

الوظائف التداوئية لأداة الهمزة في القرآن الكريم

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فحوى البحث

يهدف البحث إلى التحقق من وظائف أداة الهمزة الاستفهامية في القرآن الكريم وترجمتها إلى الانكليزية. وتم اعتماد عدد من الآيات القرآنية التي يمثل كل منها وظيفة معينة من وظائف همزة الاستفهام. ولإلقاء الضوء على عملية الترجمة الباحث ثلاث ترجمات للقرآن الكريم تبين من خلالها أن المترجمين يفضلون الترجمة الشكلية التي تعكس وفاءهم للنص الأصلي وهو القرآن الكريم. إذ يمكن هذا الإجراء من الحفاظ على المحتوى ولكنه يفشل في نقل الوظائف المصاحبة لأداة الهمزة الاستفهامية.

The Pragmatic Functions of The Particle «إ» Hamza/ in the Glorious Quran and Their Render- ings into English

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The study aims at investigating the functions of the interrogative particle ((إ)) /hamza/ in the Glorious Qura'n and how they are realized in English. The data have been extracted from different verses, each of which represents a specific function. Three renditions of the Glorious Qura'n have been relied upon to shed light on the process of translation.

It has been found that the translators favour the formal approach which reflects their faithfulness to the sacred source text. This procedure is able to preserve the content but fails to convey the functions carried over by the particle ((إ)).

1.1 -Introduction

Parts of speech in Arabic are three as divided by Arab grammarians. They are الاسم (the noun), الفعل (the verb), and الحرف (the particle).

الاسم (the noun) is a word that has a meaning in itself not related to time like محمد (Mohammad), حصان (a horse), كتاب (a book), etc... الفعل (the verb) is a word which is also meaningful by itself but related to time whether in the past, present or future as in: ذهب (went), يذهب (go), and سيذهب (will go). الحرف (the particle) is a word which is neither a noun nor a verb (Kaylani, 1958: 10; Ibn -Ya'eesh, 2001: 70). This definition of الحرف is too general. Arab grammarians and scholars are in disagreement about the definition of الحرف (the particle), as explained in detail in the next sections.

1.2 -Particles of meaning as a part of speech

Literally, the word الحرف (al. harif) in Arabic means the edge or side of something such as: the edge of the river, the edge of the mountain (Anees et al. 1990: 165; Yacob, 2006: 214 -217).

Linguistically, the word الحرف may refer to both الحروف الهجائية (the alphabetical letters) (أ، ب، ت، ..) and حروف المعاني (the particles of meaning) so الحرف is of two types:

حرف المبنى (harif al -mabna), lit. «the letter of construction»: which forms with other letters a word. This term is also applied to «the alphabetical letters» (Mustafa et al, n. d. , Vol. 1: 167).

1. حرف المعنى (harif al -maana), «the particle of meaning»: which has a meaning that appears only when arranged in a sentence (Al-Ghalayeni, 1966, Vol. 3: 254).
2. When Arab grammarians, however, say that Arabic speech is اسم (the noun), فعل (the verb), and حرف (the particle), by حرف here they mean الحروف الهجائية «not حروف المعاني the

alphabetical letters» (Ataa, 2000: 6).

In short, both the particles of meaning and the alphabetical letters are termed الحرف in Arabic. But the one that is considered to form parts of speech with the noun and the verb is حروف المعاني (the particles of meaning) only.

1.3 -How to recognize the particle from other parts of speech?.

Differentiating between the Arabic parts of speech, viz. the noun, the verb and particle has been a matter of a long debate among Arab grammarians. They have mentioned a number of characteristic features that can distinguish between these parts of speech. These features are either formal or functional. Our concern in this section will be restricted to present briefly the most common features by which each part is marked.

To begin with, Arab grammarians draw a distinction between the noun, the verb and the particle in terms of their definitions. These semantically -based definitions are regarded features that can differentiate between the parts of speech.

