: 461)

### *Analysis and Discussion:*

This Qur’ānic verse indicates that the jussive particle is “لم” followed by a present form of the verb “يؤمن” (believe). The phrase “لم يؤمن” (did not believe) is negation in the past. The jussive mood manifests itself through the inflectional ending “sukūn” at the end of the imperfect (يؤمن).

With regard to its transference to English, one can see that the four renderings are realized by a present tense structure with the negative particle “not”. This shift from the past to the present seems justifiable, for anyone, who does not believe in Allah, at anytime, past, present or future, deserves only hell. This is paramount to a fact. In addition, the particle “لم” expresses absolute negation as tense is affected by the conditional particle “من” rather than the negative particle “لم”.

Considering the lexical verb “يؤمن”, it is clear that the four translators used the lexical verb “believe”. This verb is associated with faith, a highly significant issue in the life of Man. The verb is universal, so, the semantic translation is unavoidable. Translators (1, 3 and 4) used Old English in their renderings.

### *The Proposed Rendering:*

Going back to the system of jussive mood in Arabic, one can see that the particle “لم” with the present form of the verb is a reference to past, therefore, our proposed rendering will be as follows as it appears more faithful to the original text:

“And if anyone did not believe in Allah and His Messenger [Muhammed (ﷺ)] then verily, we have prepared for the disbelievers a blazing fire.”

The Transference of the jussive particles “لم” “lam” and “لما”  
“lammaa” in the Glorious Qur’aan into English

Asst. Lect . Nuha Fadhil Malalla

*SL Text: (4)*

﴿ أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ﴾ (البلد: ٧)

*Interpretation:*

This verse addresses the unbeliever. Does he think that Allah has not seen him when he spent his wealth? Or, does he think that Allah does not know his actions? Surely not. Allah is aware of everthing. He will surely ask and punish the wrong doer on the day of judgment. This is a rhetorical question. It is a negative one. So, it is a strong positive statement.

(Al-Sabuni, 1981: 562)

*TL Text:*

1. “Thinketh he that none beholdeth him?” (Ali, A., 1993: 1651)
2. “Dose he think that none sees him?” (Khan, 1996: 773)
3. “What thinketh he that no one seeth him?” (Ali, M., 1988: 1857)
4. “What! Thinketh he that no one regardeth him?” (Rodwell, 1978: 35)

*Analysis and Discussion:*

This Qur’ānic verse demonstrates that the jussive particle is “لم” followed by a present form of the verb “يرَ” (see). The phrase “لم يرَ” (did not see) indicates negation in the past. The jussive mood is apparent by the deletion of the long vowel from the indicative (يرى) which becomes (يرَ).

As for its transference to English, it is clear that the four renderings are realized by a present tense structure with the negative particle (not). Translators (1,3 and 4) used old English in their rendering.

Considering the lexical verb “يرى”, it appears that there is a sort of agreement between translators (2, 3) since both of them used the lexical verbs “see”. As for the first and fourth translators, it is apparent that they used different lexical verbs which are respectively “behold” and “regard”. This means that the first and fourth translators are after the force of the verse and, therefore, they used a communicative translation. Whereas the second and third translators used the lexical verb “see” which is a lexical transference to the SL text “يرى”, consequently, they used a semantic translation.

### ***The Proposed Rendering:***

Taking the previous rendering into consideration, we can say that the second one is the most appropriate rendering. Consequently, this rendering is the proposed one.

### ***SL Text: (5)***

﴿ فَلَمْ يَزِدْهُمْ دُعَاؤِي إِلَّا فِرَارًا ﴾ (نوح: ٦)

### ***Interpretation:***

This verse speaks of the prophet Noah’s call his people. He called them to faith, but his call led them but to evade the right path more than before. They let him down and disappointed him.

(Al-Sabuni, 1981: 451)

### ***TL Text:***

1. “But my call only increase (their) flight (from the Right).” (Ali, A., 1993: 1534)
2. “But my calling added nothing but to (their) flight (from the truth).” (Khan, 1996: 730)
3. “But increased not (for) them my call but (their) flight (from the Right Way).” (Ali, M., 1988: 1750)

## The Transference of the jussive particles “لم” “lam” and “لما” “lammaa” in the Glorious Qur’aan into English

Asst. Lect . Nuha Fadhil Malalla

4. “My cry doth but make them flee from me the more.”  
(Rodwell, 1978: 85)

### *Analysis and Discussion:*

This Quraanic verse shows that the jussive particle is “لم” followed by a present form of the verb “يزد” (increase) the phrase “لم يزد” (did not increase) reveals negation in the past. There is a corporation of the particle “لم” and the particle “إلا” /illa/. “إلا” construction involves a phenomenon called in Arabic (استثناء) (exception). When it is combined with negation, it has no longer an exceptive function. Rather, it has a restrictive function which affects the negation.

