

***Redundant Particles In the Glorious Qur'an with Reference
to Translation***

Nida` S. Omar

College of Medicine / University of Mosul.

Abstract

In this study, we are going to deal with the difficulties encountered on the syntactic and semantic levels on the sentential level as far as the translation of redundant particles in the Glorious Qur'an into English. And how can we keep the emphasized meaning of these particles in the Source Language (SL) text throughout translating them into the Target Language (TL) text. Therefore, The study aims at finding the syntactic and semantic features of the redundant particles in the Glorious Qur'an. It also showing how these particles are realized in English and finally suggesting approximate rendering for the ayas under discussion at necessary . On this ground, the study makes use of ten Qur'anic texts and three authorized copies of Qur'an's translation. The results obtained have shown the validity of the hypotheses

Hypotheses:

The study is hypothesized that there is no one –to –one corresponding in translating the redundant particles from Arabic into English from the syntactic point of view. It also hypothesized that the context is essential in the process of translating redundant particles since English and Arabic realize it differently.

Introduction:

Undoubtedly, each word and each letter in the Glorious Qur'an has been used purposefully and skillfully (فما " الكهف(٩٧) اسطاعوا أن يظهره وما استطاعوا له نقبا. AL-Samirrai (2007: 75) says that climbing up the dam, which is made of iron and silver, is too easy than punching it. For this reason, ت is not used with (اسطاعوا) whereas, it is used with (استطاعوا). In other words, ت is dropped with the easy action (climbing up) and is kept with the long and hard action (punching). Arab grammarians have mentioned that the redundant particles are syntactic devices usually used to emphasize and strengthening the meaning of a sentence. we could dispense them because they have no relation with the noun in the genitive case. Syntactically, there are two kinds of redundant particles. The first includes the prepositions (من), (الباء) and (الكاف). The second includes the negative particle (ما). Functionally, the prepositions effect the noun in the genitive case verbally while the noun keeps its syntactic functions (Abdulhameed : Vol.2 : 1965:7 and Ghaiti : (UD : 275). On this basis, we are going to deal with the taxonomy of redundant particles, the model adopted and analysis of texts.

Taxonomy of Redundant Particles :

There are two types of redundant particles :

1. The first type includes the prepositions (من Min, الباء Ba and الكاف Kaf).
2. The second type includes the negative particle ما ma.

1. 1. الباء (Bā) : Originally it is a preposition and it is also used as a redundant particle in certain cases :

When it is introduced the subject or object of the verb كفى (to be enough, to suffice) to show and emphasize the relation between them, or subject of a nominal clause.

مثال : كفى بالموت واعظا

Death is sufficient preacher

مثال : ناهيك بمحمد

It's enough to mention Muhammad.

In like manner it is said to be redundant when it is introduced subject of the verb of surprise or when it is prefixed certain words such as (عين), (نفس) which are usually used in the coordination in meaning.

مثال : أفضل بزید

How excellent Zaid is ?

مثال : اقبل محمد بنفسه

Muhammad came himself .

To add, the redundant particle (الباء) is also introduced predicate or predicate preceded by the negative particle (ما), (ليس).

مثال : ليس الصادق بمنافق

Faithful is not a hypocrite

مثال : " جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا " (يونس ٢٧)

" the recompense of an evil is the like thereof "

(AL-Hilali and khan (trans), 2007 : 274)

1. 2. الكاف (alkāf) : it is used by the grammarians للتشبيه (to compare one object with another). Sometimes It is used redundantly along with the word (مثل) as in :

" لَيْسَ كَمِثْلِهِ شَيْءٌ " (الشورى : ١١)

" There is nothing like him "

(AL-Hilali and khan (trans), 2007:655)

AL-Rummani (2008 : 23) has displayed the opinion of grammarians about this aya and supported the opinion that uses (kāf) as assertive redundant particle and the word (مثل) is the predicate of (ليس).

1. 3. مِنْ (Min) : Basrah grammarians have drawn of conditions for using

(مِنْ) as redundant particle.

1. It should be preceded by the negative particles or interrogatives put in a negative sense.
2. The noun which is in the genitive case should be an indefinite, subject or object of a verbal clause, subject of a nominal clause.

مثال : ما جاءني من احد

No one came to me.

(AL-Muradi: 1992 :317-318, and AL-Samirrai:2007:vol :371)

2. ما (Ma) : Arab grammarians have distinguished between two types of (ما ma) which is used as redundant.

