Jussive Particles
In
The Glorious Qura'an with Reference to Their Realization in English

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Abstract:

The present study tackles the semantic notion of jussive particles in Arabic as a specific Arabic phenomenon and how they are crystallized in different syntactic jussive constructions. Also, it highlights the way these constructions are realized in English especially that English has no specific equivalent phenomenon.

The study aims at specifying the different patterns of jussive constructions in the Glorious Qura'an. Also, it sheds light on the most effective methods of translating these constructions into English.

In this study, it is hypothesized that the complexity and multiplicity of Arabic jussive particles result in many problems in translating any kind of jussive constructions from Arabic into English. To prove this, the following procedure has been adopted, nineteen Qura'anic verses containing different jussive constructions have been studied. A thorough analysis of these Qura'anic texts in terms of semantic and communicative translation has been done and the results have been discussed.

أدوات الجزم في القرآن الكريم مع الاشارة
إلى تـرجمتها إلى اللغة الانكليزية

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ملخص البحث:

تتناول الدراسة المفهوم الدلالي لأدوات الجزم في اللغة العربية بوصفها ظاهرة تختص بها العربية وكيفية عمل هذه الأدوات ضمن التراكيب الجزمية النحوية المختلفة. كذلك تـسلط الدراسة الضوء على كيفية ترجمة هذه التراكيب إلى الإنكليزية لاسيما أنها لا تحتـوي علــى ظاهرة لغوية مكافئة للجزم.

تهدف الدراسة إلى تحديد صيغ مختلفة من التراكيب الجزمية في القرآن الكريم كمــا تسلط الضوء على أكثر الطرق فاعلية في ترجمة هذه التراكيب إلى الإنكليزية.

تفترض هذه الدراسة أن تعقيد وتعددية أدوات الجزم العربية تسبب مشكلات عدة فـي ترجمة أي نوع من التراكيب الجزمية من العربية إلى الإنكليزية. ولإثبات صحة الفرضية تم تبني الطريقة الآتية؛ تم اختيار تسع عشرة آية قرآنية تحتوي أنواعا مختلفة مــن التراكيــب الجزمية وتم إجراء تحليل مستفيض لهذه النصوص القرآنية فيما يتعلق بنهجي الترجمة الدلالي والاتصالي، بعد ذلك تمت مناقشة النتائج.

1.1. Introduction

Jussive Particles are the realization of Jussive mood which is a specific linguistic Arabic phenomenon that appears syntactically on the form of the imperfect only. In fact, there are three syntactic realizations of jussive mood in Arabic. The first realization is represented by Al-Sukoon consonant at the end of the imperfect which ends with. The second appearance is represented by the omission of the final vowel letter from the perfect which ends with a vowel. The third appearance is the deletion of ن from the Five Verbs. However, the jussive is not merely a syntactic phenomenon; instead, it implies some meanings mainly: the imperative

both in form and signification. Also the jussive suggests other colouring of meaning such as emphasis, prohibition, warning threatening and condition.

Arabic grammar theorists usually describe the Jussive as the third degree of parsing after the indicative & the subjunctive.

They say that the verb is in indicative mood unless it is governed by a subjunctive or a Jussive particle. (See Wright, 1971: 23). Accordingly, the Jussive a verb imperfect (apocopate) is governed by jussive particles, these particles are usually divided into two groups according to the number of verbs they govern. The first group of Jussive particles involve those which govern one verb only, they are four particles namely لـم (of negation), لـمـا , لام of prohibition and لام of command.

The second group of jussive governors includes those particles which govern two verbs, these are إن (of condition), إذ ما (condition), مـن (who), أي (whoever), مـا (what) مهمـا (whatever), أيـان (when) متـى (whoever), كيفمـا (however), حيثمـا (wherever), أينمـا (wherever), أينمـا (whenever), كيفمـا (however). (See Wahba and Al-Muhandis, 1984: 133).

Beeston (1968: 96) says that: there are four situations which require the jussive of the imperfect, they are:-

1. When it is preceded by negative لم.

2. When it is preceded by لا in order to convey prohibition.

3. When it is preceded by لـِ or فل used to convey an exhortation.

4. When it is used a substitute for the conditional use of the perfect.

However, the Syntactic features of the jussive are particularly complicated since they take different patterns depending on the roots of the verb. The jussive of verbs from roots with و or ي as a second consonant is reflected by shortening the long vowel, for example:

يكون → لم يكن   (he is → he wasn't).

Also in root with و or ي as a third consonant, the long vowel of the indicative is shortened as in: يجري → لم يجــر (he runs → he did not run). (See Aziz, 1989: 80-81).

To summarize, jussive is a syntactic feature of verbs in Arabic having various colourings of meaning to convey. It is expected that the translation of this phenomenon into English entails a great deal of knowledge and awareness especially that English has no specific equivalent phenomenon. So, the translator should find a suitable realization in English in order to convey or express the meaning of the jussive in an appropriate English construction without dropping any part of the meaning implied in the jussive especially that Arabs use the jussive to convey a variety of meanings in one utterance.