In regard to its transference to English, it is clear that the first and fourth renderings are realized by the present tense structure, whereas the second and third renderings are realized by the past tense structure with the use of the negative particle (not) in the third one. The fourth translator used old English in his rendering and he made a successful shift.

Regarding the lexical verb “يزد”, it seems that there is no unanimous agreement among the four translators. The first and third translators both used the lexical verb “increase”. As for translators second and fourth, it is apparent that they used different lexical verbs which are respectively “add” and “make”.

Considering the type of translation, one can say that only rendering number (3) is semantic since the translator used negation in the past. However, translators (1, 2 and 4) used a communicative translation because they changed the structure of the verse in question. The use of “cry” by translator (4) as an equivalent to the term “دعاء” is unacceptable. This word expresses feelings like pain and fear or call for help or mercy. All these meanings are not carried by the Arabic term “دعاء”.

***The Proposed Rendering:***

“But my calling did not increase them but their flight from the right path”.

**SL Text: (6)**

﴿الرَّعِيْمَ اِنَّ اللّٰهَ يَرٰى﴾ (العلق: ١٤)

***Interpretation:***

Has not the evildoer realized that Allah is aware of his misdeed, observes his actions and he will be rewarded for them?

(Al-Sabuni, 1981: 583)

***TL Text:***

1. “Knoweth he not that Allah doth see?” (Ali, A., 1993: 1674)
2. “Knows he not that Allah does see (what he does)?” (Khan, 1996: 779)
3. “Knowest he not that God seeth?” (Ali, M., 1988: 1883)
4. “What! Doth he not know how that God seeth?” (Rodwell, 1978: 20)

***Analysis and Discussion:***

This Quraanic verse indicates that the jussive particle is “لم” followed by a present form of the verb “يعلم”. The phrase “لم يعلم” (did not he know) reveals a negative interrogation about a past event. The jussive mood is expressed by the /sukuun/ at the end of the imperfect (يعلم).

Regarding its transference to English, one can see that the four renderings are realized by a present tense structure with the negative interrogation sense.

As for the lexical verb “يعلم”, it seems that the four translators used the lexical verb (know), which means that there is a sort of agreement between them since each one of them used the same lexical verb. Thus, the four translators are

## The Transference of the jussive particles “لم” “lam” and “لما” “lammaa” in the Glorious Qur’aan into English

Asst. Lect . Nuha Fadhil Malalla

after the literal meaning of the verse, therefore, they used a semantic translation. Translators (1, 3 and 4) used Old English in their renderings. Translator (4) adds the word “what” to express exclamation. This may be accounted for by the additional meaning of exclamation associated with the negative rhetorical question.

### *The Proposed Rendering:*

“Did he not know that Allah (P G H) see?”.

### *SL Text: (7)*

﴿ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴾ (الفجر: ٦)

### *Interpretation:*

Has not reached your ears what Allah did to °Ad; the tribe of the prophet Hūd?

(Al-Sabuni, 1981: 556)

### *TL Text:*

1. “Seest thou not how thy Lord dealt with the Ad (people).” (Ali, A., 1993: 1645)
2. “Saw you (O Muhammad ﷺ) not how your Lord dealt with ‘Ad (people).” (Khan, 1996: 771)
3. Hast not thou (O’ Our Apostle Muhammad!) seen how did deal thy Lord with the (people) ’Ad?” (Ali, M., 1988: 1851)
4. “Hast thou not seen how thy Lord dealt with Ad,” (Rodwell, 1978: 54)

### *Analysis and Discussion:*

This Quraanic verse reveals that the jussive particle is “لم” followed by a present form of the verb “ترى” (see). The phrase “ألم تر” (didn't you see) is a negative interrogation. The

deletion of the long vowel /ى/ from the end of the imperfect (تري) is a sign of the jussive mood.-

In regard to its transference to English, it is clear that the first rendering is realized by a present tense structure with the negative particle “not”, as in “Seest thou not”. The second rendering is realized by the past tense structure with the negative particle “not” as in “Saw you Co Muhammed) not”, whereas the third and the fourth renderings are realized by the perfective aspect with the negative particle “not”, which are as follows “Hast not thou (O' our Apostle Muhammed!) seen” and “Hast thou not seen”. In the first two renderings, the negative particle “not” comes after the main verb. This syntactic rule is adopted in middle English, where “not” is added at the end of the affirmative sentence. The other renderings follow modern English. Both of them use “not” before the main verb.

