



ISSN: 1817-6798 (Print)

Journal of Tikrit University for Humanities

available online at: <http://www.jtuh.tu.edu.iq>
**JTUH**  
 مجلة جامعة تكريت للعلوم الإنسانية  
 Journal of Tikrit University for Humanities

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**Keywords:**

In  
 fi  
 C  
 M  
 F

**ARTICLE INFO****Article history:**

Received 10 Dec. 2021

Accepted 22 January 2021

Available online 22 Dec 2021

E-mail

[journal.of.tikrit.university.of.humanities@tu.edu.iq](mailto:journal.of.tikrit.university.of.humanities@tu.edu.iq)E-mail : [adxxxx@tu.edu.iq](mailto:adxxxx@tu.edu.iq)

Journal of Tikrit University for Humanities

## The use of the Jussive Articles (لا الناهية -la- lam, لما -lamma, prohibition لا, and الامر -imperative L prefix) In the Holy Quran and Their Realization in English

**A B S T R A C T**

This work tackles the use of the first group of the jussive articles (لا الناهية -la- lam, لما -lamma, prohibition لا, and الامر -imperative L prefix) in the Holy Quran and their realization in English by consulting the opinion of four translators.

Each Ayah is used to show the effect of a single article on the imperfect verb after it. This effect differs from one verb into another according to the type of this imperfect verb; The “Quiescence” (السكون) if the verb ends with a consonant, the elimination of the end vowel if the verb ends with a vowel and the elimination of N (حذف النون) if the verb is among the Arabic five verbs (الافعال الخمسة).

Each Ayah is analyzed in certain steps: the translation of four translators, the exegesis of the certain Ayah, a grammatical analysis according to the opinion of the Arabic grammarians, and an analysis of the four translations adopted in relation to jussive.

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DOI: <http://dx.doi.org/10.25130/jtuh.28.12.2021.25>

استخدام أدوات الجزم (لم- لما- لا الناهية- لام الأمر) في القرآن الكريم وتحقيقها في اللغة الإنكليزية

أميمة اسماعيل صالح/ جامعة تكريت

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**الخلاصة:**

تناولنا في هذا العمل استخدام المجموعة الأولى من أدوات الجزم وهي (لم- لما- لا الناهية- لام الأمر) في القرآن الكريم وتحقيقها في اللغة الإنكليزية باستشارة أربع تراجم لمعاني القرآن الكريم. وقد تم استخدام كل آية لإظهار تأثير الأداة الواحدة على الفعل المضارع الذي يليها وقد يختلف هذا التأثير من

فعل لأخر بحسب نوع الفعل المضارع, السكون إذا كان الفعل صحيح الآخر وحذف حرف العلة إذا كان معتل الآخر وحذف النون إذا كان الفعل من ضمن الافعال الخمسة.  
تم تحليل كل اية وفق خطوات معينة: ترجمة الآية بأربع تراجم وتفسير الآية واعرابها وفق رأي النحويين ومن ثم دراسة تحليلية لآراء المترجمين الأربعة في ترجمة الآية القرآنية.

## Introduction

Jussive is an expressive way to coordinate speech and to distinguish meaning. Jussive is concerned with present time verbs only so, it doesn't affirm nouns, functional words, past time, or imperatives.

(Al- Halawani, 1979:29)

The jussive mood in Arabic is very much restricted to the position of the verb in a sentence under certain circumstances. The absence of the final short inflectional vowel can be considered as the most clear distinctive feature of the jussive mood in Arabic sentence.

( Ryding,2005:616)

Jussive appears after certain articles which we call jussive articles.

Arabic grammarians put jussive articles into three groups each group is separate according to their effect on verbs:

- 1- Those articles which achieve jussive on one verb only, those are: (لما-lam, لام- lamma, لا الناهية - prohibition la, and لام الامر - imperative L prefix)
- 2- The second group is specialized to place two verbs into the jussive and it is called conditional jussive articles. The first verb is called the conditional verb and the second one is the answer to the condition. These articles are eleven in number (ان-اذما-من-ما-مهما-متى-ايان-اين-انى-حيثما-اي):

(In, Ithma, Man, Ma, Mahma, Matta, Ayan, Aen, Anna, Haithuma, Ae)

( Hassan,2007:317)

- 3- The third group of jussive articles includes three articles (إذا- itha-, كيف- kaifa-, لو- law-) (Al-Ghalaeny,1999:186).

