

Equivalence of 'Lamma' in the Holy Quran Translations

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Abstract

'Lamma' is chosen as an example of having or not equivalence or equivalences in four English translations of the H. Quran. Dealing with it semantically, 'Lamma' as an adverbial noun or a particle (conjunction) has certain meanings in Arabic grammar. It has more than one type that carries different meanings. Assessment of rendering 'lamma' relies on Nida's (1964) types of equivalences (formal and dynamic); both kinds are reflected in different terms by Newmark's (1988) type of translations, i.e. semantic and communicative. The aim of the study is to investigate the translation of these types and to highlight the differences in the translations as well as to detect the equivalences of 'lamma' in English. The research is trying to answer the following questions: Have the translators succeeded in rendering the grammatical meanings of 'lamma'? and how they tackle the difference in meanings. Are renderings of 'lamma' different from one translator to another; is that depends on time (old or modern), or culture (Muslim or Christian, Knowing Arabic (the source language) or not. Relatively speaking, translators have found a formal and dynamic equivalence of 'lamma' as far as the meaning is clear, as in the first type of 'lamma'. However, when the meaning of 'lamma' is not clear enough, as in the second and third type of 'lamma', the translators didn't grasp the whole meaning of 'lamma'. Moreover, rarely there are differences between the translators concerning their time and culture.

Keywords: Communicative & Semantic translations, Dynamic & Formal equivalences, Holy Quran translation.

مكافئ "لما" في ترجمات القرآن الكريم

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المخلص

أُختيرت "لما" مثالا بامتلاكها مكافأ أو أكثر أو عدم امتلاكها في أربع ترجمات انكليزية (لمعاني) القرآن الكريم . إن لل"لما" دلاليا معاني معينة عندما تكون اسما ظرفيا أو أداة ربط في اللغة العربية. وإن لها اكثر من نوع كل منه يحمل معنى مختلف عن الاخر. وقد اعتمدت الباحثة على تقيين ترجمة "لما" على أنواع المكافآت عند نايدا (1964) : (الشكلي و الدينامي)، وإن لكل نوع مصطلحا مختلفا في أنواع الترجمة لدى نيومارك (1988): (الدالية والاتصالية). إن هدف الدراسة هو بحث ترجمة أنواع "لما" وتحديد الاختلافات فيها اضافة الى كشف المكافآت لل"لما" في الانكليزية . فالبحت يحاول الاجابة عن الاسئلة التالية: هل نجح المترجمون في نقل المعنى النحوي لل"لما"؟ وكيف تناولوا الاختلاف في المعاني؟ وهل اختلفت الترجمة من مترجم لآخر؟ وما السبب؟ هل يرجع الى عصر الترجمة (قديم او حديثا)، أو للثقافة (مسلم او مسيحيا) ومعرفته باللغة العربية (اللغة الاصل) أو لا. وجد المترجمون، نسبيا، مكافأ شكليا وديناميا لل"لما" في حدود وضوح المعنى كما في النوع الاول لل"لما". ورغم ذلك عندما يكون معنى "لما" غير واضح بما يكفي كما في النوع الثاني والثالث لها فإن المترجمون لم يعكسوا المعنى الكلي لها. مضافا الى ذلك تكاد تتعدم الاختلافات بينهم رجوعا للعصر والثقافة.

الكلمات المفتاحية: ترجمة القرآن الكريم، المعادل الشكلي والدينامي، الترجمة الدالية والاتصالية.

I. Introduction

Broadly speaking, translators, especially, Muslims, know that the language of the Holy (H.) Quran is highly eloquent that makes rendering difficult. However, the meaning is possible to be transferred. Some translators faithfully follow the literal translation which weaken the message that is rendered. Others in certain places in the H. Quran concentrate on meanings, so some terms and even meanings in the Source Text (ST) are missed in the Target Text (TT). 'Lamma' is chosen as an example of having or not an equivalence or equivalences in four English translations of the H. Quran. Dealing with it semantically, 'Lamma' as an adverbial noun or a particle (conjunction) has certain meanings in Arabic grammar. It has more than one type that carries different meanings.