The noun can be used to inform about someone or something, and it can also be informed about. For example, the noun محمد (Muhammad) in محمد رسول الله (Muhammad is the messenger of Allah) is informed about i. e. spoken about, as being رسول الله, which is also a noun being used to inform about someone who is محمد. This feature is functional. Subjectivity is another functional feature by which the noun is known. That is, the noun can serve as the subject of the sentence as in محمد مجتهد (Muhammad is clever). The noun can also act as the object of the sentence as in اشتريت كتاباً (I bought a book). Moreover, the noun can act as vocative, for instance, يا محمد (O Muhammad).

There is no doubt that both the verb and the particle do not have

such features.

As far as the formal aspects are concerned, there are several features that can mark the noun. Taking number into consideration, the noun can be singular, dual or plural such as: كُتِبَ - كُتِبَانِ - كُتِبَاتٌ [a book –two books –books(more than two)]. The definite article ال (the) can be attached to the noun as a prefix to mark definiteness as in الكتاب (the book). The can be further replaced by a pronoun in a sentence or a text, a reference either anaphorically or cataphorically, for instance, كتاب محمد (Muhammad's book –his book). A very important feature, among others, that distinguishes the verb from other parts of speech is conjugation. These characteristic features of noun and verb are not found in particles. Consequently it is easy to distinguish the particles from other parts of speech.

1. 4 -Particles of meaning and different viewpoints

Many Arab scholars have studied the particles of meaning over centuries. They have paid great attention to them since these particles play essential roles in the structure of language and in determining meaning. How these scholars view the particles of meaning is a matter of controversy. The main point of difference is mostly whether these particles have meaning by themselves or not.

One of the oldest views is adopted by Seebe wayh. He (1988, Vol. 1: 12) defines the particle as signifying a meaning other than the meaning that the noun and the verb signify. It is obvious, however, that he does not use the term «الحرف» (particle) when referring to this phenomenon, as it is explicit in his words. shows the importance of these particles as devices of showing relationships between the parts of the sentence, i. e. , to relate what comes before the particle to what comes after it.

The following example can make this point clear: In saying «مررتُ

«بزيد» (I passed by Zayd.), the meaning of «المروء» (passing by) is related to «زيد» (Zayd) by means of the particle «الباء» (by). The definition of the particles introduced by has been common among scholars and grammarians for a long time.

This is what Al -Jami (n. d: 286) means by his concept of «independence of understanding», when he distinguished the noun and the verb, as having independent meaning, from the particles, as being not independently understandable.

Al -Astrabadi (1978, Vol. 1: 73) says: «the particle is meaningless when occurs alone. » He adds that the meaning of the particle exists in words other than in it.

Al -Muradi (1983: 21) believes that the particle is «a word that indicates a meaning in other words only». He explains «the particle is a word» and excludes what is not a word such as the alphabetical letters.

Al -Zajaji (1988: 17) confirms what most scholars say concerning the definition of the particle. He believes that the particle is what indicates a meaning in other words not in itself.

Al -Zamakhshary (1993, 379) attempts to stress the function of the particle as a connective device between the different parts of the sentence. He states: «the particle is what indicates a meaning in other words, and it must accompany a noun and/ or a verb.

Al -Fakihi (1996, 51) holds the same idea when he says that the particle is what does not signify a meaning in itself only.

Ibn -Ya'eesh (2001: 447) speaks of the particle as to make sense in words other than it. He argues that ال (the definite article) is meaningless alone, but when it is attached to a noun, it marks definiteness.

There are still a large number of scholars who treat the particle

as what refers to a meaning in words other than in it. Among them: Hassan (I, 1966: 68) Ibn -Hisham

(1984: 14), Al -Rumani(1984: 76), and so others who all adopt the same view.

There is also a third group of scholars whose ideas are almost completely different from the ones mentioned earlier.

Al -Syuooti (1984, Vol. 3: 2) suggests that the particle does signify a meaning by itself.

Al -Ghalayni (1966: 254) regards the particle as « what has a meaning that appears only when arranged in a sentence. He thus admits that the particle has a meaning in itself, but a clear one. This meaning comes to light, according to him, when the particle occurs in a sentence. So, he asserts the existence of meanings in particles, but these meanings are not understandable in isolation.