The original jussive sign is the “Quiescence” (السكون) if the verb ends with a consonant, the elimination of the end vowel if the verb ends with a vowel and the elimination of N (حذف النون) if the verb is among the Arabic five verbs (الافعال الخمسة) (Al-Ĥalawani, 1979:29).

### **Research Methodology**

#### **Model of analysis**

Due to the absence of the jussive mood in English and the incompatibility between Arabic and English in mood and structure, the model will be an enclitic model. The Arabic model of analysis here is the opinion of the Arabic grammarians who present jussive and its types like Al- Ghalaeeny and Al-Ĥalawani . The English model of analysis is the ways used to realize this mood like the use of different English moods to realize jussive.

The first group of jussive particles bear the meaning of negation and prohibition. So, its English realization is done by the use of the declarative mood with the negative articles and the imperative mood respectively because the declarative mood is used for statements or for something actually is the case (or actually not the case) so it is used for negative or positive statements (Fathi, et al. 2015:664).

#### **Procedures**

- 1- Eight Ayahs are used to show the effect of the jussive articles on the imperfect verbs after them.
- 2- Four translations are used to realize jussive mood in English.
- 3- Each Ayah is analyzed according to a specific exeges.
- 4- The opinion of the Arabic grammarians is used to analyze the Ayah syntactically.
- 5- The fifth step goes with the realization of jussive by the use of a specific English mood.
- 6- An analysis of the translations used is presented in the final step of analysis to make a comparison about the opinion of the four translators in the process of translating the sacred texts.

### **Data analysis and discussion**

Difficulties and problems in translating the form of one language into another is posed by the concept of lack of equivalence. These problems start from the word level to the textual level . Non-equivalence at word level means the lack of a direct target language equivalent item for a source language item (Baker ,1992 :20).

Translation of the Holly texts is not an easy matter specially the rhetorical language of the Glorious Quran. Translators should achieve translatability and equivalence acceptability.

The difference between the two languages especially in the style and the word order leads to a use of different ways in the process of translation in order to reach a high level of accuracy in translating the Holly texts.

An analysis for each Ayah is presented by discussing and analyzing the interpretation (التفسير القرآني), diacritics (الاعراب) in relation to jussive mood, and the analysis of the four translations adopted.

## 1: Text1 (لم)

|                     |                                                                                                                                                                     |
|---------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| SL1                 | {قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا}<br>[مريم : ٤]                                   |
| 1- Al-Hilali & Khan | He said: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, <u>And I have never been</u> unblest in my invocation to You, O my Lord! |
| 2- Pickthall        | Saying: My Lord! Lo! the bones of me wax feeble and my head is shining with grey hair, <u>and I have never been</u> unblest in prayer to Thee, my Lord.             |
| 3- Yusuf            | Praying : “ O my Lord ! Infirm indeed are my bones, And the hair of my head Doth glisten with grey : <u>But never am I</u> unblest, O my Lord, in my prayer To Thee |
| 4- Maulana          | He said: My Lord, my bones are weakened, and my head flares with hoariness, <u>and I have never been</u> unsuccessful in my prayer to Thee, my Lord.                |

## Discussion

The jussive here is used to express an emphasized negation implied by the prophet Zachariah in his invocations as he has never been unblest in his invocation to his God. Since Allah hasn't rejected any invocation expressed by him or by any single believer around the world

(Abi- As- Su'ood, 1997: 254)

Jussive mood is realized in this Ayah by the existence of the jussive article 'لم- lam-have not' before the imperfect verb (أكن). This verb is one of the Arabic missing verbs ends with a consonant, so the sign of jussive is the 'quiescence' under jussive (Ad- Da'as, 2010: 236) .

The verb (أكن) has an omitted 'و' before the last letter to avoid meeting of two quiescences when this verb is under jussive. The natural sign of the imperfect is 'dhammah' but the presence of the preceding jussive article replaces it with 'quiescence'.

‘لم- lam-have not’ has a special effect when it precedes the imperfect verb. It seems that it changes the verb meaning from present to past and this is shown in the translations of the Ayahs when jussive is expressed by the use of the perfect.

The translations 1,2 and 4 use the present perfect tense with the adverb of frequency ‘never’ to express this type of jussive, whereas the third translation uses a more powerful device to imply an emphatic negation which is the subject operator inversion strategy with also the adverb ‘never’ which is usually used as a special case of subject operator inversion which is called ‘cases involving a negative fronted sequences’ for the purpose of emphasis.