2.1. The first does not use to emphasize the meaning and is called (ليت، لعل، كأن، أن، إن) (ما الكافة the hindering ma). It is appended to and hinders their regimen. In other words, the governing power does not extend beyond itself (ما الكافة) and hence their noun is put in the nominative.

إنما محمد قادم

Mohammad is coming.

Also, ما ma would be hindered when it is prefixed to ربّ followed by either a nominal or a verbal clause.

ربّما جاءني زيد

many a time has zaid come to me

٢.2. The second type is used to emphasize the meaning and is called (ما غير الكافة) the unhindering ma). It is often appended to the prepositions (عن, من, الباء) and does not hinder their regimen.

مثال : " فَبِمَا نَقُضُوا مِيثَاقَهُمْ " (النساء ١٥٥)

" Because of their breaking the covenant"

(AL –Hilali and Khan (trans), 2007 : 134)

It sometimes occurs as assertive redundant particle when it is appended to the conditional particles (أما، أينما، حيثما) and the particles which resemble the verb such as (إن، أن، لعل، كأن، ...). Hence their noun is put in the accusative

مثال :إنما زيدا قادم

Zaid is only coming

The model adopted

Religious texts have the characteristic of sacredness, which is based on faith. Either the message or the word or both are believed to be holy. In the glorious Qur'an the message and the words expressing the message are sacred. Therefore, the translator of the religious text has to believe and sympathize with the message expressed in the text (Aziz and Lataiwish) . Newmark (1982:7) mentions two types of translation : semantic translation and communicative translation. In this study we are going to adopt the communicative translation because it is smoother, simpler, clearer and more direct.

Text Analysis :

In the following ten Quranic aya involving redundant particles of Arabic with three renderings of each has been explained. Each aya is analyzed in a separate table showing the structure of the aya with redundant particle it has. The interpretations, renderings and the model of the translation adopted by each translation has

been shown. Finally, a proposed translation will be given at necessary.

SL Text (1) :

مثال : " مِمَّا حَطِيبَاتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا " (نوح : ٢٥)

TL Texts :

1. "Because of their sins they were drowned "
(Nuh :25) (Saheeh international (trans),. 1997 : 831.)
- 2.." For whatever offenses (they committed) they were drowned "
(Ghali : (trans), 2005 : 571)
3. ". "Because of their sins they were drowned "
(AL-Hilali and khan (trans), .2007 : 793)

Analysis of text (1) :

SL Text	No. of Translation	TL Text	Semantic	communicative
مما	1	Because of		+
Redundant preposition Particle	2	Whatever	+	
↓ خطيبتهم	3	Because of		+
↓ خطيبة + ات (جمع مؤنث سالم) Noun + Possessive pronoun هم				

Interpretation :

This aya indicates that the disbelievers were gone to the fire because of their sins and disobeying their prophet. This meaning has been expressed metaphorically by using (اغرقوا). The redundant particles (ما) has confirmed this metaphorical meaning. The implicated meaning is (من خطيئاتهم اغرقوا). (Ibn – katheer 2004 : VoL.8 :151)

Discussion :

The SL text contains the preposition (من) and the redundant particle (ما) which indicates insufficiency. The noun (خطيئاتهم) which is in the genitive case consists of three parts. The first is the noun (خطيئة) plus the feminine plural (ات) plus the possessive pronoun (هم). The purpose of the redundant particle (ما) is to emphasize the meaning of the aya. The analysis of the text reveals that Quranic text has influenced choosing a suitable equivalents. This seems obviously in rendering no. 1 and 3 which is realized by the equivalent (because of). Rendering no. 2 is realized by the pronoun (whatever). Translator no.2 has adopted semantic translation, whereas translator no.1 and 3 have adopted communicative translation. We agree with rendering no. 1 and 3.

SL Text (2) :

مثال : " قال عَمَّا قَلِيلٍ لَيُصْبِحَنَّ نَادِمِينَ " (المؤمنون : ٤٠)

TL Texts:

1. Allah said " after while, they will surely become regretful "
(AL- Mu-minun : 40) (saheeh international (trans),1997 : 464).
2. Said he " In a little while indeed they will definitely become remorseful "
(Ghali (trans), 2005 : 344)
3. Allah said " In a little while they are sure to be regretful "

Discussion :

This aya contains three confirming particles. The first is the redundant particle (ما) which is preceded by the preposition (عن) and makes (قليل) the adverb of time in genitive case. The second particle is لام القسم Lam of swearing attached the present verb (يصبح). The third particle is ن التوكيد الثقيلة which makes the present verb (يصبح) indicates the future. The word (نادمين) consists of two parts. the first is the noun (نادم) plus the (ياء + نون) which refer to the masculine plural. The analysis of the text reveals that all renderings have dropped the redundant particle. We agree with rendering no.1.