It is worth mentioning that some jussive particles have not been mentioned in the Glorious Qura'an. Accordingly this study is confined to those particles mentioned in the Glorious Qura'an, the particles which do not appear in the verses of the Glorious Qura'an are إذ ما ، أي، متى، أيــان،

كيفما، حيثما، أنى،. The study will give random sentences to illustrate the use of these particles other than Qura'anic verses. The jussive particles which appear in the Glorious Qura'an are the only ones analyzed in this study.

It is worth mentioning that all jussive particles imply different meanings, these meanings should be taken into consideration while translating them into English. In the next section, the meaning of jussive particles provided by illustrative examples will be given.

1.2. Meanings of jussive particles:

As it has been mentioned earlier, jussive particles have different colours of meaning. Each jussive particle has its own meaning which may be similar to or different from other particles. However, knowing the semantic function of jussive particles is very crucial in this study since the translation of these functions is the only way to render jussive particles into English. In the following section, each jussive particle is given with the semantic implication it involves. The order followed in this study will be according to the government of jussive particles and whether one verb governors or two verb governors respectively. (For further details See Al-Zajjaji, 1988: 25; Al-Dur, and Al-Dur, 1973: 23; Al-Muradi, Undated: 53; Al-Zamakhshari, Undated: 63; Mughni Al-Labeeb, Undated: 85).

1.2.1. One Verb Governors:

1.2.1.a. لام (of imperative)

As the name suggests, the major function of this particle is command or order, but there are other colours of meaning implied in this article, such as request, praying and threatening. Let us consider the following illustrative Qura'anic verses:

١-   ﴿وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ﴾ (آل عمران/ ١٠٤) ((الأمر)).

1. And let there always be among you a body of men who should invite to
   goodness. (Command)   (Sher Ali, 2006: 34).

٢-   ﴿لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ﴾ (الطلاق/ ٧) ((الطلب)).

2. Let the rich man spend according to his means. (Request)

                                (Sher Ali, 2006: 85).

٣-   ﴿وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُم مَّاكِثُونَ﴾ (الزخرف/ ٧٧) ((الدعاء)).

3. And they will shout: O' Malik, let thy Lord make an end of us. He will say: Verily you must stay here. (Praying)   (Sher Ali, 2006: 405).

٤ –   ﴿لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا فَسَوْفَ يَعْلَمُونَ﴾ (العنكبوت ٦/٦) ((التهديد)).

4. Being ungrateful for what we have bestowed on them, and enjoying themselves for a time. But they will soon come to know the consequences of their conduct. (Threatening)   (Sher Ali, 2006: 293).

1.2.1.b. لا (of prohibition)

This particle has three major meanings: negation, command and requesting is involved in all its meaning. (See Aziz, 1989: 81). Consider the following illustrative examples:-

٥ –   ﴿فَلاَ تَقُل لَّهُمَآ أُفٍّ وَلاَ تَنْهَرْهُمَا﴾ (الإسراء/ ٢٣) ((الأمر)).

5. Say not unto them: Pooh! And browbeat them not. (Command).

(Sher Ali, 2006: 32).

٦ –   ﴿رَبَّنَا لاَ تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا﴾ (البقرة/ ٢٨٦) ((الدعاء)).

6. Our Lord do not punish us if we forget or fall into error. (Praying).

(Sher Ali, 2006: 24).

1.2.1.c. لم (of negation)

The meaning of this particle is negation and emphases shifting the time of the imperfect from the present to the past. (See Aziz, 1989: 81). Let us Consider the following illustrative examples:-

٧ –   ﴿لَمْ يَلِدْ وَلَمْ يُولَدْ﴾ (الإخلاص ٣).

7. He begets not, nor He was begotten. (Sher Ali, 2006: 40).

٨ –   ﴿وَلَمْ أَكُن بِدُعَائِكَ رَبِّ شَقِيًّا﴾ (مريم٣).

8. But never, my Lord, have I been unblessed in my prayer to thee.

(Sher Ali, 2006: 205).

1.2.1.d. لمّا

The meanings of this particle are negation and time inversion from present to the past (See Aziz, 1989: 81). Let us consider the following illustrative Qura'anic verse:-

٩- ﴿بَلْ لَمَّا يَذُوقُوا عَذَابِ﴾ (ص/ ٨).

9. Nay, they have not yet tasted my punishment. (Sher Ali, 2006: 369).

1.2.2. Two Verb Governors:

This group of jussive particles involves twelve particles. Some of these particles (as we have mentioned before) have not appeared in the Glorious Qura'an, so, our study will be confined only to those particles mentioned in the Glorious Qura'an.

1.2.2.a. إن (of condition)

This particle governs one or two of the imperfect verbs. The meaning of this particle is emphatic condition. (See Aziz, 1989: 81). Consider the following two Qura'anic verses:-

١٠- ﴿وَإِن تَعُودُواْ نَعُدْ﴾ (الأنفال/ ١٩).

10. But if you return to mischief, We too will return to punishment.

(Sher Ali, 2006: 108).

إن may combine with لا to form a compound jussive particle إلا with an additional negative meaning to إن. (Beeston, 1968: 96). Consider the following verse:-

١١- ﴿وَإِلاَّ تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ﴾ (يوسف/ ٣٣).