Four Quran translations are chosen: three of them are Muslims, al-Hilali & Khan (1417 A.H./1978), Ali (1988) & Irving (2003), and one un Muslim, Arberry (1980). That is because the H. Quran is related to the Islam and is mostly read by Muslims. Arabic language SL is the mother tongue of two of the translators, al-

Hilali & Khan (1417 A.H./1978), and two of them, Arberry (1980) & Irving (2003) have English TL as their mother tongue.

There are three types of 'lamma'; only the first type has more than 105 times existing in the H. Quran, while the second and third types have occurred less than 10 times. Thus, six verses (aayas) are chosen to assess their translations concerning the first type of 'lamma'. On the other hand, four verses are chosen concerning other types to assess their translations. Assessment of rendering 'lamma' relies on Nida's (1964) types of equivalences (formal & dynamic); both kinds are reflected in different terms by Newmark's (1988) type of translations, i.e. semantic and communicative. The aim of this research work is trying to investigate the translation of these types and to highlight the differences in the translations as well as to detect the equivalences of 'lamma' in English. Moreover, it is to answer these two research questions:

- 1- The translators succeeded or not in rendering the grammatical meanings of 'lamma'. Additionally, how they are tackling the difference in meanings. We will know 'lamma' have one or more equivalences in the H. Quran's English translations', Arberry [Arb.] (1980), al-Hilali & Khan [H.&K.] (1417 A.H./1978), Mir Ahmed Ali [Mir A.A.] (1988) and Irving [Irv.] (2003).
- 2- Investigate whether renderings of 'lamma' are different from one translator to another; do they depend on time (old or modern), or culture (Muslim or Christian, Knowing Arabic (source language) or not).

II. *Translation and Equivalence*

One of the central tasks of translation is that of defining equivalence and its nature and conditions in translation (See Catford, 1965, cited in Al-Sulaimaan & M. Khoshaba, 2018). Nida and Taber (1982 cited in Al-Sulaimaan & Khoshaba, 2018) say that translation is to reproduce the closest natural equivalence of the source language message in meanings and style of the receptor language (p.761). They "focus on both content and form of the message to reproduce the same effect on the source text" (p. 791). Newmark (1988 cited in Al-Sulaimaan & Khoshaba, 2018) interpret equivalence based on each text, i.e. in terms of function and communicative effect.

Equivalent is defined by Hornby (1995: s.v **equivalent**) as something being equal in value, meaning, and importance. Approaches to equivalence differ completely. Equivalence has the concept of sameness and similarity of meaning or effect in translation. However, in the 1960s and 1970s it was meant that ST and TT share some kind of 'sameness'. In fact, the controversy was related to the kind and degree of sameness which showed the different kinds of equivalence (Panou, 2013). Equivalence "is variously regarded as a necessary condition for translation, an obstacle to progress in translation studies, or a useful category for describing translation." (Baker, Mona, & Saldanha, 2011:s.v. **equivalence**, p.96). The theorists who define translation in terms of equivalence are (Kenny, 2013):

- 1) Catford (1965) "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)."

2) Nida and Taber (1969) it is “reproducing in the receptor language the closest natural equivalent of the ...[SL] message, first in terms of meaning and secondly in terms of style” (Nida & Taber, 1974:12)

3) Toury (1980) “a translation will be any target language text which is presented or regarded as such within the target system itself, on whatever grounds.” (Toury, 1995:27)

4) Pym (1992) “equivalence is supposed to define translation, and translation, ..., defines equivalence.” And

5) Koller (1995) “translation can be understood as the result of a text-processing activity, by means of which a source-language text is transposed into a target-language text.” However, the researcher will deal with equivalence as a relation between ST and TT in translation.

1. Nida's Types of Equivalences

Nida (1964) presents two types of equivalences: formal and dynamic. Formal equivalence is “a matching, in the translational process, of the source language and the target language concerning grammatical categories.” (Laver & Mason, n.d. s.v. **formal equivalence**, p.48). That is related to the form and meaning of terms. Dynamic equivalence is a translation type which seeks to achieve the same communicative understanding by the intended recipient as would some native recipient of the source text (Laver & Mason, p.38). Nida believes that formal equivalence of the TT highly resembles the ST both in form and content whereas in dynamic equivalence an effort is made to convey the ST message in the TT as naturally as possible (Panou, 2013).