To sum up. The particle is a word that indicates a meaning in other words only. It is thus meaningless by itself. Accordingly, there are no meanings in أل (the definite article), من (from), etc.. Their meanings are included in the content of another word to which the particle is attached. i. e. , the particle as a linguistic structure is empty. Moreover, they are termed particles of meanings because they join the meanings of the verbs to the nouns, or because they indicate meanings.

Semantically, particles of meanings are treated like any utterance in the sentence. They can be used both in reality and metaphorically.

Most Arab grammarians are almost of the view that unacceptability of any of the features of the noun and the verb is the most significant feature that can characterize the particle. The particle thus can not be used to inform about someone or something. Nor can it be informed about. It can not serve as subject, object, vocative, etc. In addition, the

particle is not conjugated.

never the less, some grammarians mention a significant feature that can distinguish the particle from the noun and the verb. This feature is that the occurrence of a particle with a noun only or a verb only makes no sense as in:

هل يكتب؟ (do writ?) من احمد (from Ahmad)

The second example appears to indicate a complete meaning, but this is if we consider that the subject (noun or pronoun) is concealed. These two elements هل يكتب without an implied subject make no sense.

In the case of vocative as in يا محمد (O Mohammad), it is said that the particle ” يا ” (ya) acts for a verb, i. e. it implies the meaning of I call you (Mohammad).

What has been mentioned is a brief account of the most distinguishing features that can make the particle recognizable from the other two. We have not tackled all the features, but the most common ones that have been mentioned by Arab grammarians over centuries.

2.1 -Interrogation in Arabic

Interrogation in Arabic is referred to as «Istifham». The main purpose of “Istifham” is to inquire about something which was unknown to the inquirer.

The particle/ ٔ / hamza is the major particle of interrogation. There is a high occurrence of the particle hamza in the Glorious Qurʾan and it outnumbers all other interrogative particles. In addition, the particle hamza has certain specific features that distinguish it from other particles.

One of the peculiar features of hamza is its use for both confirmation and assumption ((التصور و التصديق) (Ibn -Hisham, 1987, Vol 1: 15).



Unlike the particle/ hal/ which restricts itself to confirmation, and other question words which are confined to assumption, hamza covers the two functions. (Ibn -Hisham, 1987, Vol 2: 349) By way of illustration, let us consider the following:

(قَالُوا أَنْتَ لَا أَنْتَ يُوسُفُ؟) ((1)) [سورة يوسف: 90]

"They said: Are you indeed Yusuf ?" (Al -Hilali & khan, 1997: 316)

In this verse, the questioners have a previous assumption that the addressee is Joseph, but they ask a clarification from Joseph himself to confirm their previous assumption. This question is quite different from the question if introduced by the particle "هل": ((2)) where the question is quite neutral. The question has no inclination to either answer. Subsequently, the particle /hamza/ unlike هل may be accompanied by إِنَّ / inna / which is used for affirmation:

((أَنْتُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً أُخْرَى قُلْ لَا أَشْهَدُ)) ((3)) [سورة الأنعام: 19]

"Can you verily bear witness that besides Allah there are others gods ? Say: I bear no (such) witness" (Al -Hilali & Khan, 1997: 171)

* هل أنكم تشهدون أن مع الله آلهة أخرى؟ ((4))

The particle hamza subsumes all other types of interrogation. So, it may replace other interrogative particle without affecting meaning. ((كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ)) [سورة البقرة: 28]

"How can you disbelieve in Allah ? seeing that you were dead and He gave you life then He will give you death, then again will bring you to life and then unto Him you will return" (Al -Hilali & Khan, 1997: 7)

أتكفرون بالله وكنتم أمواتاً فأحياكم....

2. 2 -The pragmatic functions of/ hamza/

The particle hamza may be used out of its original meaning according to the structure of expression and circumstances. In other words, it is used for reasons other than getting information (Al -Muradi 1983: 32).