11. And unless thou turn away their guile from me, I shall be inclined towards them and be of the ignorant. (Sher Ali, 2006: 150).

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1.2.2.b. إذْ ما (of condition)

This particle governs two of the imperfect verbs. The meaning of this particle is emphasis and condition. Consider the following illustrative example:-

١٢- إذ ما تدرس تنجح.

12. If you study, you will certainly succeed

1.2.2.c. مَنْ (of condition)

This particle governs one or two imperfect verb(s). The meaning of this particle is emphasis and condition let us consider the following illustrative Qura'anic verses:-

١٣- ﴿وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا﴾ (الطلاق/ ٢).

13. And whoever fears Allah, He makes an outlet for him. (Sher Ali, 2006: 320).

The government of this particle is invalidated when it is preceded by هل or ما.

1.2.2.d. أي (of condition)

This particle governs two imperfect verbs .the meaning of this particle is emphatic condition as it is shown in the following example:-

١٤- أي يدرس ينجح.

14. Whoever studies, he will certainly succeed.

1.2.2.e. ما (of condition)

This jussive particle governs one or two of the imperfect verb(s). The meaning of this particle is emphatic condition let us consider is emphatic condition let us consider the following two Qura'anic verses:-

١٥- ﴿وَمَا تُنفِقُواْ مِنْ خَيْرٍ فَلأَنفُسِكُمْ﴾ (البقرة/ ٢٧٢).

15. And whatever of wealth you spend, the benefit of it will be for yourselves. (Sher Ali, 2006: 23).

١٦- ﴿وَمَا تَفْعَلُواْ مِنْ خَيْرٍ يَعْلَمْهُ اللّهُ﴾ (البقرة/ ١٩٧).

16. And whatever good you do, Allah knows it. (Sher Ali, 2006: 16).

1.2.2.f. مهما **(of condition)**

It is a conditional emphatic jussive particle. It governs one or two of the imperfect verb(s) as in the following illustrative verse:

١٧- ﴿مَهْمَا تَأْتِنَا بِهِ مِن آيَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ﴾ (الأعراف/ ١٣٢).

17. Whatever sign thou myest bring to us to bewitch us with, we will not submit to thee. (Sher Ali, 2006: 99).

1.2.2.g. أيان

This jussive particle refers to time and has the same meaning of متــى. It governs two of the imperfect verb(s) .The following example is illustrative one:-

١٨- أيان تذهب أذهب.

18. Whenever you go, I will go.

This Particle has not been mentioned in the glorious Qura'an.

1.2.2.h. متى

This particle governs two of the imperfect verb(s). It refers to time. Consider the following illustrate example:-

١٩- متى تفرح أفرح.

19. Whenever you are happy, I will be happy.

1.2.2.i. أينما

This particle refers to place. It has the meaning of emphasis. It governs one or two of the imperfect verb(s). Let us consider the two following illustrative Qura'anic verses:-

٢٠- ﴿فَأَيْنَمَا تُوَلُّواْ فَثَمَّ وَجْهُ اللّهِ﴾ (البقرة/ ١١٥).

20. So wherever you turn, there is the face of Allah. (Sher Ali, 2006: 97).

٢١- ﴿أَيْنَمَا تَكُونُواْ يُدْرِككُّمُ الْمَوْتُ وَلَوْ كُنتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ﴾ (النساء/ ٧٨).

21. Wheresoever you may be, death will overtake you, even if you be in strongly built towers. (Sher Ali, 2006: 50).

1.2.2.j. أنى

This jussive particle governs two of the imperfect verb(s). It refers to place as in following example:-

٢٢- أنى تجلس أجلس.

22. Wherever you sit, I will sit.

This particle is not mentioned as a jussive particle in the Glorious Qura'an.

1.2.2.k. حيثما

This particle refers to place. It governs two of the imperfect verb(s). Let us consider the following illustrative example:-

٢٣- حيثما تنزل أنزل.

23. Whenever you stay, I will stay.

This particle has not appeared as a jussive particle in the Glorious Qura'an.

1.2.2.l. كيفما

This particle governs two of the imperfect verb(s). The following example is an illustrative one:-

٢٤ – كيفما تفعل أفعل.

24. However you do, I will do.

Again this particle has not been mentioned in the Glorious Qura'an as a jussive particle.

From the above review, we can say that jussive particles have several meanings. These meanings will be an obstacle in the way of the translator who should be well-aware about these meanings. Also, jussive particles govern one or two of the imperfect forming a jussive construction which is the syntactic realization of the jussive phenomenon in Arabic. However, this study will consider the jussive construction (*a jussive particle + the imperfect*) as data of our analyzed texts.

A jussive construction which consists of (*a jussive particle plus the imperfect*) may have more than one meaning and also may have more than one form, the difference in meaning (function) and form will be considered in this study.

Relying on the preceding discussion, jussive constructions can be divided into sixteen constructions as follows:-

1. **لام الأمر + imperfect** or (**لام of command + imperfect**):

Request, imperative, praying and threatening.

2. **لم + imperfect** or (**لم of negation + imperfect).**

3. **لا الناهية + imperfect or (لا of prohibition + imperfect):**

Imperative and request.