2. Newmark's Types of Translations (1981)

Newmark suggests semantic and communicative translations. The first one is a method of translation most often used for semantically precise texts where the corresponding accuracy of verbal form is in the first place, as in academic, technical and scientific writing (Laver & Mason, n.d.). It emphasizes Nida's formal equivalence (see above). “A near-synonym is literal translation” (Laver & Mason, n.d. p.120). The second type is “oriented to the linguistic and stylistic needs of the reader, which also seeks to generate in that reading the same or similar response as in the native readers of the original text”; it emphasizes the dynamic equivalence (see above). In other words, the first kind asserts the ST and tries to retain its characteristics as much as possible. It is more complex, detailed and there is also a tendency to over-translate. It has a great emphasis on the author of the original text (Panou, 2013). By contrast, communicative translation focuses on effect and the readership ‘the addressees’; thus, it is ‘under translation’ (p.4).

However, in both kinds of translations “equivalent effect is secured, the literal word-for-word translation is not only the best, it is the only valid method of translation” (Newmark's view cited in Al-Sulaimaan & Khoshaa, 2018, p. 765). In other words, the two kinds of translation are widely overlapping: “a translation can be more or less, semantic, more or less communicative” (Izza, n.d., p. 6)

III. "Lamma" in Arabic

Semantically, Arabic grammar has three kinds of 'lamma' (al-Mu'jam al-Wasit [Intermediate (Arabic) Dictionary], 2010, pp.272-73) depending on its meanings:

1- The Timely (conditional) 'lamma'

It is a conditional particle [conjunction]; it semantically indicates the existence of a thing because of the existence of something else, and it comes with the past (perfect) verb. It is called an existence particle for (an) existence thing (al-Galaayni, 2000). Its answer is either a past verb or a nominal sentence, accompanied with the surprising Itha *إذا الفجائية*. It carries the conditional meaning and the meaning of 'Heen' حين when" (Abass, cited in Saleh, 2013, p.922). Examples: 1) *لَمَّا جَاءَنِي أَكْرَمْتَهُ*, 'when he came (had come), I honoured him. However, az-Zamakhshari in al-Mufasal, p.173, considered 'lamma' an adverbial noun ' اسم ظرفية' (Zamakhshari cited in Saleh, 2014, p.922). That indicates how 'lamma' can encompass the meaning of action and tense more than it is considered a mere conjunction (Saleh, 2014). It is an adverbial particle including the conditional meaning (Abdul-Razaq, 2009). It is existed in 42 Surahs, enumerated as 151 times¹.

2- The Jussive and Negative Particle 'lamma'

It comes with the imperfect (present) verb; however, "it has invariably the meaning of the perfect" (past) (Wright, 1996: pp.22-23). For example *أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ* (al-Baqara:v.214) (See B. below): 'Do ye think that ye shall enter Paradise[,] before there shall have come (literally 'and there has not yet come') upon you the like of what come[s] upon those who passed away before you[?]' (Wright, 1996: p.23) Notice that Wright translated 'lamma' into 'the conjunction' (conj.): 'before', explaining its meaning 'not yet'. 'Lam' (لم) and 'lamma' (لَمَّا) are negative and jussive particles, but the difference between them is the first 'lam' negates the imperfect verb and it isn't expected to happen, while the other 'lamma' negates the imperfect verb **but it is expected to happen, for sure**. (Salih, 2014: p. 925) (Wright, 1996:p.23) (az-Zamakhshari, 1995: p.253). The jussive 'lamma' exists eight times in the H. Quran (al-Baqara:v.214, al-Imran: 142, at-Tawba:v.16, Yunus:v.39, Sad:v.8, al-Hujurat:v.14, aj-Jumu'ah:v.3, and Abas:v.23) (Abdul-Razaq, 2009).

3- The Exceptional 'lamma'.