## 2: Text 2 (لم)

|                     |                                                                                                                                                                      |
|---------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| SL2                 | { قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ }<br>[البقرة : ٢٤٧]                         |
| 1- Al-Hilali & Khan | ." They said, "How can he be a king over us when we are fitter than him for the kingdom, <u>and he has not been given</u> enough wealth."                            |
| 2- Pickthall        | They said: How can he have kingdom over us when we are more deserving of the kingdom than he is, <u>since he hath not been given</u> wealth enough ?                 |
| 3- Yusif            | They say: "How can he exercise authority over us when we are better fitted than he to exercise authority <u>and he is not even gifted</u> with wealth in abundance?" |
| 4- Maulana          | They said: How can he have kingdom over us while we have a greater right to kingdom than he, <u>and he has not been granted</u> abundance of wealth?                 |

## Discussion

The Prophet Samuel told his folk that Allah has appointed Talut as a king over them. Then, they object this decision claiming that he has not enough wealth (Az- Zamakhshari, 2009: 472).

The jussive article ‘لم- lam-have not’ is a functional word used to realize three functions: negation, jussive and inversion. It inverses the verb meaning after it from present to past. The imperfect verb after it ends with a defective letter, so the jussive sign is formed by the elimination of the defective letter and replace it with ‘fatha’. (Ad-Da’as, 2010: 104)

Jussive mood in Arabic is realized into the indicative mood in English. The SL verb (يُؤْتِ) is a passive verb and all the TL texts adopted are translated into passive voice also. Translations 1,2 and 4 use the present perfect to realize the construction (لم يُؤْتِ) but translation 3 uses the present simple tense to express this construction. The jussive article ‘لم- lam-have not’ is translated into the auxiliary ‘has’ along with the negative article ‘not’ in the first, second and fourth translations. Translation 3 uses the negative auxiliary verb ‘isn’t ’ to realize ‘لم- lam-have not’.

### 3: Text 3 (لما)

|                     |                                                                   |
|---------------------|-------------------------------------------------------------------|
| SL 3                | {كَلَّا لَمَّا يَفْضِ مَا أَمَرَهُ} [عبس : ٢٣]                    |
| 1- Al-Hilali & Khan | Nay, but (man) <u>has not done</u> what He commanded him.         |
| 2- Pickthall        | Nay, but (man) <u>hath not done</u> what He commanded him.        |
| 3- Yusif            | <u>By no means hath he Fulfilled</u> what God Hath commanded him. |
| 4- Maulana          | Nay, <u>but he does not</u> what He commands him.                 |

## Discussion

In the interpretation of this Ayah, Ibn-Kathir states that Allah is addressing the infidels and telling them that they haven’t fulfilled the duties directed to them by their God concerning themselves and their money. They haven’t performed what was imposed on them. No one will ever do everything that is supposed to him. Some have state that this Ayah may mean that there will be many born

humans come out to the world by the course of time and all of them will not be supposed to perform all the duties directed to them because the default is embodied in human nature.

(Ibn-Kathir, 2006 323)

As stated before that the negation with ‘لما- lamma- not yet’ is continuous unlike with ‘لم- lam-have not’ so, the use of ‘لما- lamma- not yet’ is to express the fact that all the born and unborn humans have this merit (negligence in performing duties) not only one human.

Jussive is realized in this Ayah by the use of the jussive article ‘لما- lamma- not yet’ which is a functional word used for negation, jussive and inversion (changing the verb meaning into the past). The verb ‘يقض’ follows this article ends with a defective letter, so jussive affects it by the elimination of this defective letter and replacing it by ‘kasrah’ .

(Ad-Da’as, 2010: 421)

This article is specialized for continuous negation. It is used to negate events that began in the past and stretch up to the present as mentioned on page (28) . So the use of ‘لما- lamma- not yet’ in this Ayah is due to this specialization (continuous negation) to emphasize the bad nature of humanity which has not been changed as long as humans live in this world.

The jussive mood in Arabic is realized to be an indicative mood in English.

‘لما- lamma- not yet’ is used for expected events and its negation includes past, present, and sometimes future events also.

Events that are negated with ‘لما- lamma- not yet’ are expected to happen, but not for sure. So , the use of subject operator inversion in the realization of ‘لما- lamma- not yet’ is not suitable because this strategy is used for emphasis not for unsure events.

