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Translating the Particle 'لام' /laam/ in the Noble Qur'aan into English

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Abstract

The research paper aims to investigate the challenges of translating the Arabic particle 'لام' /laam/ in the Noble Qur'aan into English. It highlights the dissimilarities in some selected renderings and identifies the type of translation equivalence the translators adopt in their renderings. To achieve these goals, the paper gives a brief account of the functions of the particle "Laam" and the meanings it produces in the Qur'aanic context. Thus, nine Qur'aanic texts containing the relevant particle have been analyzed and their renderings have been discussed. The study hypothesizes that the translation of the Arabic particle 'لام' /laam/ constitutes a problematic area encountered by translators, as it implies so many functions and meanings when used in different contexts. It also hypothesizes

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that the particle concerned cannot be realized in the target language by an equivalent particle alone, but also by other word classes such as verbs and adverbs of manner. Nida's (1964) translation theory of dynamic and formal equivalence is adopted, giving priority to the dynamic one in conveying the required meanings of the particle in the TLT. The paper concludes that the multiple functions and meanings of this particle present challenges to translators, as its realization in the TLT can be achieved by utilizing other word classes.

Keywords: adverbs of manner, Arabic particle, noble Qur'aan, translation equivalence, verbal and contextual clues.

ترجمة حرف ' اللام' في القرآن الكريم الى الإنكليزية

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المستخلص

يهدف البحث الى الكشف عن تحديات ترجمة حرف اللام في القرآن الكريم وتسليط الضوء على اوجه الاختلاف في بعض الترجمات المختارة وتحديد نوع المكافئ الترجمي الذي يعتمده المترجمون في ترجماتهم. ويقدم البحث من الناحية النظرية وصفا موجزا لوظائف اللام والمعاني التي تؤديها في السياق القرآني. ومن الناحية العملية، تم تحليل اللام ومناقشة ترجماتها في تسعة نصوص قرآنية. تفترض الدراسة أنّ ترجمة اللام تشكل عائقا أمام المترجمين إذ أنها تنطوي على وظائف ومعاني كثيرة عند استعمالها في سياقات مختلفة. كذلك تفترض الدراسة أن ترجمة اللام في النص الهدف لا يمكن تحقيقها بنقل شكلها فحسب، بل بأصناف اخرى من المفردات كالأفعال وظروف الحال. وتعتمد هذه الدراسة على انموذج نظرية التكافؤ الشكلي والديناميكي لنايدا (1964) مع اعطاء الاولوية للاحق في نقل المعنى المراد. خلصت الدراسة الى نتيجة مفادها أنّ وظائف اللام المتنوعة ومعانيها تشكل تحديا أمام المترجمين، إذ أنّ ترجمتها الى النص الهدف قد تتحقق باستخدام أصناف أخرى من المفردات المشابهة لتلك الموجودة في النص الاصل. علاوة على أنّ اللام له أكثر من وظيفة ومعنى وهذا يتوقف على عناصر محددة داخل النص كالفرائن اللفظية والسياقية التي يرد فيها هذا الحرف.

الكلمات الدالة: حرف اللام، المكافئ الترجمي، القران الكريم، ظروف الحال، والقرائن اللفظية والسياقية.

1. Introduction:

Particles are linguistic devices that specify various relations among parts of the text. These devices enable readers to realize and fully grasp the meanings of these texts and show how different parts of the text are linked to each other functionally and semantically. Particles are also considered as a fruitful area for investigation in almost all languages in the world, especially Arabic, since some of them have more than one meaning or function (Ibn Jinnee, 1988: 8). The current paper aims at investigating the functions of the Arabic particle 'لام' /*laam*/ and the meanings it produces in the original text in order to find its possible and nearest realizations in English.

2. Functions and Meanings of the Particle 'لام' /*Laam*/:

Seebaweihi (1988: 1/12) categorizes parts of speech in Arabic into three parts: 'nouns', 'verbs' and 'particles'. Due to their importance, particles have been extensively investigated in Arabic literature. Many grammatical and linguistic books are concerned with explaining the multiple functions and meanings of these particles. Arab scholars have almost agreed upon the way they divide these particles as to their types, functions and meanings. The meanings and functions of such particles differ depending on the way they occur in each text.

The word 'لام' /*laam*/, as Nwersi (2008: 18) states, can come into various types: 'preposition' which is mainly attached to nouns with various aspects, and 'particle' which is mostly prefixed to verbs. Mol and Paulussen, (2004: 4) assert that the particle 'لام' /*laam*/ has various forms, functions and meanings.

Al-Saqee (1977: 343) points out that the particle 'لام' /*laam*/ carries about thirty overlapping functions and meanings. Al-Muraadee (1992: 145-147) argues that Arabic particles can also be used interchangeably. On this basis, the particle 'لام' /*laam*/ can be used in place of several particles such as 'في' /*fee*/, 'على' /*alaal*/, 'الى' /*ila*/ ... etc. However, scholars disagree on the way they divide its types and meanings. Ibn Malik (2001: 3/15) identifies eighteen meanings for the particle 'لام' /*laam*/, whereas Al-Muraadee (1992: 143) categorizes it into thirty types and Ibn Hishaam (1985: 1/208) mentions twenty-two meanings. By and large, all types of the particle concerned are subsumed under two main types (governing and non-governing types) (ibid.: 1/207):

A. 'عاملة' /*amila*/ (governing particle):

This type of governing particle has a grammatical effect on the element it follows and can be divided into three sub-classes:

1. 'عاملة للجر' /*amila lil-jar*/ (governing the genitive):

This sub-class of the governing particle 'لام' /*laam*/ is termed by Seebaweihi (1988: 4/217) 'لام الإضافة' /*laam al-idhaafa*/ (genitive particle). Syntactically, this particle governs nouns attached to them and changes them into genitive case. Semantically, it includes a variety of subtypes with different meanings:

i. 'الاختصاص' /*al-akhtisaas*/ (particularization):

Almost all scholars agree that the general meaning of the particle 'لام' /*laam*/ is mainly 'particularization'. Al-Muraadee (1992: 143) considers it the first and original

meaning of the particle ‘لام’ /laam/. Al-Zamakhsharee (2003: 371) argues that particularization is the only sense of this particle, as in:

1. ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ [الفاتحة: 1]

“Praise **be to Allah**, the Cherisher and Sustainer of the worlds” (Ali, 2006: 7)

This aya is a nominal clause and the particle ‘لام’ /laam/ is attached to its predicate, indicating that all sorts of praise are being particularized to Allah The Almighty (Ibn ‘Ashoor, 1984: 1/160).

ii. ‘الاستحقاق’ /al-istihqaq/ (deserving):

This type of particle is used to indicate that one has the right for something to be deserved (Kakiya, 1973: 33) as in:

2. ﴿وَيْلٌ لِلْمُطَفِّينَ﴾ [المطففين: الآية 1]

“Woe **to those** that deal in fraud” (Ali, 2006: 37).