4. **لما +imperfect.**

5. إن + imperfect or (إن of condition + imperfect + (imperfect)).

6. إذ ما +imperfect or (إذ ما of condition + imperfect + (imperfect)).

7. مَنْ +imperfect or (مَنْ of condition + imperfect + (imperfect)).

8. أي +imperfect or (أي of condition + imperfect + (imperfect)).

9. ما +imperfect or or (ما of condition + imperfect + (imperfect)).

10. مهما + imperfect or (مهما of condition + imperfect + (imperfect)).

11. أيان + imperfect or (أيان of condition + imperfect + (imperfect)).

12. متى + imperfect or (متى of condition + imperfect + (imperfect)).

13. أينما + imperfect or (أينما of condition + imperfect + (imperfect)).

14. أنى + imperfect or (أنى of condition + imperfect + (imperfect)).

15. حيثما + imperfect or (حيثما of condition + imperfect + (imperfect)).

16. كيفما + imperfect or (كيفما of condition + imperfect + (imperfect)).

In brief, jussive constructions show variation in the form and function, some of the jussive particles govern one verb while others govern two verbs. Moreover, some jussive particles have appeared in the Glorious Qura'an and others have not. However, jussive constructions which have appeared in the glorious are the only ones considered in this study taking into consideration the difference in the form and function with regard to the jussive on the one hand and the difference in the whole construction whether the jussive particle governs one verb or two on the other hand.

Furthermore the jussive imperfect verb whether it ends with consonant (sound verb) or vowel letter is also taken into consideration in the analyzed texts.

1.3. Text Analysis:

In the following pages, nineteen Qura'anic verses are going to be analysed according to the theoretical background stated so far. Jussive particles crystallized in ten jussive constructions out of "*a jussive particle + imperfect*" will be discussed accordingly. Newmark's model (1982) of translation is adopted here. According to this model, two approaches have been distinguished namely the semantic and the communicative. The semantic approach is characterized by faithfulness to the original text on the part of the translator who tries his best to convey the same form of the message at the expense of the content in an endevour to find a semantic equivalent in the TL. In the communicative approach, the translator is more faithful to the target text where the translator tries his best to convey the content of the message at the expense of the form and due to the nature of the texts chosen. We expect to find differences among the translators themselves on the one hand, and the translators and the interpreters on the other as far as jussive particles are concerned. (For further details See: Shakir, 2008: 57; Swar, 2007: 41; Ahmed, 2002: 130; Nikayin, 2002: 17; Nasr, 1980: 95).

Text Analysis (1): (لام + imperfect) (Command)

SL-Text: ﴿وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ﴾ (آل عمران/ الآية ١٠٤)

Interpretation

Allah orders believers to invite people to Islam so as to prevail goodness on Earth. (Al-Siyooti and Al-Mahali, 1995: 63).

TL-Texts:

1. And that there maybe of you a nation who shall invite to good.

(Palmer, 1949: 53).

2. Let there arise out of you a band of people inviting to all that is good, enjoining what is right.   (Yousif, 1989: 149).

3. And Let there be among you a community calling others to good.

(Daryabadi, 2004: 259).

Discussion:

The SL jussive construction (لام + imperfect) implies the meaning of imperative or command. Translator no. (3) tries to find the semantic equivalent construction represented by let + the subject + imperfect. Translator no. (1) seems to approach communicative translation since he is after conveying the meaning of the message. Translator no. (2) tries to adopt a mixed approach of semantic and communicative. We adopt rendering no. (3) since it approaches the meaning given in the interpretation and construction.

Text Analysis (2): (لام + imperfect) (Request)

SL-Text: ﴿لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ﴾ (الطلاق/ الآية ٧)

Interpretation

Allah invites fathers of suckling babies to spend money according to their father's capacity. (Al-Siyooti and Al-Mahali, 1995: 559).

TL-Texts:

1. Let him who has plenty expend of his plenty.   (Palmer, 1949: 489).

2. Let the man of means spend according to His means.

(Yousif, 1989: 80).

3. Let the affluent spend according to his means. (Daryabadi, 2004: 336).

Discussion:

The jussive SL-construction (لام + imperfect) implies the meaning

of request. The three translators seem to adopt the semantic approach to

translation since they try to find the semantic TL equivalent represented

by let + subject + base form. We adopt the communicative approach

which conveys the meaning of the message accurately regardless of the

form. Rendering no. (1) can be taken as our proposed translation.

Text Analysis (3): (لام + imperfect)

SL-Text: ﴿وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُم مَّاكِثُونَ﴾   (الزخرف/ الآية ٧٧)
Interpretation

Criminals and unbelievers who have entered the Hell pray or

entreat Malik (Hell Guard) in order to ask God to kill them after one

thousand years instead of staying in the torment forever, but he refuses

telling them that they shall stay in the Hell forever. (Al-Mahali and Al-

Siyooti, 1995: 495).

TL-Texts:

1. 'O Malik! Let thy lord make an end of us; he shall say, Verily, ye are

to tarry here.   (Palmer, 1949: 426).