The intended function of the particle is determined by referring to the interpreters of the Qura'n. The use of the particle in the Qura'n is about to exhaust the whole interrogative functions of the particle in general. Moreover, the particle hamza covers more than one function at one time. The context may indicate the primary function. Because of space limits, not all the functions are tackled (for further details see Ibn -Hisham, 1987, Vol 1: 17 -18).

2. 2. 1 -Denial

Denial is the main function of hamza in the Glorious Qura'n. Sometimes, other functions are associated with this function.

Denial is classified into two main types:

1- الإنكار التذبيبي

This kind of denial is set forth to negate a previous claim presented by the addressee. The addressee is accused of telling lies.

((أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا إِنَّكُمْ لَتَفْعُلُونَ قَوْلًا عَظِيمًا)) [سورة الإسراء: 40]
 "Has then your Lord preferred for you sons, and taken for Himself from among the daughters? Verily you indeed utter an awful saying" (Al -Hilali & Khan, 1997: 374).

The verse negates the unbelievers claim that the angels are females.

2- الإنكار التوبيخي

This denial is associated with reproach and rebuke. The question introduced by hamza is used to rebuke the addressee for a shameful act committed by him.

((أَنفَكَا آلِهَةً دُونَ اللَّهِ تُرِيدُونَ)) [سورة الصافات: 86]

"Is it a falsehood –alihah (gods) other than Allah –that you desire"
 (Al -Hilali & Khan, 1997: 602)

2. 2. 2- Astonishment

((قَالَتْ يَا وَيْلَتَا أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا)) [سورة هود: 72]

"She said "Woe unto me! shall I bear a child while I am an old woman and here is my husband an old man? verily !This is a strange thing!". (Al -Hilali & Khan, 1997: 296)

The interrogative form is used to indicate the surprise and the exclamation of the speaker. There is no answer expected. So, the question is equivalent to exclamatory assertion. This surprise is reinforced by the underlined circumstantial clause:

((وَأَنَا عَجُوزٌ وَهَذَا بَغْلِي شَيْخًا))

2. 2. - Arousing Interest التشويق

((قُلْ أُوْنَبِّئُكُمْ بِخَيْرٍ مِنْ ذَلِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ)) [سورة آل عمران: 15]

"Say: shall I inform you of things far better than those? For Al -Muttaqun (the pious) there are Gardens with their lord underneath which rivers flow". (Al -Hilali & Khan, 1997: 69)

The question is used not to seek information. It is used to arouse interest so that the addressees are stimulated and motivated by the question to pay more attention to the issue discussed. This technique makes the addressee more eager to know the answer.

2. 2. 4- Confirmation التأكيد

((قَالُوا أَأَنْتَ فَعَلْتَ هَذَا بِالْهَيْتِ يَا إِبْرَاهِيمُ)) [سورة الأنبياء: 62]

"They said: Are you the one who has done this to our gods, O Ibrahim?".(Al -Hilali & Khan, 1997: 435)

The speakers think that Ibrahim did the act of destroying the idols, but they are not quite sure. They set forth the question to elicit confession and to affirm their previous belief. Very often the question with the function of confirmation is accompanied by the negative particle لم to emphasize the truthfulness of the action.

((قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا)) [سورة الشعراء: 18]

"Firaun Said: Did we not bring you up among us as a child?".

(Al -Hilali & Khan, 1997: 489)

2. 2. 5- Order

((وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَسْلَمْتُمْ؟)) [سورة آل عمران: 20]

"And say to those who were given the scripture and those who are illiterates: Do you submit yourselves (to Allah in Islam)?".

(Al -Hilali & Khan, 1997: 70)

The question is indirectly used to get the hearer do something. The question is equivalent to the order: "أَسْلِمُوا". When the order is expressed indirectly, it makes it easier for people to comply with.

2. 2. 6- Humiliation التحقير

((أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا؟)) [سورة الفرقان: 41]

"Is this the one whom Allah has sent as a messenger?".