In the aya above, the particle ‘لام’ /laam/ is used here as a governing preposition that has the meaning of deserving (Ibn Hishaam, 1985: 1/275).

iii. ‘الملك’ /al-mulk/ (possession):

This type of particle is used to refer to the fact that the element attached to it is having or possessing something (Kakiya, 1973: 91), as in:

3. ﴿لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾ [البقرة: من الآية 284]

“**To Allah** belongeth all that is in the heavens and on earth.” (Ali, 2006: 37).

It is clear that the first word of this aya is prefixed by the particle ‘لام’ /laam/ which is contextually used to give the meaning of possession (i.e. **To** Allah belong all the creatures whatsoever, whether they are huge or tinny) (Ibn ‘Ashoor, 1984: 3/129).

iv. ‘التملك’ /al-tamleek/ (owning):

This type of particle is used to indicate that one has the right to possession (Kakiya, 1973: 48) as in:

4. ﴿وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيمًا﴾ [مریم: الآية 50]

“And We bestowed of Our Mercy **on them**, and We granted them lofty honour on the tongue of truth” (Ali, 2006: 203).

The object pronoun ‘هم’, prefixed by the particle ‘لام’ /laam/, has a recipient role and the particle used in this context refers to the meaning of ‘owning’ (Thul-Qarnayn, 2018: 13). This can be realized by the preposition ‘to/on’ preceded by ditransitive verbs like ‘وهب’ (give (to), bestow (on), grant, ...etc.) (Quirk, et al., 1982: 13).

v. ‘التبليغ’ /al-tableeigh/ (Informing):

‘التبليغ’ /Al-tableeigh/ (informing) is the type of particle ‘لام’ /laam/ that is used to inform the listener. It usually comes with certain verbs like ‘قال’ (to say) (Ibn Hishaam, 1985: 1/187) Consider the following Qur’aanic text:

5. ﴿إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ﴾ [ص: الآية 71]

“Behold, thy Lord said **to the angels**: I am about to create man from clay” (Ali, 2006: 322).

The particle ‘لام’ /laam/, which is usually determined by a verb of saying ‘قال’ (said), has a function of ‘al-tableeigh’ (informing) that can be realized in the TLT by using the preposition (to).

vi. ‘التعدية’ /al-ta`diyah/ (Transitivity)

Certain verbs that are basically intransitive can be changed into transitive by means of ‘transitivity particles’ such as the particle ‘لام’ /laam/ (Al-Fadhlee, 1980: 77). These verbs are termed “transitive phrasal verbs” (Oliveira, 2017: 149). See the aya below:

6. ﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾ [آل عمران: الآية 110]

“Ye are the best of peoples, evolved **for mankind**” (Ali, 2006: 44).

The particle ‘لام’ /laam/, which comes after the verb ‘evolve’, changes the verb from intransitive into a transitive phrasal verb by using the preposition ‘for’. That’s why it is called a transitivity particle in such contexts.

2. عاملة للنصب، /‘amila lil-nasb/ (governing the subjunctive):

This type of particle governs a verb it follows and changes its end mark into ‘subjunctive case’ (i.e., to end with fatha —) (Thul-Qarnayn, 2018: 15). This type of particle consists of the following subclasses:

i. ‘لام الجحود’ /Laam al-juhood/ (Laam of Denial):

This particle is usually preceded by a negative form of the imperfect verb ‘to be’ (Al-Muraadee, 1992: 150). Ibn Hishaam (1985: 1/211), in his opinion, names it ‘توكيد’ /tawkeed al-nafee/ (assertive negation). This can be illustrated in the aya below:

7. ﴿إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ يَجْعَلْ لَهُمْ وَكَلًا يَهْدِيهِمْ طَرِيقًا﴾ [النساء: الآية 168]

“Lo! those who disbelieve and deal in wrong, Allah **will never forgive** them, **neither will He guide** them unto a road.” (Pickthall, 1930: 31).

The particle used above is called /laam al-juhood/, since it conveys the emphatic meaning of negation. This function is achieved when ‘لام’ /laam/ preceded by one of the negative particles ‘ما’ or ‘لم’, followed by verb (to be).

ii. ‘لام التعليل’ /Laam al-ta’leel/ (Laam of causation):

The meaning of /al-ta’leel/ (causation) differs from those that all carry the meaning of “ownership”. It has more to do with “causation” than “ownership”, since there is a reason behind the action and a relevant result. According to Al-Zargashee (1980: 4/340), this type of /laam/ is regarded as a synonym for the expression ‘من اجل’ (for the sake of). See the following aya:

8. ﴿وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ﴾ [ابراهيم: الآية 30]

“And they set up (idols) as equal to Allah, **to mislead** (men) from the Path.” (Ali, 2006: 163).

The particle ‘لام’ /laam/ in the aya above has a causative function and indicates the meaning of ‘لكي’ /likay/ (for, to, in order to) in this context.

iii. ‘لام العاقبة’ /Laam al-‘aqiba/ (Laam of Consequence):

The particle ‘لام’ /laam/ can be used to convey the meaning of consequence. This kind of particle differs from other kinds in that what follows the particle is contrary and not anticipated by what precedes (Al-Misree, 1951: 297; Al-Fadhlee, 1980 :96). Consider the following aya:

9. ﴿فَاتَّخَذَ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزْبًا﴾ [القصص: الآية 8]

“Then the people of Pharaoh picked him up (from the river): (It was intended) **that (Moses) should be** to them an adversary and a cause of sorrow” (Ali, 2006: 262).

The particle used in this context is termed ‘laam of consequence and result’, since it combines two events: the cause and the unexpected result that the prophet Moses (P.B.U.H.) caused the people of Pharaoh to suffer.

3. 'عاملة للجزم' /*amila lil-jazim*/ (governing the jussive):

The third type of particle 'لام' /*laam*/ is the one that governs the verb it follows and changes its end mark into jussive (i.e., —). The mood of the verb, in this case, can be realized by 'jussive' or 'imperative'. The main function conveyed by this particle is order or request which can vary depending on the kind of relationship that holds between the interlocutors (Ibn Hishaam, 1985: 1/223). This type of particle comprises the following subclasses:

i. 'لام الأمر' /*Laam al-amr*/ (Imperative):

The function of this particle can be achieved when the demand is issued from someone higher in rank, as in:

10. ﴿فَلْيَدْعُ نَادِيَهُ﴾ [العلق: الآية 17]

"Then, **let him call** (for help) to his council (of comrades)" (Ali, 2006: 457).