‘لم- lam-have not’ contrasts with ‘لما- lamma- not yet’ in that its negation is more emphatic due to its discontinuity of meaning.

The first and second translations translate the jussive article into the auxiliary ‘has’ and the negative article ‘not’ plus past participle of the auxiliary ‘do’. The

third translation uses the subject operator in version strategy beginning with the adverb ‘by no means’ which is used to emphasize the negation and the inversion as well.

The first three translations have used the perfect tense to express the jussive mood along with the negation of ‘لما- lamma- not yet’ because the perfect is used for events that have a link with the present and ‘لما- lamma- not yet’ already has this link.

The fourth translation uses the auxiliary ‘do’ plus the negative article ‘not’ to realize the jussive article and its verb.

#### 4: Text 4 (لما)

|                     |                                                                                                                                                                                 |
|---------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| SL 4                | {أَنْزَلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِّنْ ذِكْرِي بَلْ لَّمَّا يَذُوقُوا عَذَابٌ} [ص : 8]                                                           |
| 1- Al-Hilali & Khan | "Has the Reminder been sent down to him (alone) from among us?" Nay, but they are in doubt about My Reminder (this Qur'ân)! Nay, <u>but they have not tasted</u> (My) Torment!  |
| 2- Pickthall        | Hath the reminder been unto him (alone) among us ? Nay, but they are in doubt concerning My reminder; nay <u>but they have not yet tasted</u> My doom.                          |
| 3- Yusif            | What ! Has the Message Been sent to him— (Of all persons) among us ? ” But they are in doubt Concerning My (own) Message ! Nay, <u>they have not yet Tasted</u> My Punishment ! |
| 4- Maulana          | Has the Reminder been revealed to him from among us? Nay, they are in doubt as to My Reminder. Nay, <u>they have not yet tasted</u> My chastisement.                            |

### Discussion

The polytheists of ‘Quraish’ object upon the appointment of Muhammad PBUH as a Prophet over them stating that they are the head of their tribe and the honest of the Arab as well. Allah told them that they are always in doubt about

Islam and the Quran, and they will believe when they severe the torment, but they did not severe torment yet. The use of ‘لما- lamma- not yet’ in this Ayah is to express the idea that the torment is about to happen because it is used for expected events (Abi-As-Su’od, 1997: 216).

As stated above, ‘لما- lamma- not yet’ is used for expected events ‘not sure’. The event are negated in the past and present but not necessary for future.

‘لما- lamma- not yet’ is a functional word used for three functions; negation, jussive, and inversion. It changes the verb meaning from present to past.

The verb ‘يذوقوا’ is one of the Arabic five verbs ‘الافعال الخمسة’ So, the sign of jussive is elimination of N (يذوقون) —> ‘يذوقوا’ (Ad-Da’as, 2010: 120).

The jussive mood in Arabic is realized into the indicative mood in English.

All the translations use the present perfect tense to realize this mood because the negation of ‘لما- lamma- not yet’ is near the present. The article ‘لما- lamma- not yet’ is translated into the auxiliary ‘have’ plus the article ‘not’ and the adverb ‘yet’ followed by the past participle verb in the second, third and fourth translation. The first translation uses the same constructions but without ‘yet’. The use of ‘yet’ depicts the special property of ‘لما- lamma- not yet’ which is used for events that are expected to happen in the future but it has not happened yet.

5: Text 5(لام الأمر)

|                     |                                                                                                                                                                                                                                                                                                      |
|---------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| SL 5                | { فَأَبْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا }<br>[الكهف : ١٩]                                                                                            |
| 1- Al-Hilali & Khan | So send one of you with this silver coin of yours to the town, <u>and let him find</u> out which is the good lawful food, and <u>bring</u> some of that to you. And <u>let him be careful</u> and let no man know of you.                                                                            |
| 2- Pickthall        | Now send one of you with this your silver coin unto the city, <u>and let him see</u> what food is purest there <u>and bring</u> you a supply thereof. <u>Let him be courteous</u> and let no man know of you.                                                                                        |
| 3- Yusuf            | Now send ye then one of you With this money of yours To the town : <u>let him Find</u> out which is the best Food (to be had) <u>and bring</u> some To you, that (ye may) Satisfy your hunger therewith : <u>And let him behave With care</u> and courtesy, And let him not inform Any one about you |
| 4- Maulana          | Now send one of you with this silver (coin) of yours to the city, <u>then let him see</u> what food is purest, <u>and bring</u> you provision from it, <u>and let him behave with gentleness</u> , and not make your case known to anyone                                                            |

### Discussion

After their waking up and wondering about their sleep, Cave Men suggest that one of them should go taking one of their silver coins to bring them food and let him be careful that no single person can see him. It is worth mentioning that their packing of money in their escaping trip is an evidence that believers should in addition to depending on Allah helpness, they should also do their best and

prepare whatever they can when they are in terrible conditions even though Allah is always with them.