SL Text (3) :

مثال : " فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ " (آل عمران : ١٥٩)

TL Texts:

1. "So by mercy of Allah (O Muhammad) you were lenient with them "
(Ali – Imran : 159) (saheeh international (trans), 1997 : 89)
2. " so it was by (some) mercy from Allah that you have been lenient with them "
(Ghali (trans), 2005 : 71)
3. " and by the mercy of Allah, you dealt with them gently"
(AL – Hilali and khan (trans) 2007 : 97)

Interpretation :

The aya indicates the violation of prophet's commands in the battle of Uhd by his army. In spite of all that prophet Muhammad (peace be upon him) was so kind with them. The implicated meaning is (فبرحمة من الله لنت لهم). (AL- Sabuni : 1981 : voL.4: 61).

Analysis of Text (3) :

SL Text	No. of Translation	TL Text	Semantic	communicative
فيما ↓ ↓ ↓ ما الباء الفاء redundant preposition Particle	1	—	+	
+ رحمة Noun in genitive case	2	some	+	
+ من Preposition	3	—	+	
+ الله Noun in genitive case				
+ لان Past (v.)				
+ ت second person Pronoun				
+ لهم اللام ↓ ↓ هم Possessive preposition pronoun				

Discussion :

The SL text contains three particles. These are : the conjunction (الفاء) plus the preposition (الباء) plus the redundant particle (ما). Preposition (الباء) govern the noun (رحمة) which is in the genitive case because (ما) here indicates insufficiency . The glorious word (الله) is also in genitive case because of the preposition (مِنْ). The verb (لننت) consists of the past verb (لان) plus the second person pronoun (ت). The word (لهم) consists of the preposition اللام plus the possessive pronoun (هم). The analysis of the text shows that rendering no. 2 is realized by the pronoun (some), whereas rendering no.1 and 3 are realized by nothing. The translations have rendered the SL text semantically. A proposed translation is " By mercy of Allah, you were lenient with them " .

SL Text (4) :

مثال: " مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ " (البقرة : ١٢٠)

TL Texts:

1. "You would have against Allah no protector or helper"
(AL— Baqarah : 120) (Saheeh international (trans): 1997 : 22)
2. "In no way will you have from Allah either a constant patron or a ready vindicator "
(Ghali) (trans), 2005, 19)
- 3 " then you would have against Allah neither any wali (protector or guardian) nor any helper"
(AL- –Hilali and khan (trans),: 2007 : 23)

Interpretation :

Christians and Jews demand an intermission from Muhammad (peace be upon him) as a chance to intervene in Islam. Allah prevents his prophet to do that because they want him to

follow their religion. Allah told his prophet if he did that no one could protect him from Allah. This meaning has been affirmed by the redundant particle (من). The implicated meaning is (مَا لَكَ مِنْ اللَّهِ) (Ibn – katheer 2004 : VoL.1 : 195 and AL-Zajjaj 2005 : 178).

Analysis of Text (4) :

SL Text	No. of Translation	TL Text	Semantic	communicative
ما Negative particle	1	no	+	
+ لك ↓ ↓ اك اللام	2	Either	+	
Pronoun preposition + من Preposition + الله noun + من redundant particle + ولي Subject in genitive case + و conjunction + لا النافية Negative particle	3	Neither + any	+	

Redundant Particles In the Glorious Qur'an with Reference to Translation
Nida` S. Omar

+ نصير Noun in genitive case			
---------------------------------------	--	--	--

Discussion :

This aya contains particles and prepositions. The aya is introduced by the negative particle (ما). The word (لك) consists of the preposition اللام and the possessive pronoun (ك). The glorious word (الله) noun is in genitive case because of the preposition (من). The second (من) is redundant particle plus the subject (ولي) which is in genitive case verbally. (و) is a conjunction and لا is negative particle. The noun نصير is in genitive case. The analysis of the text reveals that rendering no.2 and 3 is realized by the conjunction (either), (neither + any), whereas rendering no.1 is realized by the negative particle (no). The translators have rendered the text semantically. A proposed translation is "you would have of Allah no patron or helper".