In this aya, the verb 'let' is used in the form of demand to convey the imperative function of the particle /*laam*/ in the TLT.

ii. 'لام الدعاء' /*Laam al-du'aa*/ (Supplication):

The function here can be realized when the demand is from someone lower in class, as in:

11. ﴿وَنَادُوا يَا مَلِكُ لَبِّضْ عَلَيْنَا رَبُّنَا قَالَ إِنَّكُمْ مَا كَاثِرُونَ﴾ [الزخرف: 77]

"They will cry: O Malik! **would that** thy Lord put an end to us! He will say, Nay, but ye shall abide" (Ali, 2006: 349).

The expression 'would that' is used in the form of a polite request to imply the meanings of wishing, pleading, begging, and supplication.

B. 'غير العاملة' /*ghayr al- 'amila*/ (non-governing Particle):

The third type of particle 'لام' /*laam*/ has no grammatical effect on the word it follows. Ibn Hishaam (1985: 1/223) argues that there are seven types of this particle. The most important of which are:

1. 'لام الابتداء' /*Laam al-ibtidaa*/ (laam of inception):

Al-Zajjaajee (1969: 69) states that this type of particle is called 'laam of inception' as it prefixes the subject of a nominal sentence. This particle is used to emphasize the content of the sentence it affixes and it has no governing effect as in:

12. ﴿لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ﴾ [التوبة: من الآية 108]

"**Verily**, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray)" (Al-Hilali and Khan, 2006: 264).

This aya is emphasized by the inceptive particle 'لام' /*laam*/ that prefixes the subject 'the mosque' through using the emphatic adverb of manner 'verily' in the TL.

2. 'اللام المزحلقة' /*al-muzahlaqa*/ (Transitional Laam):

This type of the particle is called 'اللام المزحلقة' /*al-lam al-muzahlaqa*/ (the transitional laam) as it glides from one of the governed elements of the verb-like particle 'ان' /*inna*/ to the other- from subject to predicate. This particle is mostly added to the beginning of the predicate, giving the meaning of emphasis (Ya'qoob, 2009: 443) as in:

13. ﴿قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالٍ قَدِيمٍ﴾ [يوسف: الآية 95]

"**Verily**, They said: By Allah, you are **most surely** in your old error" (Shakir, 1982: n.p.).

The emphatic function of the transitional particle 'لام' /laam/ is correlated with the emphatic particle 'إِنَّ' /inna/ to give the meaning of double emphasis (i.e. most surely) in the TT.

3. 'لام جواب القسم' / *jawaab al-Qasam*/ (Oath Complement Laam):

This type of particle lies in the complement of an explicit oath to indicate emphasis. It is utilized to strengthen the oath complement and it is coupled with verbs and nouns. An imperfect verb must be asserted by 'نون التوكيد' /noon al-tawkeed/ (assertive noon) in order to be prefixed by this particle (Al-Raawee, 1977: 109). This can be illustrated in the aya below:

14. ﴿وَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ﴾ [الانبیاء: الآية 57]

"And, by Allah! I will certainly do something against your idols after you go away, turning back" (Shakir, 1982: n.p.).

The particle 'لام' /laam/ in the aya above has the emphatic meaning (i.e. certainly), it comes after an explicit oath (i.e. by Allah) and governs a verb suffixed with 'نون التوكيد' /noon al-tawkeed/ (assertive noon).

4. 'اللام الموطئة للقسم' / *al-muwatti'a lil-qasam*/ (The Laam that paves the way for the oath):

The type of this particle operates on the conditional particle to signify that the conditional complement (the result condition) is mainly based on a preceding oath. It is also called a 'conditional particle' 'لام' /laam/ as it governs a conditional particle (Ya'qoob, 2009: 561). Consider the following aya:

15. ﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ﴾ [ابراهيم: الآية 7]

"And when your Lord made it known: If you are grateful, I would certainly give to you more, and if you are ungrateful, My chastisement is truly severe." (Shakir, 1982: n.p.).

In the aya above, the particle 'laam' in 'لَئِن' is used to pave the way for an oath and to emphasize the complement of the oath in 'لَأَزِيدَنَّكُمْ'. In other words, the particle 'laam' is emphatically used to indicate that when the people of Israel thank Allah The Exalted for the graces, He has given them and remove the doubts they have in their actions, He will certainly grant them more.

5. 'اللام الفارقة' / *al-faariqa*/ (Distinguishing laam):

This particle comes after the lightened particle 'إِنَّ' /inn al-mukhaffafa/ to function as both emphatic and distinguishing because it distinguishes between the negative particle 'إِنَّ' /in/ (not) and the lightened emphatic particle 'إِنَّ' /in/ from the heavy one (i.e. 'إِنَّ' /inna/) (Ya'qoob, 2009: 565) as in:

16. ﴿قَالُوا إِنَّ هَذَانِ سِحْرَانِ إِنْ هَذَا إِلَّا خَيْرٌ جَاءَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرَفَيْكَ الْمَثَلِيِّ﴾ [طه: 63]

"They said: These are most surely two magicians ... " (Shakir, 1982: n.p.).

The distinguishing particle in this aya gives the meaning of emphasis, as it is associated with the lightened emphatic particle 'إِنَّ' and thus, it serves to form double emphasis in such a context (i.e., 'most' + 'surely').

3. Having Meanings of Some Particles:

As mentioned earlier, the particle /laam/ can be used to indicate the meanings of some other particles:

a. 'إلى' (to):

The particle 'إلى' /laam/ may indicate the meaning of 'إلى' /'ila/ (to) in certain situations (Al-Muraadee, 1974-1975: 145). See the following aya:

17. ﴿سُقْنَاهُ لِبَلَدٍ مَيِّتٍ﴾ [الاعراف: من الآية 57]

“We drive them to a land that is dead” (Ali, 2006: 96).

b. 'في' (in/at):

Ibn Hishaam (1985: 1/178) states that this type of the particle has the meaning of the adverbial 'في' /fee/ (in/at) as in:

18. ﴿لَا يُجَلِّبُهَا لَوْفَهَا إِلَّا هُوَ﴾ [الاعراف: من الآية 187]

“None but He shall manifest it at its time” (Shakir, 1982: n.p.).

c. 'على' (on):

Al-Muraadee (1992: 146-147) argues that the particle 'لام' /laam/ is called “الاستعلاء” /alasti`laa/ (locative particle) in Arabic when it denotes the meaning of 'على' /'alaa/ (on) as in:

19. ﴿وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا﴾ [يونس: من الآية 12]