(Az- Zamakhshari, 2009:573)

This Ayah contains three places of the ‘لام-imperative lam prefix’-let ‘. The first one is accompanied with the verb ‘ينظر’. This verb has a consonant end, so the sign of jussive is the quiescence. The second place is with the verb ‘يأتي’ which has a defective letter end, so this defective letter is deleted and replaced by kasrah under the effect of jussive. The last occurrence of ‘لام-imperative lam prefix’-let ‘ is with the verb ‘يتلطف’ which has the same status as the first verb (Ad- Da’as, 2010: 213).

The jussive mood is realized into the imperative mood in English.

There is a unanimous agreement among the translators in translating the ‘لام-imperative lam prefix’-let ‘ in ‘فليُنظر، وليتَلطف’ into the imperative verb ‘let’. The whole construction of the imperfect verb and its accompanying jussive article of (فليأتكم) have been translated into the imperative verb ‘bring’.

6: Text 6 (لام الأمر)

|                     |                                                                                                                                                                                                                                   |
|---------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| SL 6                | {وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا}<br>[النساء : ٩]                                                                 |
| 1- Al-Hilali & Khan | <u>And let</u> those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. <u>So let them fear Allâh</u> and <u>speak</u> right words.            |
| 2- Pickthall        | <u>And let</u> those fear (in their behaviour toward orphans) who if they left behind them weak offspring would be afraid for them. So <u>let</u> them mind their duty to Allah, and <u>speak</u> justly.                         |
| 3- Yusif            | <u>Let</u> those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: <u>let</u> them fear God and <u>speak</u> words of appropriate (comfort). |

|            |                                                                                                                                                                                                   |
|------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 4- Maulana | <u>And let those fear</u> who, should they leave behind them weakly offspring, would fear on their account; <u>so let them observe</u> their duty to Allah and <u>let them speak</u> right words. |
|------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

### Discussion

The general meaning of this Ayah is a command directed to the guardians in order to take care of the orphans and obey Allah's orders about them. Because every one may die and leave his children behind to be orphans. There is an order to imagine the situation. This Ayah is linked to the preceding speech addressing the inheritors to have pity on these weak orphans and poor people who attend the division as they would have for their own if they left a helpless family behind (Abi- Hāyan, 1993: ١٥١ ).

This Ayah contains three uses of the 'لام-imperative lam prefix'-let ' with three different verbs. The first one is accompanying the verb 'يخشى' which has a defective letter to be replace by Fathā under the effect of jussive. The second occurrence is with the verb 'يَتَّقُوا' which is one of the Arabic five verbs ( الافعال الخمسة ). So the sign of the jussive is the elimination of N.

The third place goes with the construction 'وليَقُولُوا' which has the same rule as the previous one (Ad- Da'as, 2010: 185)

The jussive mood is realized to be an imperative mood in English in the four translations adopted.

The first three translations have a full agreement in translating 'لام-imperative lam prefix'-let ' for the first two verbs 'وليَخْشَ، فليَتَّقُوا' into the verb let. The whole construction of 'وليَقُولُوا' is translated into the verb 'speak'.

The forth translation uses the verb 'let' to realize the Arabic 'لام-imperative lam prefix'-let ' only without their accompanying verbs. The verbs are translated by using different lexical items with one single meaning.

7: Text 7 (لا الناهية)

|                     |                                                                                                                                                                                                                                  |
|---------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| SL 7                | {وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۚ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ}                                                                                |
|                     | [القصص : ٨٨]                                                                                                                                                                                                                     |
| 1- Al-Hilali & Khan | <u>And invoke not</u> any other ilâh (god) along with Allâh: Lâ ilâha illa Huwa (none has the right to be worshipped but He). Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned. |
| 2- Pickthal<br>1    | <u>And cry not</u> unto any other god along with Allah. There is no God save Him. Everything will perish save His countenance. His is the command, and unto Him ye will be brought back.                                         |
| 3- Yusif            | <u>And call not</u> , besides God, On another god. There is No god but He. Everything (That exists) will perish Except His own Face. To Him belongs the Command, And to Him will ye (All) be brought back.                       |
| 4- Maulana          | <u>And call not</u> with Allah any other god. There is no God but He. Everything will perish but He. His is the judgment, and to Him you will be brought back.                                                                   |

## Discussion

This Ayah includes 'لا الناهية' -prohibition la- don't ' to warn humans from worshipping anyone except Allah because worship fits only for Him and the divine should only be to His Greatness. He is the Everlasting in which all creatures die and He never dies (Ibn- Kathir, 2006: 396).