As far as the lexical verb “تري” is concerned, it seems that the four translators used the lexical verb “see”. Which is a literal equivalence to the SL text “تري”, therefore, they used a semantic translation. The (1, 3 and 4) translators used Old English in their renderings. The verb “تري” in this context requires investigation. The prophet did not really see what happened to the people of 'Ad. He might have hear of their story and punishment. The use of the verb “see” is used to highlight and make the act of punishment much clearer.

### ***The Proposed Rendering:***

“Didn't you see how your Lord dealt with Aad?”.

### ***Part Two***

#### ***SL Text: (1)***

(ص: ٨) ﴿ أَمْ نَزَّلَ عَلَيْهِ الذِّكْرَ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي بَلْ لَمَّا يَدْعُونَ عَذَابٍ ﴾

## The Transference of the jussive particles “لم” “lam” and “لما” “lammaa” in the Glorious Qur’aan into English

Asst. Lect . Nuha Fadhil Malalla

### *Interpretation:*

The statement begins with the particle “بل” which is a transitional retraction used to enforce the act of threat. The interpretation is that they have not tasted the chastisement yet. If they had tasted the torment, they would not have raised suspicions and doubts against the Quran. (Al-Sabuni, 1981: 52)

### *TL Text:*

1. “What Has the Messenger been sent to him. (of all persons) among us? But they are in doubt concerning My (own) Message, Nay, they have not yet tasted My punishment!” (Ali, A., 1993: 1162-1163)
2. “Has the Reminder been sent down to him (alone) from among us? Nay, but they are in doubt about My Reminder (this Qūrān) Nay, but they not tasted (My) torment.” (Khan, 1996: 570)
3. “(What!) Hath the reminder been sent down (only) unto him among us? Nay! they are in doubt about My reminder, Nay! they have yet tasted not My chastisement!” (Ali, M., 1988: 1361)
4. “To him alone of us all hath a book of warning been sent down? Yes! They are in doubt as to my warning, for they have not yet tasted my vengeance” (Rodwell, 1978: 124-125)

### *Analysis and Discussion:*

In this example, the jussive particle is “لما” which is a literary one, followed by a present form of the verb “يذوق” (taste). The phrase “لما يذوقوا” (have not tasted yet) indicates negation as well as incomplete action which starts from the moment of the action up to the moment of revealing this verse. The action did not occur. But it is expected to occur. The time is

not decided yet. The jussive mood is realized by the deletion of the last letter “ن” from the default indicative (يذوقون) which turns into (يذوقوا).

In regard to its transference to English, one can see that the first, third and fourth renderings are realized by the present perfective aspect with the negative particle “not” and the use of the adverbial “yet”, whereas the second rendering is realized by a past tense structure, with the use of the negative particle “not”. Unfortunately, the translator in this case did not make a distinction between “لما” and “لم”. He used simple past to indicate that the action is not related to the present. Translator (4) neglected the traditional function of the particle “بل” which is expressed in English by “Nay, but”. He opted for a communicative translation to make his rendering seem more natural, smooth. So, it is target language oriented.

As for the lexical verb “يذوق”, it seems that there is a unanimous agreement among the four translators who all used the lexical verb “taste”.

With reference to the type of translation, it is clear that translators (1 and 3) adopted a semantic translation, whereas the second and fourth translators followed a communicative method because they changed the structure of the verse.

### ***The Proposed Rendering:***

“Nay! But they have not tasted yet my punishment.”

### ***SL Text: (2)***

﴿قَالَتِ الْأَعْرَابُ آمَنَّا قُل لَّمْ نُؤْمِنُوا وَلَكِنْ قُلُوا اسَلَّمْنَا وَلَمْ يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ (الحجرات: ١٤)

### ***Interpretation:***

The verse describes the faith of the desert Arabs. According to the verse, it seems that the faith has not penetrated their hearts yet and they haven't known the essence of faith yet.

## The Transference of the jussive particles “لم” “lam” and “لما” “lammaa” in the Glorious Qur’aan into English

Asst. Lect . Nuha Fadhil Malalla

The particle “لما” expresses expectation. As if this verse said: “you will be guided to the faith only when you are acquainted with the basic principles of Islam and absorb the sweetness of faith.”