“When trouble toucheth a man, He crieth unto Us (in all postures)- lying down on his side, or sitting, or standing...” (Ali, 2006: 127).

d. 'ب' (in):

According to Al-Andulusee (2001: 439/1), the particle 'لام' /laam/ may have the meaning of the particle 'ب' /baa'/ (in) as in:

20. ﴿أَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ﴾ [البقرة: من الآية 75]

“Can ye (o ye men of Faith) entertain the hope that they will believe in you? ...” (Ali, 2006: 13).

e. 'أن' (to):

Sa`eed (1988 :282) argues that the particle 'لام' /laam/ is used to convey the meaning of the particle 'أن' /ann/ (to). He mentions that this type can only be utilized after the verbs 'أمرت' /amartu/ [(I am) ordered] and 'أردت' /aradtu/ [(I) wanted] since such verbs always refer to the future, rather than to the past:

21. ﴿يُرِيدُونَ لِيُظْفِقُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُنِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ﴾ [الصف: الآية 8]

“They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse” (Shakir, 1982: n.p.).

4. The Model Adopted

The study in hand adopts Nida's model. He (1964: 159) mentions that there are two diverse types of equivalence, i.e., 'formal' and 'dynamic' equivalence. Formal equivalence seeks to convey the target language item(s) that could match as closely as possible its source counterpart(s), preserving both the form and content of the source text. Dynamic equivalence, which is more relevant to this study, focuses on achieving the “closest natural equivalent” (Nida and Taber, 1982: 12). It is essentially based on what is called ‘the principle of equivalent effect’, in which “the relationship between receptor

and message is substantially the same as that which existed between original receptors and the message.” (Nida, 1964: 159). This type of equivalence takes into account some adjustments concerning the grammatical rules, lexical items, and cultural figures of the TL. Thus, dynamic equivalence is concerned with the source message required to be transferred appropriately in the TT, and the equivalent effect it will bring on the target receptors. The equivalent effect is considered one of ‘the four basic translation requirements’ (ibid.: 64) which are: (a) being meaningful; (b) transferring the author’s spirit and manner; (c) reflecting a natural and plain form of the message; and (d) creating a similar response on the TL receptors.

As for dynamic equivalence, Nida (1964, 226) sets three techniques of adjustment for addressing equivalence in a way that preserves the equivalent effect in the TLT. The first one is that of ‘addition’ which is employed to disambiguate the lexemes and uncover the implied elements; the second one is ‘subtraction’ that is utilized to remove or diminish unduly redundancy in terms of structural rules and semantic norms; the third technique is termed ‘alteration’ where the ST cannot be entirely maintained in the TL receptors due to the contradictions between SL and TL.

5. Data Analysis

The current study is mainly concerned with the process of analyzing various functions and meanings of the particle ‘لام’ /laam/ in the Noble Qur’ān in accordance with the context in which it occurs. Then, its renditions are going to be discussed in some detail to figure out the appropriate and inappropriate ones. To achieve this aim, nine relevant ayas, along with renderings of five translators for each, are going to be analyzed in order to include as many types of the particle as possible in the study. In addition, functions and meanings of the particle ‘لام’ /laam/ are identified by resorting to the linguistic and exegetical books of the most prominent linguists and exegetes to be mentioned in the analysis later on. The process of analysis involves analyzing and discussing the source language text with a view to identifying the functions and meanings of the relevant particle. So, the goal is to specify as properly as possible the realization of the Arabic particle in English, where two decisions are to be taken for the purpose of finding the appropriate rendition. The first decision is to determine the function of the particle based on the contextual factors of the SL, whereas the second is to decide which rendition is more suitable based on the criteria of the TL. A substitute translation is going to be submitted in cases where it is found inappropriate in the TT. The model adopted here depends heavily on Nida’s ‘dynamic equivalence’ of translation.

SL Text (1):

﴿وَكَسُوفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ﴾ [الضحى: 5]

TL Texts:

1. **Hilali and Khan:** “***And verily**, your Lord will give you (all i.e. good) so that you shall be well-pleased.*”
2. **Shakir:** “***And soon will** your Lord give you so that you shall be well pleased.*”
3. **Khalifa:** “***And your Lord will** give you enough; you will be pleased.*”
4. **Samira And Ahmed:** “***And your Lord will/shall** give/grant you, so you accept/approve.*”

5. **Ali:** “And soon will thy Guardian-Lord give thee (that wherewith) thou shalt be well-please.”

Text Analysis and Discussion:

The particle beginning this aya is functionally classified under ‘*lam of inception*’, since it precedes the nominal sentence to give the meaning of emphasis to the content of the sentence. This particle operates on a sentence consisting of a subject and predicate, where the subject of this aya is omitted and implicitly acts as the pronoun ‘أنت’ (i.e. ... لأنت سوف يعطيك) (Al-Zamakhsharee, 2009: 2/377; Ibn ‘Ashoor, 1984: 30/398).

With regard to the renditions of this aya, almost all the translations neglect to render this particle, since they fall short of specifying its emphatic function, thus causing improper transfer of the emphatic meaning of this particle. As such, translators (2, 3, 4, and 5) fail to submit suitable renditions to this particle, despite going after a dynamic strategy via adopting the technique of ‘subtraction’ in their renderings. Translator (1), on the other hand, reflects his awareness of the function of this particle through conveying its emphatic meaning to the TT (i.e. using the emphatic adverb ‘verily’). It can be stated that the technique of alteration used by translator (1) is best employed in such a context, since it appropriately takes into account the emphatic meaning of this particle in the ST.

Table (1): Analysis and Discussion of the Inceptive Particle ‘لام’ /laam/

SL item	Function of SL item	Translators	TL item	Function of TL items	Type of Equivalence	Appropriate / Inappropriate
اللام في 'سوف'	التوكيد 'emphasi s'	(1) Hilali & Khan	<u>And verily</u>	emphasi s	Dynamic (alteration)	+
		(2) Shakir	<u>And soon will</u>	∅	Dynamic (subtraction)	-
		(3) Khalifa	<u>And ... will</u>	∅	Dynamic (subtraction)	-
		(4) S. & Ahmed	<u>And ... will/shall</u>	∅	Dynamic (subtraction)	-
		(5) Ali	<u>And soon will</u>	∅	Dynamic (subtraction)	-

The Suggested renderings: ‘certainly’, ‘verily’, or ‘surely’.