2. They will cry: 'O Malik! Would that thy lord put an end to us! He will

say nay, but ye shall abide.   (Yousif, 1989: 1340).

3. And they will cry: 'O keeper! Let thy lord make an end of us. He will

say: verily you shall abide forever.   (Daryabadi, 2004: 159).

Discussion:

The SL-construction suggests the meaning of praying. Translator no. (2) seems to be after the meaning of the SL message which is praying represented by the use of *would that* approaching the communicative translation. As for translators no. (1) and (2), they try to find a semantic equivalent in the TL-represented by let + subject + base which usually suggests the meaning of command or order. We adopt rendering no. (2).

Text Analysis (4): (لام + imperfect)

SL-Text: ﴿لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا فَسَوْفَ يَعْلَمُونَ﴾ (العنكبوت/ الآية ٦٦)

Interpretation

This verse is a warning or threatening for those who disbelieve in God's verses and might. God gives them permission to neglect His signs and blessings and enjoy themselves for a short time, but He will certainly torture them in the Doomsday. (Al-Mahali and Al-Siyooti, 1995).

TL-Texts:

1. That they may disbelieve in our signs; and that they may have some enjoyment; but soon they shall know.   (Palmer, 1949: 343).

2. Disdaining ungratefully our gifts. And giving themselves up to (worldly) enjoyment! But soon will they know. (Yousif, 1989: 1047).

3. So that they become ingrate for what we have vouchsafed to them, and that they enjoy themselves; but presently they shall know.

(Daryabadi, 2004: 374).

Discussion:

The SL-construction implies the meaning of threatening. None of the three translators have managed to convey this meaning since Translators no. (1) and (3) have adopted the semantic approach to translation represented by (that + subject + mod. + base), and (so that +

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subject + base) respectively. Translator no. (2) seems to adopt communicative approach to translation, but he has not been able to approach the meaning adopted by the interpreter. No translation is proposed here.

Text Analysis (5): (لم + imperfect)

SL-Text: ﴿لَمْ يَلِدْ وَلَمْ يُولَدْ﴾ (الإخلاص/ الآية ٣)

Interpretation

This verse is a confirmation on Allah's uniqueness and His distinction from humans. Allah has not given birth to any human, and also, He has not come from any ancestry or fathers for God has no one before or after. (Al-Mahali and Al-Siyooti, 1995: 604).

TL-Texts:

1. He begets not and is not begotten!   (Palmer, 1949: 537).

2. He begotteth not, nor is He begotten.   (Yousif, 1989: 1806).

3. He begets not, not was He begotten.   (Daryabadi, 2004: 374).

Discussion:

The SL-Jussive construction implies the meaning of negative emphasis which can be realized by the repetition of لم. All the translators seem to adopt the semantic equivalent in the TL represented by the verb + not. No translation is proposed here.

Text Analysis (6): (لم + imperfect)

SL-Text: ﴿وَلَمْ أَكُن بِدُعَائِكَ رَبِّ شَقِيًّا﴾ (مريم/ الآية ٤)

Interpretation

Prophet Zakariyya prays to Allah secretly saying that he was never unfaithful to God's signs or blessings wishing that God may bestow on him a son to inherit Ya'aqoob family. (Al-Mahali and Al-Siyooti, 1995).

TL-Texts:

1. And I never was unfortunate in my prayers to thee, my lord!

(Palmer, 1949: 258).

2. But never am I unblest, O my lord, in my prayer to Thee!

(Yousif, 1989: 767).

3. And I have not yet been in my prayer to thee my lord! unblest.

(Daryabadi, 2004: 350).

Discussion:

The SL-construction has the meaning of negative past emphasis. Translator no. (1) and (2) have approached communicative translation since they convey the SL meaning of negative emphasis through the use of *never*. Translator no. (3) seems to adopt semantic approach to translation through the use of negative present perfect dropping the emphatic meaning of the SL construction. Rendering no. (2) can be taken as our proposed translation.

Text Analysis (7): (لا + imperfect) (Request)

SL-Text: ﴿رَبَّنَا لاَ تُوَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا﴾ (البقرة/ الآية ٢٨٦)

Interpretation

Believers pray to God not to punish or reckon them if they commit any mistake because of oblivion or unintention. (Al-Siyooti and Al-Mahali, 1995: 49).

TL-Texts:

1. Lord, catch us not up, if we forget or make mistake.

(Palmer, 1949: 41).

2. Condemn us not if we forget or fall into error; our lord!

(Yousif, 1989: 116).

3. Our lord! reckon with us not if we forget or err.

(Daryabadi, 2004: 208).

Discussion:

The SL jussive construction suggests the meaning of negative request. None of the three translators have managed to convey the intended meaning. Rendering no. (2) can be taken as our proposed translation.

Text Analysis (8): (لا + imperfect) (imperative)

SL-Text: ﴿فَلاَ تَقُل لَّهُمَآ أُفٍّ وَلاَ تَنْهَرْهُمَا﴾ (الإسراء/ الآية ٢٣)

Interpretation

Allah orders the believers to treat their parents tenderly during senility and they must not insult them and not grumble at them. (Al-Siyooti and Al-Mahali, 1995: 284).