(Al-Sabuni, 1981: 237)

### ***TL Text:***

1. “The desert Arabs say: “We believe” Say, “Ye have no faith: nut, ye (only) Say, “We have submitted our wills to Allah; for not yet has faith entered your hearts.” (Ali, A., 1993: 1343)
2. “The badouins say: “We believe,” Say: “You believe not but you only say “we have surrendered (In Islâm), for faith has not yet entered your hearts..” (Khan, 1996: 651)
3. “Say the desert Arabs “We believe” Say thou (unto them): “Ye believed not, but say ye, “we submit, for faith hath not yet entered your hearts..” (Ali, M., 1988: 1547)
4. “The Arabs of the desert say, “We believe.” Say thou: Ye believe not; but rather say, “we profess Islam; for the faith hath not yet found its way into your hearts.” (Rodwell, 1978: 470)

### ***Analysis and Discussion:***

This Quraanic verse indicates that the jussive particle is “لما” which is a literary one, followed by a present form of the verb “يدخل”. The phrase “لما يدخل” (has not entered yet) reveals negation with perfective sense and action which has not occurred yet; it is expected to occur in the future. The use of /kasra/ instead of /sukuun/ to express the jussive mood is necessary for in Arabic the phenomenon of two /sukuun/ coming together is not permissible.

Regarding its transference to English, it seems that renderings (2, 3 and 4) are realized by the present perfective aspect with the use of the negative particle “not” and the adverbial “yet”, as in “have not entered yet”. However, the first translator has deviated from the linguistic norm and used a marked rendering which is “for not yet has faith entered your hearts” to give an emphatic sense.

With reference to the lexical verb “يدخل”, it is apparent that the first three translators used the lexical verb “entered” which is the lexical transference to the SL text “يدخل”. However, the fourth translator used the lexical verb “found”, here the translator is after the force of the verse.

Regarding the method of translation, it seems that both the second and third translators adopted a semantic translation. Nevertheless, the first and fourth translators used a communicative translation.

### ***The Proposed Rendering:***

“The badouins say: “We believe,” Say: “You believe not but you only say “we have surrendered (In Islâm), for faith has not yet entered your hearts..” (Khan, 1996: 651)

### ***SL Text: (3)***

﴿ أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْمُرُ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمُ الصَّابِرِينَ ﴾  
(آل عمران: ١٤٢)

### ***Interpretation:***

This verse is addressed to the believers; Allah says “so far you haven’t fought in the cause of Allah so that Allah might know your patience and jihad. In other words, you will not earn paradise until you are put under a test. Thus, Allah knows those among you who struggle, strive and fight in His cause, and Allah finds out those who would be patient and steadfast in the face of enemy. They are rewarded according to their suffering.

(Al-Sabuni, 1981: 232)

## The Transference of the jussive particles “لم” “lam” and “لما” “lammaa” in the Glorious Qur’aan into English

Asst. Lect . Nuha Fadhil Malalla

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### *TL Text:*

1. “Did ye think that ye would enter Heaven without Allah testing those of you who fought hard (In His cause) and remained steadfast?” (Ali, A., 1993: 163)
2. “Do you think that you will enter Paradise before Allah tests those of you who fought (in His cause) and (also) tests those who are As-Sâbirûn (the patient)?” (Khan, 1996: 100)
3. “Imagine ye (O’ Muslims) that ye (all) would enter Paradise?: When God knoweth yet not those (of you) who strove hard among you (in His way) and knoweth (also) the steadfast?” (Ali, M., 1988: 315)
4. “Thought ye that ye should enter Paradise ere God had taken knowledge of those among you who did valiantly, and of those who steadfastly endure?” (Rodwell, 1978: 399)

### *Analysis and Discussion:*

This Quraanic verse reveals that the jussive particle is “لما” followed by a present form of the verb “يعلم”. The phrase “لما يعلم” (have not known yet) has got two functions: (1) negation and (2) action which starts from past up to the moment of revealing this Quraanic verse. The jussive mood is manifested by /kasra/ instead of /sukuun/. The replacement of /sukuun/ is necessitated by the Arabic rule that no two /sukuuns/ in Arabic come together.

As for its transference to English, it is clear that the second and third renderings are realized by a present tense structure as well as the use of the negative particle “not”, as in “before Allah tests those of you”, and “when Allah knoweth yet not those (of you)”. Translator no. (1) made a successful adjustment in his rendering. He used the non-finite clause making the tense takes its point of reference from the finite

verb as in “Did ye think that ye would enter Heaven without Allah testing those of you”.