SL Text (2):

﴿ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَأَيْنَ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾ [التوبة: 60]

TL Texts:

1. **Khan:** “As-Sadaqat (here it means Zakat) are **only for** the Fuqara’ (poor), and Al-Masakin (the poor) ...”
2. **Shakir:** “Alms are **only for** the poor and the needy, ...”
3. **Khalifa:** “Charities **shall go to** the poor, the needy, ...”
4. **Samira & Ahmed:** “But the charities (are) **to** the poor/needy, ...”
5. **Ali:** “Alms are **for** the poor and the needy, ...”

Text Analysis and Discussion:

The aya above deals with eight groups of people who only deserve to be given the alms. It restricts the alms to those by using the particle ‘لام’ /laam/ which is used in conjunction with ‘إنما’ /innama/ (i.e. the meaning of restriction) to serve the function of ‘exclusiveness’ (Al-Zamakhsharee, 2009: 10/438; Ibn ‘Ashoor, 1984: 10/235).

As for the renditions of the particle ‘لام’ /laam/ in this aya, it is clear that both translators (4 and 5) resort to the formal equivalence strategy and take into account only the form of the SL particle to be conveyed to the TL as prepositions ‘to’ and ‘for’ respectively. Their use of such prepositions sounds more natural in English, but they are in fact inadequate in such a context, since they lack the functional meaning of exclusiveness in this aya. Translator (3), in turn, formally uses the preposition ‘to’ which is preceded by the modal verb ‘shall’ implying the function of obligation. This translation is also regarded as inappropriate as it does not indicate the function of exclusivity. Translators (1 and 2), by comparison, have properly adopted the dynamic equivalence by using a technique of ‘addition’ (i.e. they add the adverb ‘only’ before ‘to’ to express the meaning of exclusiveness). Thus, their renderings seem to be more appropriate than the others, as they restrict the giving of alms to those classes of people and not anyone else.

Table (2): Analysis and Discussion of the Exclusiveness Function of ‘لام’ /laam/

SL item	Function of SL item	Translators	TL item	Function of TL items	Type of Equivalence	Appropriate / Inappropriate
اللام في ‘للفقراء’	الاستحقاق ‘Exclusiveness’	(1) Hilali & Khan	only for	exclusiveness	Dynamic (addition)	+
		(2) Shakir	only for	exclusiveness	Dynamic (addition)	+
		(3) Khalifa	Shall ... to	obligation	Formal	-
		(4) S. & Ahmed	To	owning	Formal	-
		(5) Ali	For	owning	Formal	-

The Suggested renderings: ‘only to’ or ‘only for’.

SL Text (3):

﴿ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ﴾ [المؤمنون: 15]

TL Texts:

1. **Hilali and Khan:** “After that, **surely**, you will die.”
2. **Shakir:** “Then after that you will **most surely** die.”
3. **Khalifa:** “Then, later on, you die.”
4. **Samira And Ahmed:** “Then that you are after that dying.”

5. **Ali:** “*They will cry: After that, at length ye will die.*”

Text Analysis and Discussion:

The aya tells us about the death that is doubted by deniers, where Allah The Exalted emphasizes this fact by two emphatic particles: particle ‘إِنَّ’ /inna/ (verily) and particle ‘لَا مَ’ /laam/ (surely). The death fact is only confirmed when it is denied or remains uncertain by a denier (Al-Sh‘arawee, 1991: 16/9984). The particle used here is termed ‘اللام المزحلقة’ /al-lam al-muzahlaqa/ (the transitional particle ‘لَا مَ’ /laam/) for it glides from prefixing the subject of the clause to its predicate with the aim of avoiding two neighboring particles at the beginning of the sentence. Here , it maintains the same function and meaning (i.e. giving the emphatic function similar to that of ‘إِنَّ’ /inna/). So, the word ‘most’, which means ‘very’, can act as an intensifier giving the emphatic meaning when preceding an assertive adverb like ‘most certainly’ (Procter et al., 1984: 710).

Back to the renderings concerned, it seems that translators (3, 4, and 5) do not pay attention to both emphatic particles in this aya, disregarding their metadiscoural function(s), i.e. the greater the denial of death fact, the greater the use of emphatic particle. To put it differently, translators dynamically omit the emphatic function of the particle in the TTs via adopting a technique of ‘subtraction’; this leads to the distortion of function and meaning of the particle for the TT readers. Likewise, translator (1) only takes into consideration the function of ‘إِنَّ’ /inna/ and ignores the function and meaning of the particle ‘لَا مَ’ /laam/. He also goes after the dynamic equivalence by subtraction. Translator (2), by contrast, produces the same equivalent effect in the target language receptor and adopts a technique of alteration (i.e. making changes of word order and grammatical categories). All in all, he is the only one who gives the appropriate rendition by providing the function of double emphasis on both particles.

Table (3): Analysis and Discussion of the Emphatic Function of Transitional particle ‘لَا مَ’ /laam/

SL item	Function of SL item	Translators	TL item	Function of TL items	Type of Equivalence	Appropriate / Inappropriate
اللام في ‘لَمَيَّتُونَ’	توكيد ‘emphasis’	(1) Hilali & Khan	<u>nil</u>	∅	Dynamic (subtraction)	-
		(2) Shakir	<u>Most (surely)</u>	emphasi s	Dynamic (alteration)	+
		(3) Khalifa	<u>nil</u>	∅	Dynamic (subtraction)	-
		(4) S. & Ahmed	<u>nil</u>	∅	Dynamic (subtraction)	-
		(5) Ali	<u>nil</u>	∅	Dynamic (subtraction)	-

The Suggested renderings: ‘most surely’, ‘most certainly’, or ‘most verily’.

SL Text (4):

﴿لِيُنْفِقْ ذُو سَعَةٍ مِّنْ سَعَتِهِ﴾ [الطلاق: 7]

TL Texts:

1. **Hilali and Khan:** “*Let* the rich man spend according to his means.”
2. **Shakir:** “*Let* him who has abundance spend out of his abundance.”
3. **Khalifa:** “The rich husband *shall* provide support in accordance with his means.”
4. **Samira And Ahmed:** “(The owner) of a wealth/abundance *(is) to* spend from his wealth/abundance.”
5. **Ali:** “*Let* the man of means spend according to his means.”

Text Analysis and Discussion:

Concerning the aya above, Al-Sh‘arāwee (1991: 25/15840) states that the particle ‘لام’ /laam/ comes at the beginning of the sentence and expresses the function of imperative. Aziz (1989: 81) mentions that this type of particle is in the jussive form. It is usually realized by the English verb ‘let’ which is normally used in the first person plural and third person singular/plural.