(Al -Hilali & Khan, 1997: 483)

The question is used is to humiliate the addressee. It talks about the addressee as something little or trivial.

3. 1- Translation and Data Analysis

This part includes the following steps. Sex questions introduced by the particle hamza will be investigated thoroughly. Reference to the interpreters of the Quran seems inevitable. The investigation concentrates on the additional meanings associated with the particle. Three renderings of these questions are presented. The final step covers the discussion and commentary on the renderings.

TEXT 1:

((اتَّأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ)) [سورة البقرة: 44]

"Enjoin ye righteousness upon mankind while ye yourselves forget (to practice it)? And ye are readers of the scripture! Have ye the no sense".

(Pickthall, 1996: 7)

"Enjoin you Al –Birr (piety and righteousness and each and every

act of obedience to Allah) on the people and you forget (to practice it) Yourself, While you recite the scripture (the Tawrah)!. Have you then no sense?". (Al -Hilali & Khan, 1997: 11)

"Do ye enjoin right conduct on the people, and forget (To practice it) yourselves, And yet ye study the scripture? will ye not understand?".

(Ali, 2001: 9)

DISCUSSION

This verse is about the People of the Book and the hypocrites. They used to command people to pray and fast. However, they did not practice what they commanded others. Allah reminded them of this behavior. So whoever commands people to do righteousness let him be among the first of them to implement that command. (Ibn -Katheer, n. d, Vol. 1: 123 -124; Al -Tabari, 2005, Vol. 1: 370 -371)

This verse has two rhetorical questions. Each of which is introduced by the particle "hamza". The rhetoricity of the first question is reinforced by the circumstantial clause: ((وَتَسْأَلُونَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ))

Without this clause, the question remains open to either interpretation. The first question is used with the force of rebuke and astonishment. The second one is indirectly used to express order. So, it is equivalent to the imperative "إعقلوا"

The translators adopted different methods. Translator (1) and Translator (3) are more faithful to the source text. These renditions let the addressee himself infer the pragmatic functions of rebuke and surprise associated with particle hamza. Translator (2) made a more successful shift. He used the exclamation mark to express the function of surprise carried over by the particle «hamza».

Concerning the second question. All of them made no shift. They faithfully translated the question. The addressee finds no difficulty in

understanding the retoricity of the question.

TEXT 2: [سورة الذاريات: 27] ((فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ))

"And he set it before then, saying: will ye not eat?".

(pickthall, 1996: 521).

"And placed it before then, (saying): "Will you not eat?".

(Al -Hilali & Khan, 1997: 708)

"And placed it before then. He said, "Will ye not Eat?".

(Ali 2001: 740)

DISCUSSION

This verse is about the prophet Ibrahim. He said this polite and kind statement to his guests. Surely, this verse indicates proper manners for honoring guests for he brought the food to his guests quickly, while they were unaware that it was being prepared for them. He did not first mention this favour to them by saying, "We will make food for you". Rather, he discretely had it prepared and placed before them. He prepared the best kind of food he had, a young, fat roasted calf. He did not place the food far from them and invite them to come close to it to eat. Rather, he placed it close to them and refrained from ordering them to eat. Instead he invited them using a kind and subtle invitation, أَلَا تَأْكُلُونَ (Will you not eat?) This statement is similar to one of us saying to a guest, «Would you be kind and generous to do such and such» (Ibn -Katheer, n. d, Vol. 7: 323 -324; Al -Zamakhri, 2008, Vol. 4: 18)

This question has a communicative function. It is set forth indirectly to express the function of request. This function has the flavour of politeness. So, the question is synonymous with «كُلُوا». He used the question to politely urge them to eat. As a rule, the negative compound particle which is made by the combination of the negative particle «لا» and the interrogative particle «أ» is used by the speaker to urge

the addressee to perform an act. All the translators adopted a formal equivalence. This is sufficient to express the function of politeness expressed by the source question.

TEXT 3: ((أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ)) [سورة الماعون: 6]

"Hast thou observed him who beliesth religion?"