The fourth rendering is realized by the past perfective aspect as in “ere God had taken knowledge of those”.

Regarding the lexical verb “يعلم”, it seems that translators (1 and 2) used the lexical verb “test” and the fourth translator used the lexical verb “taken” with the noun “knowledge”, whereas the third translator used the lexical verb “know”. Because of the shift and deletion in all these renderings, it can be said that the four translators followed the communicative method of translation aiming at conveying the force and contextual meaning of the Quraanic verse.

### ***The Proposed Rendering:***

This verse begins with “أم المنقطعة” which has the meaning in Arabic of “بل + الهمزة”. This meaning is totally neglected by these four translators, in order to make their renderings appear natural. So, there is a kind of loss. The use of “واو الحال” in conjunction with “لما” is to emphasize the present situation. The proposed rendering would be:

“Nay! But, did you believe that you would enter Paradise and the Al-Mighty God has not distinguished those of you who fought hard and the patients.”

### ***SL Text: (4)***

﴿وَالْآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ (الجمعة: ٣)

### ***Interpretation:***

The aya tells us about another group of people to whom the prophet was not sent. It includes all those who embrace Islam after the Prophet’s death. Some interpreters of the Glorious Quraan take this verse to refer to all non-Arabs who believe in the truth of the prophet. It indicates that the Prophet's message is universal.

## The Transference of the jussive particles “لم” “lam” and “لما” “lammaa” in the Glorious Qur’aan into English

Asst. Lect . Nuha Fadhil Malalla

(Al-Sabuni, 1981: 379)

### *TL Text:*

1. “As well as (to confer all these benefits upon) others of them who have not already joined them: And He is Exalted in Might, Wise.” (Ali, A., 1993: 1467)
2. “And [He has sent him (Prophet Muhammad (ﷺ)) also to] others among them (Muslims) who have not yet joined them (but they will come). And He (Allah) is the All-Mighty, the All-Wise.” (Khan, 1996: 705)
3. “And (unto) the others from among them who have yet joined not with them; And He is the Ever – Prevalent, the All-Wise.” (Ali, M., 1988: 1677)
4. “And others among them have not yet overtaken those who preceded them in the faith. But He is the Mighty, the Wise!” (Rodwell, 1978: 374)

### *Analysis and Discussion:*

This Quraanic verse indicates that the jussive particle is “لما” followed by a present form of the verb “يلحقوا”. The phrase “لما يلحقوا” (have not followed yet) indicates first negation and second incomplete action up to the moment of revealing this Quraanic verse. The jussive mood is clearly seen by the omission of “ن” /na/ from the imperfect (يلحقون) which turns into (يلحقوا).

Regarding its transference to English, it is clear that the four renderings are realized by the present perfective aspect with the negative particle “not”. A part from all the translators who used the adverbial “yet”. Translator (1) used the adverbial “already”. It is uncommon for the adverb “already” to lie in the scope of negation except in questions. Moreover, “already” expresses that something has happened earlier than expected. The adverb “yet” expresses things that are expected to happen.

It looks forward to things to happen. It refers to future. Thus, the adverb “yet” seems more appropriate as the verse refers to future believers that come after the prophet. These future believers are successfully expressed by the addition of the explanation “but they will come.” Made by translator (2) which makes the verse easily grasped by the English readers.

With reference to the lexical verb “يلحقوا”, it seems that translators (1, 2 and 3) used the lexical verb “join”, whereas the fourth translator used the lexical verb “overtaken” to reflect his influence by the commentator he follows. So, he takes the verse as referring to certain companions of the prophet whose faith has not caught up with the faith of those who preceded them, not in time, but in faith. This means that the four translators except no. (4) are after the meaning of the verse; therefore, they used a semantic method of translation, and successfully rendered the verse.

***SL Text: (5)***

﴿كَلَّا لِنَأْتِيََنَّهُ مَا أَمْرُهُ﴾ (عبس: ٢٣)

***Interpretation:***

This verse is related to the preceding verses as seen from the use of “كلا” (nay), which has a transitional function. That is on the basis of the favours and the truth mentioned in the preceding verses, the man, or more precisely, the unbeliever should obey his creator. Contrary to this, he follows his arrogance and haughtiness. He has not fulfilled his obligations and not given obedience towards Allah.