Referring to the translators’ renderings, not all of them tackle the function and meaning of the particle ‘لام’ /laam/, despite the fact that they all go after the dynamic equivalence by using the technique of alteration. To put it clear, the particle has been translated dynamically by shifting it into a verb (translators 1, 2, and 5), a modal verb (translator 3), and the verb ‘to be’ + preposition (i.e. translator 4). Translator (3) opts for the modal verb ‘shall’ which is clearly used to express ‘obligation’. This verb, as stated by Chalker (1984: 121), denotes self-imposed obligation which can only be used with first person pronouns. So, this type of rendition does not express the exact meaning of imperative, thus causing an inappropriate rendition of the particle. Translator (4) uses the verb ‘be + to’ to indicate the meaning of ‘command’, and therefore sounds appropriate since it indicates the imperative mood. Translators (1, 2, and 5), by contrast, have successfully translated the particle into the verb ‘let’ which produces the most appropriate rendering. Consider table (4) below:

Table (4): Analysis and Discussion of the imperative Function of ‘لام’ /laam/

SL item	Function of SL item	Translators	TL item	Function of TL items	Type of Equivalence	Appropriate / Inappropriate
اللام في 'لِيُنْفِقْ'	الأمر 'imperative' 'causation'	(1) Hilali & Khan	Let	imperative	Dynamic (alteration)	+
		(2) Shakir	Let	imperative	Dynamic (alteration)	+
		(3) Khalifa	Shall	Obligation	Dynamic (alteration)	-
		(4) S. & Ahmed	(is) to	imperative	Dynamic (alteration)	+
		(5) Ali	Let	imperative	Dynamic (alteration)	+

The Suggested rendering: 'let'.

SL Text (5):

﴿وَأَدْوَابًا مَّا لِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَا كُنْتُمْ﴾ [الزخرف: 77]

TL Texts:

1. **Hilali and Khan:** "O Malik (Keeper of Hell)! **Let** your Lord make an end of us." He will say: "Verily you shall abide forever."
2. **Shakir:** "O Malik! **let** your Lord make an end of us. He shall say: Surely you shall tarry."
3. **Khalifa:** "They will implore: O Maalek, **let** your Lord finish us of. He will say, you are staying forever."
4. **Samira And Ahmed:** "And they called: "You Malek, (**let**) your Lord to end/destroy on us." He said: "That you are waiting/remaining (in it)."
5. **Ali:** "They will cry: "O Malik! **would that** thy Lord put an end to us!" He will say, "Nay, but ye shall abide."

Text Analysis and Discussion:

Allah The Almighty mentions the desperate state of the dwellers of Hellfire who beg and plead Angel 'Malik' (the Angel that is the guardian of the Gates of the Hellfire) to put an end to their overwhelming suffering by giving death to them. The particle 'لام' /laam/ in the text above has the form of imperative that takes on the meaning of 'supplication' (Ibn 'Ashoor, 1984: 25/260). Concerning the TL equivalent, the modal verb in 'would that' implies the meanings of wishing, pleading, begging, and supplication and alludes to the asymmetric-class request in the form of an imperative mood. (Procter et al., 1984: 1272).

The meaning of supplication is used in the form of a request – a less direct way of expressing the imperative mood – that can be understood as a polite request strategy. As illustrated in the Qur'aanic context, imperative has been rephrased and expressed as a supplication with modal (i.e., will/would, may/might) to address the addressee with a polite request. As regards the renderings of the particle concerned, all except translator (5) have not properly managed to give the desired meaning of the particle 'لام' /laam/, since they use the verb 'let' rather than the modal verb that indicates a polite plead of supplication in this context. Translator (5) has properly realized the meaning of supplication by using the modal verb 'would+that' in the TT. Although it is used by all translators, dynamic equivalence by 'alteration' is only realized by translator (5) who proves to be aware of the contextual meaning of 'لام' /laam/ (i.e. conveying the nearest meaning of pleading, begging, and supplication along with that of wishing on the part of speakers).

Table (5): Analysis and Discussion of the supplication Function of 'لام' /laam/

SL item	Function of SL item	Translators	TL item	Function of TL items	Type of Equivalence	Appropriate / Inappropriate
اللام في	الدعاء	(1) Hilali &	Let	Imperati	Dynamic	-

‘ليقبض’	‘supplication’	Khan		ve	(alteration)	
		(2) Shakir	<u>let</u>	Imperative	Dynamic (alteration)	-
		(3) Khalifa	<u>let</u>	Imperative	Dynamic (alteration)	-
		(4) S. & Ahmed	<u>let</u>	Imperative	Dynamic (alteration)	-
		(5) Ali	<u>Would that</u>	supplication	Dynamic (alteration)	+

The Suggested renderings: ‘may’, ‘might’, or ‘would that’.

SL Text (6):

﴿وَأَنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ﴾ [العاديات: 8]

TL Texts:

1. **Hilali and Khan:** “he is violent in the love of wealth.”
2. **Shakir:** “And most surely he is tenacious in the love of wealth.”
3. **Khalifa:** “He loves material things excessively.”
4. **Samira And Ahmed:** “And that he truly to the good's/wealth's love/ like (is) strong (intense) (humans love excessive goodness).”
5. **Ali:** “And violent is he in his love of wealth.”

Text Analysis and Discussion:

In this aya, the particle ‘لام’ /laam/ serves the function of ‘causation’ and gives the meaning of ‘لأجل’ /li’ajl/ [for (the sake of)], where the word ‘الخير’ /alkheir/ here means ‘المال’ /almaal/ (money/wealth) (Ibn ‘Ashoor, 1984: 30/505).

In considering the renditions of translators, it seems that translators (1, 2, and 5) go after the dynamic equivalence by using a technique of alteration. That is, they render the SL particle ‘لام’ /laam/ into ‘in’ as a TL equivalent. Translator (3) also goes after the dynamic equivalence by including a technique of subtraction and omitting the particle in his rendition. Translator (4), though adopting the formal equivalence, falls short of achieving the contextual meaning of causation, since he only conveys the form of the SL particle to the TL (i.e. ‘to’). To conclude, all submitted renditions are considered inappropriate as far as the function and meaning of the SL particle are concerned. Thus, the nearest TL equivalent for the SL particle under discussion is ‘for (the sake of)’ (Procter et al., 1984: 435). Therefore, the proposed translation could be ‘**for** the love of’.

Table (6): Analysis and Discussion of the Causative Function of ‘لام’ /laam/

SL item	Function of SL item	Translators	TL item	Function of TL items	Type of Equivalence	Appropriate / Inappropriate
اللام في ‘يحب’	تعلييل ‘causation’	(1) Hilali & Khan	<u>in the love</u>	∅	Dynamic (alteration)	-
		(2) Shakir	<u>in the love</u>	∅	Dynamic (alteration)	-

	(3) Khalifa	<u>nill</u>	Ø	Dynamic (subtraction)	-
	(4) S. & Ahmed	<u>to the good's/ wealth's love</u>	Ø	Formal	-
	(5) Ali	<u>in his love</u>	Ø	Dynamic (alteration)	-

The Suggested renderings: 'for (the sake of)'.