(pickthall, 1996: 602)

"Have you seen him who denies the Recompense?"

(Al -Hilali & Khan, 1997: 851)

"Seest thou one Who denies the Judgment (To Come)?"

(Ali, 2001: 896)

DISCUSSION

The verse is addressed to the prophet Mohammad:

"O Muhammad! Have you seen the one who denies the "Din".

Here the word Din means the Hereafter, the Recompense and the Final Reward. (Ibn -Katheer, n. d, Vol. 8: 387; Al -Tabari, 2005, Vol. 10: 8785)

This question is used to attract the addressee to the answer. It is an attention getting device. Moreover, it has a stylistic function. It is a procedure used to introduce a new topic. In this request, Darweesh (2009, Vol. 8: 423) (following Sebawih) claims that the construction «أَرَأَيْتَ» is equivalent in meaning to «أخبرني» (tell me). All the translators neglected this interpretation. They adopted a formal equivalence to express their faithfulness to the source text. There is no agreement on the meaning «الدين» (Deen). This disagreement is reflected by the different translations given to this word. A proposed rendering would be:

«Tell me about the one who denies judgment»

TEXT 4: ((أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ)) [سورة الفجر: 6]

"Dost thou not consider how thy Lord dealt with (the tribe of) A'ad".

(Pickthall, 1996: 593)

"Saw you (O Muhammad صلى الله عليه وسلم) not how Lord dealt with Ad (people)". (Al -Hilali & Khan, 1997: 834)

"Seest thou not How thy Lord dealt with the <Ad (People)".

(Ali, 2001: 877)

DISCUSSION

This verse talks about how Allah dealt with A'd, the people of Hud. These were people who were rebellious, disobedient, arrogant, outside of His obedience, deniers of His Messengers and rejecters of His Scriptures. Thus, Allah mentions how He destroyed them, annihilated them and made them legends to be spoken of and an exemplary lesson of warning (Ibn -Katheer, n. d, Vol. 8: 307;Hawa, 2003, Vol. 11: 6514)

This question is composed of two particles «أ» hamza and the negative particle «لم». This negative question is equivalent in meaning to a positive statement «قد رأيت» (surely saw). The verb «رأيت» represents a problem because the prophet did not actually see how Allah punished and destroyed the people of «Ad». He either heard or might be informed of the «punishment». The verb «رأى» (saw) is used to indicate that the act of punishment is described in a way as if it were actually seen by the prophet. This interpretation sheds its light on the way how the verb «رأى» is transferred into English. Mistakenly, translator (1) and (3) did not take into account the function of the negative «لم» as a time indicator. It makes negative in the past. Both of them used the present. Translator (2) successfully used the past. He preferred old English to make questions. He simply inverted the main verb with the subject.

TEXT 5:

((قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ اللَّهُ أَدْنَىٰ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ)) [يونس: 95].

"Say: Have ye considered what provision Allah hath sent down for

you, how ye have made of it lawful and unlawful?. Say: Hath Allah permitted you, or do ye invent a lie concerning Allah?".

(Pickthall, 1996: 215)

"Say: Co Muhammad صلى الله عليه وسلم to those polytheists): "Tell me, what provision Allah has sent down to you ! And you have made of it lawful and unlawful. "Say Co Muhammad (صلى الله عليه وسلم) "Has Allah permitted you (to do so), or do you invent a lie against Allah?"".

(Al -Al -Hilali & Khan, 1997: 278)

"Say: See ye what things God Hath send down to you for sustenance? Yet ye Hold forbidden some things thereof and (some things lawful". Say: Hath God indeed permitted you or do ye invent (things) to attribute to God?". (Ali, 2001: 279).