It has the meaning of **IlLa** (لَّا) 'but' (conj.), 'except' (a preposition [prep.]), or without (prep.). This kind of 'lamma' comes in the H. Quran in four or three verses; however, it is a controversial topic among scholars, grammarians, and interpreters (Abi Talib, Part 1: 437 A.H.: p.415). This kind exists four (or three) times in the H. Quran (Hud: v.111 [it is controversial]), (Ya Sin: v.32), (Az-Zukhruf: v.35), and (At-Tariq: v.4) (Salih, 2013: p.926) (Abul. Razaq, 2009).

IV. Translation Assessment of 'lamma's' types

A. Six Verses (aayas) of the timely 'lamma'

1. أو لَمَّا اصابكم مصيبة قد اصبتم مثلها قلتم أتى هذا... (آل عمران:164)

Why, when an affliction visited you, and you had visited twice over the like of it, did you say, 'How is this?' ... Arb. (1980:I:p.94) (THE HOUSE OF IMRAN III: 159 [164])

165 Yet whenever some disaster strikes you, such as has struck you twice as heavy already, you have said: "What's this for?" ... Irv. (2003:p.71) THE HOUSE OF 'IMRAN (3)

165. (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" ... H. &K. (1978: pp.99-100) Surah 3. Al-'Imran

164. What! When a misfortune befell you (*at Ohad*) while ye had already inflicted twice as much (*on the disbelievers*); ye said: "whence is this"... Mir A.A. (1988: p. 329) Chapter III (Al-e-Imran)

Here 'lamma' has a formal and dynamic equivalence 'when', reflecting the time at a certain point in the translation of Arb., H.&K., and Mir A.A. However, Irv. rendered 'lamma' into the conj. 'whenever' which means *at any time*. That makes the verse 'aaya' more general than the previous ones.

2. فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ هُمْ بِالْغَوَى إِذَا هُمْ يَنْكُتُونَ. (الاعراف 135)

But when we removed from them the wrath unto a term that they should come to, lo, they broke their troth. Arb. (1980: I: p.186) THE BATTLEMENTS (VII: 135)

135 Yet whenever We lifted the plague from them for a period which they were to observe, why, they failed to keep it! Irv. (2003: p.166) THE HIGHTS (7)

135. But when We removed the punishment from them to a fixed term, which they had to reach, behold! They broke their word! H. & K. (1978: pp.218-19) Surah 7. Al-A'raf

135. But whenever removed We the torment from them till a fixed term which they should reach, lo! they broke (*their promise*). Mir A.A. (1988:p.600) Chapter VII

'Lamma' in this verse gets the formal equivalence 'when', reflecting the time at a certain point in Arb. and H.&K.'s translation. However, Irv. and Mir. A.A. rendered 'lamma' into the conj. 'whenever' which means *at any time*. That makes the verse (aaya) more general than the previous ones.

3. ولقد أهلكنا القرون من قبلكم لَمَّا ظلموا وجاءتهم رُسُلهم بالبينات ... (يونس:13)

We destroyed the generations before you when they did evil, and their Messengers came to them with the clear signs, ... Arb. (1980:I: p.225) (JONAH X: 13)

13 We have destroyed generations before you when they did wrong and their messengers had brought them explanations, ... Irv. (2003:p.209) JONAH (10)

13. And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, ... **H. & K. (1978: p.271) Surah 10.Yunus (Jonah)**

13. And Indeed We did destroy generations before you when they did wrong, and had come unto them apostles for them with clear signs ... **Mir A. A. (1988:p.704) Chapter X (Yunus)**

In this verse 'lamma', as a conj. (timely particle), is translated into the conj. 'when' by the four translators. 'Lamma' and 'when' both carry the same meaning *at or during the time that* (Hornby, 1995 s. v. **when**). Thus, 'lamma' here has a formal and dynamic equivalence in English, i.e. 'when'.