TL-Texts:

1. And say not to them, Fie! ' and do not grumble at them.

(Palmer, 1949: 237).

2. Say not to them a word of contempt, not repel them.

(Yousif, 1989: 700).

3. Say not unto them: pooh! And browbeat them not.

(Daryabadi, 2004: 22).

Discussion:

The SL construction has the meaning of command. None of the translators have succeeded in conveying the interpreted meaning since all of them have adopted the semantic approach to translation. Rendering no. (3) can be taken as our proposed translation.

Text Analysis (9): (لما + imperfect)

SL-Text: ﴿بَلْ هُمْ فِي شَكٍّ مِّن ذِكْرِي بَلْ لَمَّا يَذُوقُوا عَذَابِ﴾ (ص/ الآية ٨)

Interpretation

Unbelievers are in doubt concerning the revelation the Glorious Qura'an send down to prophet Mohammed (peace be upon him) since (as

they think) he was not the most honorable man in his tribe. God says that those unbelievers will not believe in what He has sent to the prophet because they have not tasted God's torment. If they have, they would believe in what has been sent to the prophet, but there is no use of their belief then. (Al-Siyooti and Al-Mahali, 1995: 120).

TL-Texts:

1. nay, they are in doubt concerning my reminder, nay, they have not yet tasted of my torment!   (Palmer, 1949: 390).

2. But they are in doubt concerning my (own) message! Nay, they have not yet tasted my punishment!   (Yousif, 1989: 38).

3. Yea! They are in doubt concerning my admonition, yea! They have not yet tasted my chastisement.   (Daryabadi, 2004: 64).

Discussion:

The SL construction has the meaning of negative past future. All the translators seem to adopt the semantic approach to translation. They use the negative present perfect tense which stretches from the past to the future including the present. Rendering no. (3) can be taken as our proposed translation.

Text Analysis (10): (لما + imperfect)

SL-Text: ﴿وَلَمَّا يَدْخُلِ الأيمَانُ فِي قُلُوبِكُمْ﴾ (الحجرات/ الآية ١٤)

Interpretation

This verse represents a call for those Muslims who have entered Islam but they have not believed in it perfectly and thoughtfully. God invites them to believe in Islam faithfully and wholeheartedly.

(Al-Siyooti and Al-Mahali, 1995: 517).

TL-Texts:

1. For the faith has not entered into your hearts.   (Palmer, 1949: 129).

2. For not yet has faith entered your hearts.   (Yousif, 1989: 1407).

3. While faith has not yet entered into your hearts.

(Daryabadi, 2004: 219).

Discussion:

    The SL construction has the meaning of negative emphatic past future. Translator no. (1) seems to approach the semantic translation since he uses the negative present perfect. Translators no. (2) and (3) approach the communicative translation. They try to convey the meaning of the negative emphatic future meaning of the SL-construction using the negative present perfect tense with the emphatic negative particle 'yet'. Rendering no. (3) can be taken as our proposed translation.

Text Analysis (11): (إن + imperfect)

SL-Text: ﴿وَإِن تَعُودُواْ نَعُدْ﴾ (الأنفال/ الآية ١٩)

Interpretation

    God threatens the unbelievers (meccans) that if they return to attack Muslims, He will help Muslims to fight the unbelievers and perish them. (Al-Siyooti and Al-Mahali, 1995: 179).

TL-Texts:

1. That if they (meccans) were right He would help them.

(Palmer, 1949: 390).

2. If ye return (to the attack), so shall we.   (Yousif, 1989: 419).

3. And if you revert, we will also revert.   (Daryabadi, 2004: 165).

Discussion:

    The SL-Jussive construction has the meaning of emphatic condition. Translator no. (1) has used unreal condition represented by the use of if-clause in the past. Translator no. (2) has used if-clause in the present which refers to real condition (possible). Translator no. (3) has succeeded in conveying the intended meaning by using *if-clause* in the

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present with future condition in addition to the conveyance of emphatic meaning by the use of the modal auxiliary will with the first person pronoun '*we*'. Translator no. (3) can be taken as our proposed translation.

Text Analysis (12): (إلا + imperfect)

SL-Text: ﴿وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ﴾ (يوسف/ الآية ٣٣)

Interpretation

Prophet Yousif prays to God to spare him the cunning of women because he (Yousif) is a human and may feel passion for them and tilt from the right way. So, he may commit a mistake and become guilty and ignorant unless God turns him away from their craftiness. (Al-Siyooti and Al-Mahali, 1995: 239).

TL-Texts:

1. And unless thou turn from me their craftiness I shall feel a passion for them and shall be among the ignorant!　　　(Palmer, 1949: 199).

2. Unless thou turn away their share from me, I should (in my youthful folly) feel inclined towards them.　　　(Yousif, 1989: 562).

3. And if thou does not avert their guile from me, I should incline to them and become of the ignorant.　　　(Daryabadi, 2004: 317).

Discussion:

The SL-Jussive construction has the meaning of negative emphatic condition. Translators no. (1) and (2) have used the word unless as an equivalent to the particle إلا. So, they seem to adopt the semantic approach to translation. Translator no. (3) has used conditional negative if-clause in the present with future reference approaching communicative translation. Rendering no. (3) can be taken as our proposed translation.