Jussive mood is indicated in this Ayah by the use of 'لا الناهية' -prohibition la- don't' which accompanies the imperfect verb 'تَدْعُ'. The sign of jussive in this verb is the elimination of the defective letter under the effect of jussive. In Arabic the verb is changed from its original form (تَدْعُو - تدعو) in contrast with

its English counterpart; the verb in English remains as it is.

(Ad- Da'as, 2010: 445)

The jussive mood is realized into the indicative mood because it is the mood of prohibition.

There is unanimous agreement among the four translators in translating the SL jussive article into the TL ones. All of them translate 'لا ألناهية' -prohibition la-don't' into its English equivalent 'not'. The negative article 'not' is used after the imperfect verb mainly to express prohibition. This feature is possible in English in contrast with Arabic in which the article should precede the verb because it is the only possible order in Arabic language.

8: Text 8 (لا ألناهية)

|                     |                                                                                                                                                                                               |
|---------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| SL8                 | {وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا}<br>[الإسراء : ٢٩]                                                       |
| 1- Al-Hilali & Khan | <u>And let not</u> your hand be tied (like a miser) to your neck, <u>nor stretch it forth</u> to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty. |
| 2- Pickthall        | <u>And let not</u> thy hand be chained to thy neck <u>nor open it</u> with a complete opening, lest thou sit down rebuked, denuded.                                                           |
| 3- Yusif            | <u>Make not</u> thy hand tied (Like a niggard's) to thy neck, <u>Nor stretch it</u> forth To its utmost reach, So that thou become Blameworthy and destitute.                                 |
| 4- Maulana          | <u>And make not</u> thy hand to be shackled to thy neck, <u>nor stretch it forth</u> to the utmost (limit) of its stretching forth, lest thou sit down blamed, stripped off.                  |

## Discussion

This Ayah is revealed to warn from two bad social behaviors: the squandering and scrimp. From a semantic point of view, these two contrastive merits are

expressed by the length of the ‘hand’ because hand here is used as a source of liberality (Ibn-‘ashour,1984: 84).

Jussive mood is expressed by the use of ‘لا-النهاية’ prohibition la- don’t’ accompanied by the imperfect verb ‘تجعل’. The verb has a consonant end so the sign of jussive is the quiescence.

The original mark of the imperfect is ‘dhamma’ especially those which end with a consonant. The original and basic mood is the indicative but if any of the subjunctive or jussive articles precedes the verb, its sign will be ‘fathā’ and ‘quiescence’ respectively due to the effect of these moods(Ad- Da’as, 2010: 188).

This Ayah includes two places of ‘لا-النهاية’ prohibition la- don’t’ in ‘ولا تجعل’ to express two prohibitions. The two languages show different styles in this type of prohibition. Arabic uses the same article to express this contrastive comparison whereas English expresses these two prohibitions by the use of ‘not and nor’.

The jussive mood is realized as an indicative mood because it is the mood of prohibition.

The four translators in this Ayah agree upon translating this article into ‘not’ in the first place and the negative article ‘nor’ in the second and the verb ‘تجعل’ is translated into the lexical item ‘let’ in one way and ‘make’ in another.

## **Conclusions**

- 1- A lot of differences exist in the two languages English and Arabic. The lack of the jussive mood in English leads to different ways in the process of translating the jussive forms. Different styles , different word order and different tense are used to realize the mood in the English language .
- 2- The Arabic verb changes under jussive (in tense and form) whereas the English one is not due to the lack of jussive mood in the English language .
- 3- Arabic language has a clear distinction between (‘لم- have not’ and ‘لما- not yet’) whereas English has no difference in translating these two particles.

- 4- Jussive mood in Arabic is realized into English by using, the indicative mood, the imperative mood and the conditional mood in the different Ayahs adopted .

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