4. وما ظلمناهم ولكن ظلموا أنفسهم فما أغنت عنهم الهتهم التي يدعون من دون الله من شيء لَمَّا جاء أمرُ ربك ... (هود:101)

And We wronged them not, but they wronged themselves; their gods availed them not that they called upon, apart from God, anything, when the command of thy Lord came; ... **Arb. (1980: I:p.251) (HOOD XII: 103[101])**

101 We did no wrong to them but they had (already) wronged themselves: their (false) gods which they had been appealing to instead of to God [alone] did not benefit them in any way once your Lord's command came along, ... **Irv. (2003: p.233) HUD (11)**

101. We wronged them not, but they wronged themselves. So their *alihah* (gods), other than Allah, whom they invoked, profited them naught when there came the Command of your Lord, ... **H. &K. (1978: p.300) Surah 11. Hud**

101. And We did no injustice unto them, but they were unjust unto themselves, so availed them not aught their gods whom they called upon besides God when came to pass the decree of thy Lord; ... **Mir A.A. (1988: p.755) Chapter XI (Hud)**

The timely 'lamma' in the previous translations is translated into the timely conj. 'when' except with Irv. He translated it into the conj. 'once'. As a formal equivalence 'when' can be acceptable for 'lamma'. However, "once" is more appropriate as a formal and dynamic equivalence for 'lamma', since it reflects the unexpected or sudden meaning that the verse 'aaya' implies: *وما أمرنا إلا واحدة كلمح* (بالبصر) القمر:50) Our command comes only once, in the twinkling of an eye! (v.50, The Moon:54) (Irv., 2003: p.531)

5. وإذا تلى عليهم آياتنا بيناتٍ قال الذين كفروا للحق لَمَّا جاءهم هذا سحر مبين. (الاحقاف:7)

And when Our signs are recited to them, clear signs, the unbelievers say to the truth when it has come to them, 'This is manifest sorcery.' **Arb. (1980: II: p.215) THE SAND-DUNES: 6 [7]**

7 When Our clear signs are being recited to them, those who disbelieve will remark about the Truth once it comes to them: "This is sheer magic!" **Irv. (2003: p.503) THE DUNES**

7. And when clear verses are recited to them, the disbelievers say of the truth (this Qur'an) when it reaches them "This is plain magic! **H. &K. (1978: p.681) Surah 46 Al-Ahqaf (The Curved Sand-hills)**

7. And when Our clear signs are recited unto them, say those who disbelieve about the truth when it cometh unto them, this is an open sorcery. **Mir A.A. (1988: p.1494) Chapter XLVI (Al-Ahqaf)**

This verse (aaya), no.7 at al-Ahqaf Surah, is like the previous one, i.e. the timely 'lamma' is translated into the conjunctions: 'when' (in Arb., H.&K. and Mir A.A.'s), and 'once' (in Irv.'s). Here 'lamma' comes with the sudden Itha: إذا الفجائية which gives the meaning of unexpected action; thus, using 'once' is closer to the Arabic meaning as a formal and dynamic equivalence.

6. بل كذبوا بالحق لما جاءهم فهم في أمر مريج. (ق:5)

Nay, but they cried lies to the truth when it came to them, and so they are in a case confused. **Arb. (1980: I: p.233) (QAF L: 5)**

Rather they denied the Truth when it came to them, so (now) they are in a confused state. **Irv. (2003: p.518) (THE LETTER) QAF (50)**

5. Nay, but they have denied the truth (this Qur'an) when it has come to them, so they are in a confused state (cannot differentiate between right and wrong). **H. &K. (1978: p.702) Surah 50 Qaf**

5. "Nay! They belied the truth when it came unto them, so they are in a confused state." **Mir A.A. (1988: p.1551) Chapter L (Qaf)**

In this verse (aaya) in Surat Qaf (Chapter L:5) the timely 'lamma' gets its formal equivalence 'when' by reflecting the meaning: *at or during the time that*. However, 'lamma' here gives the meaning of sudden action that was done by the unbelievers, as they belied the truth without thinking. (az-Zamakhshari, 1995:Vol.4: p.371 cited in Salih, 2014: p.925)

B. Four verses (aayas) of the jussive & negative particle 'lamma'

1. أم حسبتم أن تدخلوا الجنة ولما يأتكم مثل الذين خلوا من قبلكم ... (البقرة:214)