Text Analysis (13): (مَنْ + imperfect)

<u>SL-Text:</u>   ﴿وَمَن يَكْفُرْ بِهِ فَأُوْلَـئِكَ هُمُ الْخَاسِرُونَ﴾ (البقرة/ الآية ١٢١)

Interpretation

       God threatens and confirms to those who disbelieve in Qura'an that He will throw them in an eternal Hell and torture them forever.

<div align="right">(Al-Siyooti and Al-Mahali, 1995: 19).</div>

TL-Texts:

1. And whoso disbelieve there in, tis they who lose thereby.

<div align="right">(Palmer, 1949: 15).</div>

2. Those who reject faith there in, the loss is their own.

<div align="right">(Yousif, 1989: 10).</div>

3. And those who disbelieve in it, those alone shall be the losers.

<div align="right">(Daryabadi, 2004: 102).</div>

Discussion:

       The SL-Jussive construction has the meaning of emphatic condition. Translators no. (1) and (2) seem to approach semantic translation using the relative pronoun '*who*' as an equivalent to the jussive particle مَنْ. Translator no. (3) has used the relative pronoun '*who*' with an emphatic meaning approaching the communicative translation. Rendering no. (3) can be taken as our proposed translation.

Text Analysis (14): (مَنْ + imperfect + imperfect)

<u>SL-Text:</u>   ﴿وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا﴾ (الطلاق/ الآية ٢)

Interpretation

       Allah confirms to those who fear Him and follow His orders that He will protect them from crises and agonies.

<div align="right">(Al-Siyooti and Al-Mahali, 1995: 558).</div>

TL-Texts:

1. And who so ever fears God, He will make for him a happy issue.

<div align="right">(Palmer, 1949: 489).</div>

2. And those who fear God, He (ever) prepares a way out.

(Yousif, 1989: 1563).

3. And whose fears Allah He makes an outlet for him.

(Daryabadi, 2004: 334).

Discussion:

The SL-Jussive construction has the meaning of emphatic condition. Translator no. (1) has approached the semantic translation reserving the form and dropping the interpreted meaning of the text. Translators no. (2) and (3) have approached communicative translation conveying the meaning of the SL construction. Rendering no. (2) can be taken as our proposed translation.

Text Analysis (15): (ما + imperfect)

SL-Text: ﴿وَمَا تُنفِقُواْ مِنْ خَيْرٍ فَإِنَّ اللّهَ بِهِ عَلِيمٌ﴾ (البقرة/ الآية ٢٧٣)

Interpretation

God invites the rich to give the poor alms and help them because their dignity prevents them to extend their hands. God will reward the rich who help the poor because He knows about any help or support given to the poor, since He is the most omniscient.

(Al-Siyooti and Al-Mahali, 1995: 46).

TL-Texts:

1. But what ye spend of good God knows.   (Palmer, 1949: 39).

2. And whatever of good ye give, be assured God knoweth it well.

(Yousif, 1989: 25).

3. And whatever of good you will spend, surely Allah is the knower
    thereof.   (Daryabadi, 2004: 200).

Discussion:

The SL-Jussive construction has the meaning of emphatic condition. Translator no. (1) seems to approach semantic translation using

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the TL equivalent 'what' for the SL jussive particle ما neglecting the emphatic meaning of the SL text. Translators no. (2) and (3) have approached communicative translation. They have tried to convey the emphatic meaning of the SL message. Rendering no. (3) can be taken as our proposed translation.

Text Analysis (16): (ما + imperfect + imperfect)

SL-Text: ﴿وَمَا تَفْعَلُواْ مِنْ خَيْرٍ يَعْلَمْهُ اللّهُ﴾ (البقرة/ الآية ١٩٧)

Interpretation

God tells pilgrims who seek God's acceptance that He knows every good act they do. He urges the believers to make good and fair actions for God will reward them in return for that.

(Al-Siyooti and Al-Mahali, 1995: 31).

TL-Texts:

1. And what so ever of good ye do, God knoweth it.   (Palmer, 1949: 30).

2. And whatever good ye do, (be sure) God knoweth it.

(Yousif, 1989: 70).

3. And whatever good you do Allah shall know it.

(Daryabadi, 2004: 148).

Discussion:

The SL-Jussive construction has the meaning of emphatic condition. Translator no. (1) has tried to find the TL equivalent approaching the semantic translation dropping the emphatic sense of the SL message. Translators no. (2) and (3) have tried to convey the emphatic conditional meaning of the SL-message approaching the communicative translation. Rendering no. (3) can be taken as our proposed translation.

Text Analysis (17): (مهما + imperfect)

SL-Text: ﴿وَقَالُواْ مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ﴾

(البقرة/ الآية ١٩٧)

Interpretation

Pharaoh's followers confirm to prophet Moses that whatever God's signs he shows them, they will never believe him. (Al-Siyooti and Al-Mahali, 1995: 166).

TL-Texts:

1. And they said, whatever thou dost bring us as a sign to enchant us therewith, yet will we not believe in thee.   (Palmer, 1949: 137).