(Al-Sabuni, 1981: 521)

***TL Text:***

1. “By no means hath – he fulfilled what Allah hath commanded him.” (Ali, A., 1993: 582)

## The Transference of the jussive particles “لم” “lam” and “لما” “lammaa” in the Glorious Qur’aan into English

Asst. Lect . Nuha Fadhil Malalla

2. “Nay, but (man) has not done what He commanded him.” (Khan, 1996: 755)
3. “Nay, he hath fulfilled not what he bade him.” (Ali, M., 1988: 1813)
4. “Aye! But man hath not yet fulfilled the bidding of his Lord” (Rodwell, 1978: 39)

### *Analysis and Discussion:*

This Quranic verse reveals that the jussive particle is “لما” followed by a present form of the verb “يقض”. The phrase “لما يقض” (has not fulfilled yet) indicates negation as well as incomplete action which extends to the moment of revealing this verse. The omission of the last long vowel “ي” /i/ from the imperfect (يقضي) is done to put the verb in the jussive mood.

regarding its transference to English, it is clear that all renderings are realized by the present perfective aspect with the use of the negative particle “not”. As for the adverbial “yet”, it seems that only translator (4) used this adverbial, whereas, translator (3), and unlike the others, put the negative particle “not” after the main verb. In this case, the scope of negation is quite different. The meaning, accordingly, is different, or, he may adopt middle English where negation is simply made by the addition of the negative particle after the main verb.

In regard to the lexical verb “يقضي”, one can see that translators (1, 3 and 4) used the lexical verb “fulfill”, while the second translator used the lexical verb “done”.

As for the method of translation, one can say that only rendering (4) is semantic since the translator used negation in the past perfective with the use of particle “not” and the adverbial “yet”. However, translators (1, 2 and 3) used a communicative approach because they changed the structure of the verse in question.

***The Proposed Rendering:***

“Nay, but man has not fulfilled yet the bidding of his Lord.”

***5. Findings and Conclusions:***

After investigating the translation of various Quraanic verses containing the jussive particles “لم” and “لما”, the following conclusions, the study arrived at:

1. Different methods have been used by the translators in order to arrive at rendering similar in effect to that of the source language text. Some of the translators used a compromise method that bears both the semantic and communicative approach. Others, resort to parenthesis and brackets to cover the whole range of meanings of the ST. This is an implicit confession of their failure to find an effective rendering in the target text.
2. The jussive phenomenon in Arabic is expressed morphologically and by use of particles and it carries no meaning. So, the absence of this feature in English poses a problem in translation.
3. The function of the particles “لم” and “لما” as time indicators enforces the translators to use different time adverbial to bridge the gap between Arabic and English negative particles. In other words, the grammatical negation in Arabic is lexicalized in English.
4. The jussive mood in Arabic and its particles are partially determined by context of situation. This means that jussive mood translating must be based on understanding the context in order to give an effective rendering similar to that of the SL text.

The Transference of the jussive particles “لم” “lam” and “لما”  
“lammaa” in the Glorious Qur’aan into English

Asst. Lect . Nuha Fadhil Malalla

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The Transference of the jussive particles “لم” “lam” and “لما”  
“lammaa” in the Glorious Qur’aan into English

Asst. Lect . Nuha Fadhil Malalla

ترجمة أدوات الجزم "لم" و "لما" في القرآن الكريم إلى اللغة  
الإنكليزية

م.م. نهى فاضل مال الله

ملخص

تستعمل أدوات الجزم (لم ، لماً) كما يبين النحويون العرب للإشارة إلى النفي والجزم والقلب، أي: قلب دلالة الصيغة إلى الماضي، فلكلتا الأدوات وظيفة الإشارة إلى الزمن، إلا أن كل أداة تشير إلى الزمن بطريقة تختلف عن الأخرى، فالأداة (لماً) تمتاز بإضافة معنى (بعد) إلى معنى النفي الذي تعبر عن الأداة (لم).

وتظهر هذه الدراسة كيفية استعمال الأدوات مع الفعل المضارع في الآيات القرآنية الكريمة، وكيفية ترجمة هذه التراكيب إلى الإنكليزية، فالهدف من هذا البحث هو تحديد المشكلات التي ترافق عملية نقل هذه التراكيب إلى الإنكليزية ، ونتيجة لذلك تفترض هذه الدراسة خلو اللغة الإنكليزية من أدوات الجزم النافية ، حينئذٍ ستظهر معضلة للمترجم.. وبناءً على هذا فإن المترجم في محاولته للتغلب على هذه المشكلات سيلجأ إلى العديد من الإجراءات بغية نقل معاني تلك التراكيب في الآيات القرآنية إلى الإنكليزية .