SL Text (5) :

مثال: " هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ؟ " فاطر: ٣

TL Texts:

1. " Is there any creator other than Allah "
(Fatir : 3) (Saheeh international (trans), 1997 : 603)
- 2.. " Is there any creator other than Allah "
(Ghali (trans), 2005 : 434)
- 3 " Is there any creator other than Allah "
(AL- Hilali and khan (trans),2007 : 584)

Interpretation :

This aya is a rhetorical question. It negates to be any creator other than Allah. The implicated meaning is (هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ). (AL-Sabuni :1981:Vol.22: 66)

Analysis of Text (5) :

SL construction	no. of Translation	TL construction	Semantic	communicative
هل Interrogative particle	1	any	+	
+ من redundant particle	2	any	+	
+ خالق Subject in genitive case	3	any	+	
+ غيرُ Predicate				
+ الله noun In genitive case				

Discussion :

As we have mentioned earlier the aya is a rhetorical question preceded by the interrogative particle (هل). The redundant particle (من) serves to assert the meaning of the negation that no creator other than Allah. The word (خالق) is the subject of the nominal clause and in genitive case verbally. (غير) is the predicate of the nominal clause and the glorious word (الله) is in genitive case. The analysis of the text reveals that all renderings are realized by the pronoun (any). All translations are identical. We agree with all .

SL Text (6) :

مثال (" وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ " (الزخرف : ٢٠)

:

TL Texts:

1. And they said " If the most merciful had willed we would not have worshipped them. They have of that no knowledge "

(AL-Zukhruf : 20) (Saheeh international (trans), 1997:690)

2. And they said " If the all – merciful (so) decided. In no way would we have worshiped them. In no way do they have any knowledge of that "

(Ghali (trans), 2005: 490)

3. And they said " if it had been the will of the almost Gracious (Allah), we should not have worshipped them (false deities). “ They have no knowledge whatsoever of that "

(AL-Hilali and khan (trans),2007:665)

Interpretation :

Disbelievers in a sarcastic style claimed their worship of idol and angles was to Allah`s satisfaction. The aya indirectly sheds light on the fate which needs plentiful of knowledge because it is a controversial matter. Prophet Muhammad (peace be upon him) had prohibited that. Allah negates a little knowledge of them and asserts this meaning by using the redundant particle (من). The implicated meaning is (مالهم بذلك علم). (AL-Sabuni : 1981 VoL.25 : 42 – 44 and AL-Samiraiy 2007 : 138)

Analysis of Text (6) :

SL Text	No. of Translation	TL Text	Semantic	communicative
ما Negative particle	1	—	+	
+ اللام Preposition				
+ هم Plural pronoun	2	any	+	
+ الباء Preposition				
+ ذلك Demonstrative	3	—	+	
+ من redundant particle				
+ علم Noun Subject in genitive case				

Discussion :

The SL text preceded by the negative particle (ما). (لهم) consists of the preposition اللام plus the possessive pronoun هم. (الباء) is a preposition and the demonstrative ذلك is in genitive case. The redundant particle من has preceded the subject of the nominal clause علم which is in the genitive case verbally. The analysis of the text reveals that rendering no. 1 and 3 have dropped the additional particle

من, whereas rendering no. 2 is realized by (any). Translators have rendered the text semantically. We agree with rendering no.3.

SL Text (7) :

مثال : " لَيْسَ كَمِثْلِهِ شَيْءٌ " الشورى : ١١

TL Texts:

1. " There is nothing like unto him "
(AL – Shura : 11) (Saheeh international (trans), 1997 : 680)
2. " There is not any thing like him (whatsoever) "
(Ghali) (trans),2005 :484)
3. " There is nothing like him "
(AL-Hilali and khan (trans), 2007 : 655)

Interpretation :

The aya negates any similarity of Allah because Allah is unique of his words and deeds. This meaning has been affirmed by the redundant particle (kaf).The implicated meaning is (ليس شيء مثله). In contrast to that needs a proven similarity of Allah which is impossible. (AL-Sabuni :1981.vol.25 : 23-24 and AL-Akhfash:2002 : 194)

Analysis of Text (7) :

SL Text	No. of Translation	TL Text	Semantic	communicative
ليس Particle indicates negation	1	--	+	
+ الكاف Redundant particle	2	--	+	
+ مثله	3	--	+	

Predicate of ليس In genitive case + شيء Noun of ليس				
---	--	--	--	--

Discussion :

The SL text consists of the redundant particle (kaf) preceded by the defective verb ليس . The predicate of ليس is in the genitive case كمثلته . The noun of ليس here is شيء . The analysis of text shows all renderings have dropped the additional particle (kaf)(in the TL text. We believe that rendering no.3 is more accurate .