SL Text (7):

﴿قَالُوا إِنَّ هَذَا لَسَاحِرٌ كَذَّابٌ أَنْ يُخْرِجَاكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَ بِطَرِيقِكُمُ الْمُثَلَّى﴾ [طه: 63]

TL Texts:

1. **Khan:** "They said: Verily! These are two magicians. ..."
2. **Shakir:** "They said: These are most surely two magicians ..."
3. **Khalifa:** "They said, These two are no more than magicians ..."
4. **Samira & Ahmed:** "That those two (are) two magicians/sorcerers, ..."
5. **Ali:** "They said: These two are certainly (expert) magicians..."

Text Analysis and Discussion:

In this aya, the particle 'لام' /laam/ has the both functions of distinguishing and emphasis. Firstly, it distinguishes between the negative particle 'إن' /in/ (not) and the emphatic light 'إِنَّ' /in/ (verily) from the heavy one (i.e. 'إِنَّ' /inna/). Secondly, it gives the meaning of emphasis due to the act of having restriction made by using both 'إن' /in/ ... + 'لام' /laam/ which means (... إلا ... ما = not But only). That is, omitting the particle 'لام' /laam/ changes the affirmative meaning into negative (Ibn Hishaam, 1985: 1/305-6).

Referring to the renditions concerned, it is obvious that translators (1 and 5) also use dynamic equivalence by alteration and render only the emphatic function of the particle 'إن' /in/ into 'verily' and 'certainly' respectively, ignoring the emphatic function of the particle 'لام' /laam/. Their renderings are viewed as inappropriate since they do not pay particular attention to the duplicated emphasis which reflects the denial trait of the SLT addressee. By the same token, translator (4) does not achieve the function and meaning of the SL particle properly, since s/he only conveys a single emphasis related to the particle 'إن' /in/ (i.e. employing the function of repetition in the form of emphasis). In addition, translator (3) does not maintain the function of emphasis of the particle concerned; yet, he adds the function of restriction when he dynamically renders the SL particle into 'no more than'. This sort of rendition is inappropriate since it neglects the emphatic function of the relevant particle. Translator (2), by contrast, gives a double emphatic function to both the particles 'إن' /in/ and 'لام' /laam/ in the TLT. The translator is well aware of their emphatic functions, as he has appropriately duplicated the emphasis in the TT by using a technique of alteration.

Table (7): Analysis and Discussion of the distinguishing and emphatic Function of 'لام' /laam/

SL item	Function of SL item	Translators	TL item	Function of TL items	Type of Equivalence	Appropriate / Inappropriate
اللام في لساحران	فارقة مؤكدة 'distinguishing' and 'emphatic'	(1) Hilali & Khan	nil	∅	Dynamic (subtraction)	-
		(2) Shakir	most surely	Double emphasis	Dynamic (alteration)	+
		(3) Khalifa	no more than	Restriction	Dynamic (alteration)	-
		(4) S. & Ahmed	nil	∅	Dynamic (subtraction)	-
		(5) Ali	nil	∅	Dynamic (subtraction)	-

The Suggested renderings: 'no more than', 'surely', 'certainly', or 'verily'.

SL Text (8):

﴿قُلْ آمَنُوا بِهِ أَوَّلًا ثُمَّ آمِنُوا بِالَّذِينَ آمَنُوا مِنْ قَبْلِهِ إِذَا بُنِيَ عَلَيْهِمْ يَخْرُجُونَ لَلْأَذْقَانِ سُجَّدًا﴾ [الإسراء: 107]

TL Texts:

1. **Hilali and Khan:** "Say (O Muhammad SAW to them): "Believe in it (the Qur'aan) or do not believe (in it). Verily! Those who were given knowledge before it (the Jews and the Christians like 'Abdullah bin Salam and Salman Al-Farisi), when it is recited to them, fall down on their faces in humble prostration."
2. **Shakir:** "Say: Believe in it or believe not; surely those who are given the knowledge before it fall down on their faces, making obeisance when it is recited to them."
3. **Khalifa:** "Proclaim, believe in it, or do not believe in it." Those who possess knowledge from the previous scriptures, when it is recited to them, they fall down to their chins, prostrating"
4. **Samira And Ahmed:** Say: Believe with it or do not believe, that those who were given/brought to the knowledge, from before it, if (it) is being read/recited on them, they fall down to the chins/beards prostrating."
5. **Ali:** "Say: Whether ye believe in it or not, it is true that those who were given knowledge beforehand, when it is recited to them, fall down on their faces in humble prostration."

Text Analysis and Discussion:

This aya depicts the state of the believers' falling down on their whole faces being touched the ground, submitting and prostrating unconsciously and astonishingly to Allah The Almighty. The particle 'لام' /laam/ in this text has come to signify the meaning of the adverb 'على' /'alā/ (i.e. 'on'). So, the relevant particle prefixed to 'الأذقان' (lit. chins), which originally gives the meaning of 'particularization', is used metaphorically to indicate the meaning of 'الاستعلاء' /al'isti'lā'/ (locative), hence indicating more empowerment. (Ibn 'Ashoor, 1984: 14/233-34).

It is worth mentioning that using ‘لام’ /laam/ instead of ‘على’ /‘alā/ reflects the speedy, short, and direct fall on the ground, where not only the forehead is being touched by the ground but the whole face expressed by the final part (i.e. the chin) (Al-Sh‘arāwee, 1991: 14/8809).

Concerning the TL renderings, translators (1, 2, and 5) render the particle ‘لام’ /laam/ dynamically into the TT, using the preposition ‘on’ instead of ‘to’, and they appropriately convey the required meaning implied in the ST. Translators (3 and 4) opt to use the same form of the preposition ‘to’ after the phrasal verb (fall down + to). It can be judged that translators (1, 2, and 5) have properly rendered the particle ‘لام’ /laam/, employing a technique of ‘alteration’ in their renderings, whereas translators (3 and 4) have formally rendered the particle concerned into ‘to’, ignoring the fact that the persons’ faces/chins falling is actually touching and/or hitting the ground.

Table (8): Analysis and Discussion of the Superiority Function of ‘لام’ /laam/

SL item	Function of SL item	Translators	TL item	Function of TL items	Type of Equivalence	Appropriate / Inappropriate
اللام في لَأَذَقْنَا	الاستعلاء 'superiority'	(1) Hilali & Khan	<u>on</u> their faces	superiority	Dynamic (alteration)	+
		(2) Shakir	<u>on</u> their faces	superiority	Dynamic (alteration)	+
		(3) Khalifa	<u>to</u> their faces	particularization	Formal	-
		(4) S. & Ahmed	<u>to</u> the chins/beards	particularization	Formal	-
		(5) Ali	<u>on</u> their faces	superiority	Dynamic (alteration)	+

The Suggested rendering: ‘on’.