Or did you suppose you should enter Paradise without there had come upon you the like of those who passed away before you? **Arb. (1980: I: p.57) THE COW (II: 210)**

214 Or did you reckon you will enter the Garden when the same thing never happened to you such as [happened] to those who have passed away before you? ... **Irv. (2003: p.33) THE COW (2)**

214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? ... **H. &K. (1978: p.45) Surah 2. Al-Baqarah**

214. Or think ye that ye will enter the Garden while yet upon you hath not yet come the like of that which befell those who passed before you; ... **Mir A.A. (1988: p.141) Chapter II Al-Baqarah (The Cow)**

'Lamma' in this verse gives the meaning of negation but there is an expectation to happen concerning the verb (az-Zamakhshari, 1995:Vol.1:p.253). In Arb.'s, it is rendered into the adverb 'without', and in H.&K.'s, into the preposition 'without' which means *'not having or showing something* (Hornby, 1995, s. v.

without). Here the translations lack to render the whole meaning of 'lamma'. Moreover, Irv. has loosened the meaning of expectation when he used the adverb "never" which means '*at no time in the past or the future*' (Hornby, 1995, s. v. **never**). On the other hand, Mir A.A. rendered 'lamma' into 'not yet' through which the meaning of negation and expectation has been reflected happily. Thus, it has a formal and dynamic equivalence, i.e. 'not yet'.

2. بل كذبوا بما لم يحيطوا بعلمه ولما يأتهم تأويله... (يونس:39)

No; but they have cried lies to that whereof they comprehend not the knowledge, and whose interpretation has not yet come to them. **Arb. (1980: I: pp.229-230) X: 40[39]**

39 Instead they reject what they cannot grasp any knowledge about, [especially] when its interpretation has never come to them. ... **Irv. (2003: p.213) JONAH (10)**

39. Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment). **H. &K. (1978: p.276) Surah 10. Yunus (Jonah)**

39. Nay, they belied that which they comprehended not with the knowledge of it and the explanation of it came not unto them; ... **Mir A.A. (1988: p.712) Chapter X Yunus (Jonah)**

Arb. and H.&K. have properly translated 'lamma' into 'not yet' wherein the meaning of negation and expectation is reflected, i.e. formal and dynamic equivalences. On the other hand, in Irv. and Mir A.A.'s the expected meaning of 'lamma' has been loosened because of using 'never', in Irv.'s, and using the adverb 'not' only, in Mir A.A.'s. Thus, 'lamma' in both later translations has no equivalence.

3. ءأنزل عليه الذكر من بيننا بل هم في شك من ذكرى بل لئلا يذوقوا عذاب. (ص:8)

Nay, but they are in doubt of My Remembrance; nay, they have not yet tasted My chastisement. **Arb. (1980: II: p.158) Sad (XXXVIII: 8)**

8 Has a Reminder been revealed just to him among us?" Indeed they are in doubt about My remember; rather they have not yet tasted any torment! **Irv. (2003: p.453) (THE LETTER) SAD (38)**

8. "Has the Reminder been sent down to him (alone) from among us?" Nay, but they are in doubt about My Reminder (this Qur'an)! Nay, but they have not tasted (My) Torment. **H. &K. (1978: p.609) Surah 38. Sad**

8. "(What!) Hath the reminder been sent down (*only*) unto him among us?" Nay! They are in doubt about My reminder, Nay! they have yet tasted not My chastisement! **Mir A.A. (1988: p.1361) Chapter XXXVIII Sad (Sad)**

In this verse (aaya), Arb., Irv., and Mir. A.A. has properly used 'not yet' as a formal and dynamic equivalence for the negative 'lamma', although Mir A. A has separated between 'yet' and 'not'. On the other hand, H.&K.'s lacked the meaning of **expectation to happen** because of using 'but' reflecting contrast meaning. (See the explanation of this verse in Ibn Hisham, 1988: p.84 cited in Salih, 2014: p.926)

4. قالت الاعراب آما قل لم تؤمنوا ولكن قولوا أسلمنا ولما يدخل الأيمان في قلوبكم ... (الحجرات:14)