SL Text (8) :

مثال : " أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ...." البقرة : ٢٥٩

TL Texts(8) :

- 1.. " Or (consider such as example) as the one who passed by own ship"
(AL-Baqarah : 259) (Saheeh international (trans),
1997 : 54)
2. " Or (such as) he who passed by a town "
(Ghali(trans), 2005 : 43)
3. " Or like the one who passed by a town "
(AL- Hilali and khan (trans), 2007 : 58)

Interpretation :

This aya talks about Uzayer who passed by a town completely destroyed because of its bad deed. He asked himself how could Allah recreate this town again ? Then Allah died him one century to be example for people. (Ibn- katheer: 2004 : voL:1 : 366).

Redundant Particles In the Glorious Qur'an with Reference to Translation
Nida` S. Omar

Analysis of Text (8) :

SL Text	No. of Translation	TL Text	Semantic	communicative
او Conjunction	1	as	+	
+ الكاف redundant particle	2	Such as	+	
+ الذي Relative pronoun	3	Like	+	
+ مرّ Past (v.)				
+ على Preposition				
+ قرية Noun in genitive case				

Discussion :

The SL text preceded by the conjunction (و). The noun which is in genitive case is the relative pronoun الذي preceded by the redundant particle (kaf). The verb (مرّ) is in past tense. (على) is the preposition and (قرية) is a noun in genitive case. The analysis of the text reveals that renderings have provided various equivalents to (kaf). Rendering no. 1 and 2 are realized by the conjunction (such as and as). Rendering no. 3 is realized by the verb (like). The translators have rendered the text semantically. We agree with rendering no. 3.

SL Text (9) :

مثال : " وَكَفَى بِاللَّهِ شَهِيداً " النساء : ٧٩

TL Texts:

1. " And Sufficient Allah as witness "
(AL- Nisa : 79) (Saheeh international (trans),1997 : 114)
2. " And Allah suffices as ever - witnessing "
(Ghali (trans), 2005:90)
3. " And Allah is sufficient as witness "
(AL-Hilali and khan (trans), 2007 :121)

Interpretation :

Allah told Muhammad he is the messenger of him. He has to fulfill the mission and Allah is enough to be witness. The implicated meaning is (كفى الله شهيداً) (AL –Sabuni :1981 : VoL:5: 112 – 113).

Analysis of Text (9) :

SL Text	No. of Translation	TL Text	Semantic	communicative
(و) Conjunction +	1	—	+	
كفى Past (v.) +	2	—	+	
الباء Redundant particle +	3	—	+	
الله Subject of كفى in genitive case +				
شهِيداً object				

Discussion :

The SL text consists of a verbal clause preceded by the conjunction (و).

The verb (كفى) is in past tense. The glorious word (الله) is the subject of the verb كفى which is in the genitive case. The object of the verb كفى is (شهيذا). The analysis of the text reveals that all renderings have dropped the additional particle (الباء). The translators have rendered the SL text semantically. We agree with the rendering no. 3.

SL Text (10) :

مثال : " وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ " (فصلت : ٤٦)

TL Texts:

1. " And your lord is not ever unjust to (his) servants "
(Fussilat : 46) (Saheeh international (trans),
1997 : 677)
- 2." And in no way is your lord in the least unjust to (his) slaves "
(Ghali (trans), 2005 : 46)
- 3.. " And your lord is not at all unjust to (His) slaves "
(AL-Hilali and khan (trans), 2007 : 651)

Interpretation :

It means that Allah is not unjust .(Ibn- Katheer :2004:
VoL:7:123)

Analysis of Text (10) :

SL Text	No.of Translation	TL Text	Semantic	communicative
الواو Conjunction +	1	---	+	
ما Negative particle +	2	---	+	
ربّ Subject +	3	---		+
ك Pronoun +				
الباء Redundant particle +				
ظلام Predicate +				
اللام Preposition +				
عبيد Noun in genitive case				

Discussion :

The SL text consists of one clause preceded by the conjunction (و). The nominal clause contains the negative particle (ما) come before the subject of the clause (ربك) which consists of the noun (ربّ) plus the pronoun (ك). The redundant particle (الباء) has connected with the predicate of the clause (ظلام) which is in the genitive case verbally. The word (العبيد) consists of the preposition (اللام) plus the genitive noun

(عبيد). The analysis of the text reveals that all renderings have dropped the additional particle (الباء). Translator 1 and 2 have rendered the text semantically. Rendering 3 has rendered it communicatively. We agree with rendering no.3.