DISCUSSION

"This verse was revealed to criticize the idolaters for what they used to make lawful and unlawful. In other words, they made lawful what Allah has made unlawful or vice verse. This is because they are based on mere desires and false opinions that are not supported with evidence or proof. (Ibn -Katheer, n. d, Vol. 4: 192 -193; Al -Tabari, 2005, Vol. 5: 4222 -4223)

The question is introduced by the particle «أ» which is accompanied by the particle «أم». The particle «أم» is a matter of controversy and debate among interpreters. Some take it as equivalent to «or» in English. In other words, they regard the question an alternative one. Others believe that the particle « أم « is the unconnected um (أم المنقطعة). In this case it is equivalent in English to «Nay but» denoting digression. Thus, there are two questions separated by the particle «أم». (For further details see Sebawih, 1988, Vol. 1: 169 -175).

Our analysis prefers this interpretation. Under this analysis,

the particle «hamza» has the function of denying. Alternatively, the translators prefer the first one. This is crystallized by the choice of «or» as an equivalent to «أم» and using one question mark. The proposed rendering would be:

"Say: Has Allah permitted you? Nay, but do you forge a lie against Allah?"

TEXT 6:

((مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ)) [سورة محمد: 15]

"A similitude of the Garden which those who keep their duty (to Allah) are promised: Therein are rivers of water unpolluted, and rivers of milk where of the flavour changeth not, and rivers of wine delicious to the drinkers, and rivers of clear -run honey; therein for them is very kind of fruit with pardon from their lord. (Are those who enjoy all this) like those who are immortal in the fire and are given boiling water to drink so that it teareth their bowels" (Pickthall, 1996: 508).

"The description of paradise which the Muttaqun have been promised (is that) in it are rivers of water the taste and smell of which are not changed rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure) therein for them is every kind of fruit, and forgiveness from their Lord. (Are these) like those who shall dwell for ever in the fire and be given to drink boiling water so that it cuts up their bowels?"

(Al -Hilali & Khan, 1997: 689)

"(Here is) a parable to the Garden which the righteous are promised. In it are rivers of water incorruptible. Rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of

honey pure and clear. In it there are for them all kinds of fruits; and Grace from their lord. (can those in such Bliss) Be compared to such as shall dwell for ever in the fire and be given, to drink boiling water, so that it cuts up the bowels (to pieces)?". (Ali, 2001: 719)

DISCUSSION

The verse talks about the description of Paradise which is promised for those who have Taqwa. In Paradise there are rivers of water. The scent of which never changes. There are rivers of milk. The taste of which never changes. There are rivers of wine which are delightful to those who drink from them. The wine does not have a bad taste like that of the worldly life. There are rivers of honey. The honey is of utmost purity and pleasant color, taste, and smell. In addition, there are all kinds of fruits. The verse raises this question.. Can all those blessings and favours be likened to those who will abide eternally in the Fire?.

(Ibn -Katheer, n. d, Vol. 7: 241 –242; Al -Tabari, 2005, Vol. 9: 7444 –7445).

At first sight, this verse seems a statement. There is no interrogative particle at all. But one of the features confined to the particle «hamza» is that it can be omitted and recovered in question. This can be clearly seen in the following Arabic verse:

لعمرك ما أدري وإن كُنت داريأ بسبع رمين الجمر أم بثمان؟

In the second part, the interrogative particle «hamza» is omitted. But, it can be recovered. Thus, the second part means: أبسبع رمين الجمر أم بثمان؟

This holds for the Quranic verse. The particle hamza is omitted and can be understood and recovered. So, the verse is understood as the following:

أمثل الجنة التي وعد المتقون.... كمن هو خالد في النار؟

The main function of the particle is «denying» All the translator

adopted a dynamic equivalence and made a successful addition. They all recovered the particle and put it between brackets.

3. 2- Conclusion

It seems that the additional meanings conveyed by the particle/ hamza/ are very imported in Arabic. Building on this, hamza questions are classified and studied in terms of the additional meanings associated with them. In many cases translators resort to formal equivalence. This reflects their faithfulness to the source sacred text. Accordingly, many additional meanings associated with the hamza interrogative particles disappear. Sometime, the translators adopted dynamic equivalence to select the closest natural equivalence. So, they made certain adjustments and additions in order to make the intended meaning exposed before the target text reader, otherwise he will find difficulty in grasping the source text.

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