The Bedouins say, 'We believe.' Say: 'you do not believe; rather say, "We surrender"; for belief has not yet entered your hearts. **Arb. (1980 :II: p.232) APARTMENTS (XLIX:14)**

14 The desert Arabs say: "We believe." SAY: "You have not yet believed, but say [instead]: ' We commit ourselves to [live in] peace '. Yet belief has not penetrated your hearts. ... **Irv. (2003: p.517) THE [INNER] APARTMENTS (49)**

14. The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islam),' for Faith has not yet entered your hearts ... **H. &K. (1978: pp.700-01) Surah 49. Al-Hujurat**

14. Say the desert Arabs "We believe." Say thou (*unto them*): Ye believe not, but say ye, "We submit, for faith hath not yet entered your hearts; ... **Mir A.A. (1988: p.1547) Chapter XLIX Al-Hujurat (The Chambers)**

'Lamma' here gives the meaning of negation as well as expectation, i.e. to happen in the future, (see az-Zamakhshari, 1995:Vol.4: p.366 cited in Salih, 2013: p.926). 'Not' with the adverb 'yet' can be a formal and dynamic equivalence to 'lamma', as in Arb., H.& K., and Mir A.A.'s translation, since 'yet' means *until now/then*. However, Irv. translated 'lamma' into the conj. 'yet' followed by a negative sentence 'belief has not penetrated your hearts'. Here Irv.'s translation does not convey the expected meaning of 'lamma'; 'lamma' has no formal, nor dynamic equivalence.

C. The four verses (aayas) of the Exceptional¹ 'lamma'

1. **وإن كلاً لَمَّا لِيُوفِيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ . (هود111)**

Surely each one of them – thy Lord will pay them in full for their works; He is aware of the things they do. **Arb. (1980: I:p.252) HOOD (XI: 113 [111])**

111 Your Lord will repay everyone for their actions, for He is Informed about whatever they are doing. **Irv. (2003: p.234) HUD (11)**

111. And verily, to each of them, your Lord will repay their works in full. ... **H. & K. (1978: p.300) Surah 11 Hud**

111. And verily unto all will thy Lord payback in full their recompense for all their deeds; verily He of what (*all*) they do is fully aware. **Mir A.A. (1988: p.757) Chapter XI Hud – (The Holy Prophet)**

As mentioned above, this kind of 'lamma' is a controversial topic among scholars, grammarians, and interpreters (Abi Talib, Part 1, 437A.H.: p.415). Al-Mahali &, as-Suti (1988:p.234) mention two views: 1) If **إن** is light: **اللام مخففة**, is preparing for hidden oath **قسم مقدر** and **ما** is redundant "زائدة", p.2). If **إن** is intensive **مشددة**, it is a negative particle and 'lamma' means **إلا**. On the other hand, az-Zamakhshari, 1995: p.416 cited in Salih, 2014: p.926) adopted the first view, depending on the meaning of the verse (aaya): **'وإن جميعهم والله ليوفينهم ربك أعمالهم'** 'All of them, by Allh's name, your God will pay back in full their recompense for their

deeds'. However, 'lamma' here has not been rendered; there is no equivalence of it in this verse.

2. وَإِنْ كَلَّ لَمَّا لَدِينَا مُحْضِرُونَ (يس:32)

And that it is not unto them that they return? **Arb. (1980: II: p.144) YA SIN (XXXVI: 31[32])**

32 Each will be arraigned so they all stand before Us. **Irv. (2003: p.442) YA-SIN (36)**

32. And surely, all – every one of them will be brought before Us. **H. & K. (1978: p.591) Surah 36. Ya-Sin**

32. And assuredly all, gathered together, shall be brought before Us. **Mir A.A. (1988:p.1322) Chapter XXXVI (Yasin)**

In this verse (aaya), 'lamma' is seen through two views mentioned in the previous verse (Hud:v.111); see al-Mahali & as-Suti (1988:p.442). The oath meaning could be understood by using 'surely' and 'assuredly' in H.&K. and Mir A.A.'s respectably since oath is used for emphasis. However, no one of the above translators understands the meaning of the exception. Arb. translated 'lamma' into 'that' as he got it 'a relative particle' preceded by the negative إِنْ: *not*; thus, the meaning of the verse (aaya) has been lost. On the other hand, Irv. translated 'lamma' into the conj. 'so' which indicated the result meaning afterward. He got this meaning since all creatures will be lastly gathered before God for reckoning.