2. They said (to Moses) "whatever be signs though brings, to work therewith thy sorcery on us, we shall never believe in thee".

(Yousif, 1989: 378).

3. They said: whatever the nature of sign thou mayest bring to us with which to enchant us, in thee we are not going to be believers.

(Daryabadi, 2004: 128).

Discussion:

The SL-Jussive construction has the meaning of emphatic condition. All the translators have succeeded in conveying the intended meaning approaching the communicative translation so as to convey the emphatic meaning of the SL construction. Rendering no. (3) can be taken as our proposed translation.

Text Analysis (18): (أينما + imperfect)

SL-Text: ﴿فَأَيْنَمَا تُوَلُّواْ فَثَمَّ وَجْهُ اللّهِ﴾ (البقرة/ الآية ١٩٧)

Interpretation

God wants to tell the prayers that He exists everywhere because He is the Owner of the whole Globe. Also, God's face is in all directions, so He accepts that prayers turn their face to any direction whether to the east or to the west, since His face is everywhere.

(Al-Siyooti and Al-Mahali, 1995: 18).

TL-Texts:

1. And whatever ye turn there is God's face.   (Palmer, 1949: 14).

2. Withers over ye turn, there is the presence of God. (Yousif, 1989: 49).

3. So withers you turn there is the face of Allah. (Daryabadi, 2004: 99).

Discussion:

The SL-Jussive construction has the meaning of emphatic condition. Translator no. (1) has approached semantic translation using the TL equivalent "wherever" for the jussive particle 'أينما'. Translators no. (1) and (2) have approached the communicative translation trying to convey the meaning of the SL construction. Rendering no. (3) is our proposed translation.

Text Analysis (19): (أينما + imperfect + imperfect)

SL-Text: ﴿أَيْنَمَا تَكُونُواْ يُدْرِككُّمُ الْمَوْتُ وَلَوْ كُنتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ﴾ (البقرة/ الآية ١٩٧)

Interpretation

God confirms that death will certainly overtake all human without exception even if they have protected themselves in strongly built towers. (Al-Siyooti and Al-Mahali, 1995: 90).

TL-Texts:

1. Wheresoe'er ye be death will overtake you, though ye were in lofty towers.   (Palmer, 1949: 75).

2. "Wherever ye are, Death will find you out, even if ye are in towers built up strong and high!".   (Yousif, 1989: 203).

3. Death shall overtake you wheresoever you may be, even though you are in fortresses plastered.   (Daryabadi, 2004: 343).

Discussion:

The SL-Jussive construction has the meaning of emphatic condition. Translators no. (1) and (2) have tried to create a semantic

equivalent in the TL using the conjunctions '*wheresoever*' and '*wherever*' respectively neglecting the emphatic meaning of the SL message. Translator no. (3) has managed to approach the communicative translation to convey the real meaning of the SL message approaching the communicative translation. Rendering no. (1) can be taken as our proposed translation.

1.4. Findings:

Throughout the analyses in the preceding section, Arabic jussive constructions in nineteen Qura'anic verses have been investigated with three renderings by different well-known translators of different nationalities. The specified Qura'anic verses containing different jussive constructions were analysed in terms of semantic and communicative approaches based on Al-Siyooti and Al-Mahali interpretation of the Glorious Qura'an.

All translators have approached both semantic and communicative translations with varying degrees. The Arab translator (Yousif, 1989) who has been chosen from the set of translators adopted here seems to be more successful than the foreign translators in approaching the intended meaning we are after. A fact which is expected due to his background knowledge as a native Arabic speaker. Moreover, most renderings seem to be following the semantic approach of translation, a fact which drops some meaning of the sacred Qura'anic SL text. Furthermore, some renderings e.g. (Daryabadi, 2004) are a mixture of both, the semantic and communicative approaches to translations. This appears through the use of same parenthetical phrases and footnotes so as to meet the comprehensive meaning of the SL text. Finally, we prefer to adopt a neutral scale of appropriateness and inappropriateness rather than giving

judgments to the renderings being true or false since each translator has some degree of appropriateness whatever approach he adopts.

1.5. Conclusions:

Throughout the present study, the following results have been arrived at:

1. Jussive particles are specific Arabic phenomenon having no counterpart in English.

2. The fact that jussive particles have no counterpart in English creates a sense of untranslatability to some of these particles in addition to the inimitability of the Glorious Qura'an's language in the sense that many interpretations are found for the same text.

3. Jussive particles function within the framework of jussive constructions which consist of a jussive particle plus one or two of the imperfect verb(s).

4. Jussive particles have many colours of meaning mainly command, emphasis and condition.

5. The jussive construction لــم + **imperfect** has different implied meanings such as command, negation, request, praying and threatening that entail awareness of translators when translating this construction into English.

6. The semantic approach to translation is inappropriate in translating jussive particles into English since such an approach is unable to meet the different colourings of meaning implied in jussive particles.

7. Communicative approach to translation is the most appropriate way to translate jussive particles into English since it focuses on the meaning or contents of SL message, a fact that covers all the meanings implied in jussive particles.

8. لــم and لمــا particles are highly related to the notion of time since they change the time of the imperfect from the present to the past.

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