Conclusion :

Throughout the analysis of the Qur`anic texts rendered from Arabic into English the present study has come up with the following:

1. The redundant particles which are of two types : prepositions (من , الكاف الباء) and the negative particle ما ;always used to strengthening meaning of a sentence.
2. Redundant particles are optional in Arabic, that is, omitting any particle will do no harm to the structure and meaning of any sentence
3. The translators in most of the renderings use the semantic translation approach.The communicative translation approach is rarely used.
4. There are differences in choosing a suitable equivalent for some redundant particles because of the influence of the Qur`anic context as illustrated below :
 1. (Bā) has no equivalent absolutely in all examples.
 2. (kaf) has no equivalent when it is connected with the word (مثل) as in sample no. 7. whereas it has various equivalents (such as, like, as) in sample no.8
 - 3.(min) has been rendered into negative words (either, neither and no as in sample no. 4, (any in no. 5) and (any as in no. 6).
 4. (ma) was rendered into (whatever as in no. 1) and (some in no.3).

Bibliography

- Abdulhameed, M. M. (1965). **Sharih Ibn Aqueel**. vol.2. 14th edition. Egypt : Cairo.
- AL-Akhfash, A.H(2002). **Ma'ani Al-Qur'an** edited by Shamsualddin I.1st edition. Lebanon : Beirut.
- AL-Hilali, M.T. and Khan, M.M.(2007). **The Meaning and Commentary of the Noble Qur'an (trans)**. K.S.A. Madinah Munawwrah
- AL-Muradi, H.A.(1992). **Al-Juna Al-Dani Fi Huruf Al-Ma'ani**. edited by Dr. Qabawah, F.A and Fadel, M.N 1st edition. Lebanon : Beirut.
- AL-Rummani, A.H.A.(2008) **Ma'ani Al-Huruf**. Edited by Al-Dimshqi, I.H. Lebanon: Beirut.
- AL-Sabuni, M.A. (1981) **Safwat AL-Tafaseer**.1st. Lebanon : Beirut
- AL-Samirrai, F.S.(2007). **Ma'ani Al-Nahu**. 1st edition. Lebanon : Beirut
- _____ (2007). **Al-Ta'abeer Al-Qur'ani**. 5th edition. Jordan : Amman.
- AL-Zajaj, A.I.(2005). **Ma'ani Al-Qur'an Wa Irabihi**. edited by Abu Jalil Abdu Shalabi Vol.1 Cairo. Dar Al-Hadith.
- Aziz , Y.Y. and Lataiwish (2000). **Principles of Translation**. Benghazi : University of Qaryounis.
- Ghaiti, S.M.(n.d) **Mulkhas Qawaid Al- Lughah Al-Arabia**. Egypt : Cairo.
- Ghali, M.M.(2005). **Towards Understanding The Ever- Glorious Qur'an (trans)**. Egypt: cairo.
- Ibn-Katheer, I.I.(2004). **Tafseer AL- Qur'an AL-Adeem**. Egypt: cairo.

Newnark, p (1982). **Approaches to Translation**. London: Pergamon Press Ltd.
Saheeh International. (1997) **The meaning Of the Qur'an**. Saudi Arabia. Riyadh.

الخلاصة

تعالج الدراسة الصعوبات التي تحدث على صعيد الجملة نحويا ودلاليا فيما يتعلق بترجمة أدوات الزيادة في القرآن الكريم إلى اللغة الانكليزية وكيف يمكن أن نحافظ على المعنى التأكيدى لهذه الأدوات الموجود في النص الأصلي عند ترجمتها إلى اللغة الهدف. ولذا تهدف الدراسة إلى إيجاد الصفات النحوية والدلالية لهذه الأدوات في القرآن الكريم وكيفية فهمها في اللغة الانكليزية وتقديم ترجمة مقارنة للآيات التي هي قيد الدراسة عند الضرورة. وهكذا تفترض الدراسة عدم وجود تطابق في ترجمة أدوات لزيادة من اللغة العربية إلى اللغة الانكليزية من الناحية النحوية . وتفترض أيضا أن السياق عنصر أساسي في ترجمتها نظرا لاختلاف اللغة العربية والانكليزية في فهمه. على هذا الأساس تم استخدام عشرة نصوص قرآنية و اعتمدت ثلاث نسخ مترجمة للقران الكريم. وقد أظهرت النتائج التي استخلصت صحة تلك الفرضيات.