SL Text (9):

﴿سَأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّبُهَا وَقْتَهَا إِنَّا هُمْ نَحْنُ فِي السَّمَاوَاتِ وَالْأَرْضِ لَا نَأْتِيكَ إِلَّا بَعْتَةً سَأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ [الأعراف: 187]

TL Texts:

1. **Hilali and Khan:** “They ask you about the Hour (Day of Resurrection): When will be its appointed time? Say: The knowledge thereof is with my Lord (Alone). None can reveal its time but He...”
2. **Shakir:** “They ask you about the hour, when will be its taking place? Say: The knowledge of it is only with my Lord; none but He shall manifest it at its time:...”
3. **Khalifa:** “They ask you about the end of the world (the Hour), and when it will come to pass. Say, “The knowledge thereof is with my Lord. Only He reveals its time...”
4. **Samira And Ahmed:** “They ask/question you about the Hour/Resurrection, when (is) its anchor/landing, say: But its knowledge (is) at my Lord, not (no one) uncovers/reveals it to its time except He...”

5. **Ali:** “They ask thee about the (final) Hour - when will be its appointed time? Say: “The knowledge thereof is with my Lord (alone): None but He can reveal as to when it will occur...”

Text Analysis and Discussion:

The particle ‘لام’ /laam/ in this aya is used to indicate the meaning of temporal particles ‘في’ /fee/ or ‘عند’ /‘inda/ (in/at). It becomes clear that the SL particle here comprises the meaning of ‘temporality’, especially when used in combination with temporal nouns [e.g.: ‘لوقتها’ /liwaqtiha/ (at its time)] (Ibn ‘Ashoor, 1984: 30/505; (Al-Sh‘arawee, 1991: 8/4506).

With reference to the renditions submitted above, translator (4) gives an inappropriate rendition by using a formal equivalence to convey the surface meaning of the SL particle to that of TL (i.e. using the particle ‘to’ rather than ‘at’ and misunderstanding its implied contextual meaning). Translators (1 and 3) opt for using the dynamic equivalence by alteration, but they disregard the function and meaning of the SL particle in the TL. Translator (5), on his part, has dynamically managed to give a proper rendition when he adopts a technique of alteration and uses the particle ‘as to’ (i.e. the one that is equivalent to some extent to the SL particle). Thus, his rendering is viewed as appropriate since he reflects his awareness of the function and meaning of the SL particle. Translator (2), when compared with the others, has best translated the particle ‘لام’ /laam/ into ‘at’, as he captures its function and meaning in the Qur’aanic context using the option of alteration under the umbrella of dynamic equivalence.

Table (9): Analysis and Discussion of the Temporal Function of ‘لام’ /laam/

SL item	Function of SL item	Translators	TL item	Function of TL items	Type of Equivalence	Appropriate / Inappropriate
اللام في لوقتها	في ظرفية ‘temporal’	(1) Hilali & Khan	<u>nil</u>	∅	Dynamic (subtraction)	-
		(2) Shakir	<u>at</u>	temporal	Dynamic (alteration)	+
		(3) Khalifa	<u>nil</u>	∅	Dynamic (subtraction)	-
		(4) S. & Ahmed	<u>to</u>	ending	Formal	-
		(5) Ali	<u>as to</u>	temporal	Dynamic (alteration)	+

The Suggested rendering: ‘at’ or ‘in’.

6. Conclusions

The study concludes that the translation of the Arabic particle ‘لام’ /laam/ forms a problematic area for translators, since it has numerous functions and meanings that

heavily depend on the context in which it is used. Although there is a one –to- one relationship between the Arabic particle /laam/ and its English counterpart, the study shows that the Arabic particle sometimes has an equivalence on a different linguistic level. This translation level shift appears when the Arabic grammatical particle ‘لام’ /laam/ is translated into English as a lexical item (verb or adverb of manner). Different strategies are employed by translators to convey the same meaning and effect. Dynamic equivalence by ‘alteration’ and ‘addition’ has, in all cases, the priority over other techniques. Accordingly, it has been found that neither dynamic equivalence by ‘subtraction’ nor formal equivalence has been appropriately used in conveying the meaning of the particle ‘لام’ /laam/ to the TL receptor. Table (10) below shows the statistical results of appropriate renditions for each translator, together with the type of equivalence and the technique used. The study recommends that translators should pay more attention to the particle ‘لام’ /laam/ in their renderings and identify the types and the functions it represents in the Qur’aanic context in which it is used with a view to producing as much as possible the most suitable renderings in the TLT.

Table (10) Statistical Results of Appropriate Renditions for Each Translator

SL T No.	TLT (1)	TLT (2)	TLT (3)	TLT (4)	TLT (5)	TTs (%)
1.	Dynamic (alt.)	Dynamic (sub.)	Dynamic (sub.)	Dynamic (sub.)	Dynamic (sub.)	20%
	+	-	-	-	-	
2.	Dynamic (add.)	Dynamic (add.)	Formal	Formal	Formal	40%
	+	+	-	-	-	
3.	Dynamic (sub.)	Dynamic (alt.)	Dynamic (sub.)	Dynamic (sub.)	Dynamic (sub.)	20%
	-	+	-	-	-	
4.	Dynamic (alt.)	Dynamic (alt.)	Dynamic (alt.)	Dynamic (alt.)	Dynamic (alt.)	80%
	+	+	-	+	+	
5.	Dynamic (alt.)	Dynamic (alt.)	Dynamic (alt.)	Dynamic (alt.)	Dynamic (alt.)	20%
	-	-	-	-	+	
6.	Dynamic (alt.)	Dynamic (alt.)	Dynamic (sub.)	Formal	Dynamic (alt.)	0%
	-	-	-	-	-	
7.	Dynamic (sub.)	Dynamic (alt.)	Dynamic (alt.)	Dynamic (sub.)	Dynamic (sub.)	20%
	-	+	-	-	-	
8.	Dynamic (alt.)	Dynamic (alt.)	Formal	Formal	Dynamic (alt.)	60%
	+	+	-	-	+	
9.	Dynamic	Dynamic (alt.)	Dynamic	Formal	Dynamic	40%

	(sub.)		(sub.)		(alt.)	
	-	+	-	-	+	
(%)	44.44%	66.66%	0.00%	11.11%	44.44%	

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