3. وَزُخْرَفًا وَإِنْ كَلَّ ذَلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ. (الزخرف 35)

And ornaments; surely all this is but the enjoyment of the present life, and the world to come with thy Lord is for the [god fearing]. **Arb. (1980:II: p.202) ORNAMENTS (XLIII: 34[35])**

35 and [similar] **luxury!** All that means nothing except enjoyment during worldly life while those who do their duty will [spend] the Hereafter with your Lord. **Irv. (2003: p.492) LUXURY (43)**

35. And adornment of gold. Yet all this (i.e. the roofs, doors, stairs, elevators, thrones of their houses) would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (only) for the *Muttaqun* [Mutaqin]. **H. & K. (1978:p.664) Surah 43. Az-Zukhruf**

35. And ornaments of gold; But all these are only the provision of the life of this world; And the hereafter unto thy Lord is for the pious ones. **Mir A.A. (1988: p.1462) Chapter XLIII Az-Zukhruf (Ornaments of God)**

The meaning of 'lamma' as in the previous verses (Hud:v.111/Yasin:v.32) (al-Mahali & as-Suti, 1988: p.492). Here, all the translators got the meaning of exception, and 'lamma' has a dynamic equivalence (the terms underlined above in the translated verses), since 'but', as a preposition, means *except or apart from* when preceded by negation, a question word, or *all, everyone* (Hornby, 1995: s.v.**but2**). Moreover, 'only' as an adverb gives the meaning of exception, since it is meant 'but' and preceded by 'all' (s.v. **all**). However, 'lamma' as a conj. has no formal equivalences: a preposition 'but' and the adverb 'only'.

4. إن كل نفسٍ لَمَّا عليها حافظ. (الطارق:4)

Over every soul[,] there is a watcher. Arb. (1980: II: p.334) **THE NIGHT-STAR (LXXXVI: 4)**

4. Each soul has a guardian [set up] over it, Irv. (2003:p.591) **The [Night comer] (36)**

4. There is no human being but has a protector over him (or her) (i.e. angels in charge of each human being guarding him, writing his good and bad deeds). H. & K. (1978:p.829) **Surah 86. At-Tariq**

4. There is not a soul is set a Watcher, Mir A.A. (1988:p.1839) **Chapter LXXXVI (At-Tariq)**

'Lamma' in this verse means Illa: لا, i.e. each Nafis: soul accompanied with angels write its doings or keep souls to have them backed to bodies before the day of judgment. See (az-Zamakhshari, 1995:p.721 cited in Salih, 2014:p.927) (at-Tabtaba'i, 1424A.H.:p.655) (al-Mahali & as-Suti, 1988:591) . However, only H. & K. rendered 'lamma' with the meaning of exception by the dynamic equivalences 'not...but' as a preposition '(used after the negatives ..., the question words ..., and also *all, everyone, ...*) except...; apart from...'. (Hornby, 1995: s.v.**but**2). On the other hand, Arb. and Irv. did not render 'lamma' here; thus, it has no equivalence in theirs.

On the contrary, Mir A.A. conveys the following meaning, but for this grace of the Lord [i.e., 'every soul has been preserved or guarded or protected by several angels'] no soul would be able to escape the various kinds of the calamities which the body and the soul face in this world. ¹

V. Findings

The table of the conditional 'lamma' in appendix 1 below (review appendices 1-2-3 after recommendation) illustrates types of equivalences in rendering 'lamma' by four translators (Arb., Irv., H.&K., and Mir A.A.). According to Arab grammarians and scholars, 'lamma' is considered either an adverbial noun or conjunction (a particle of connection). It is observed that 'lamma' as a conj. has got a formal and dynamic equivalence when we got the translations: 'when', 'whenever', or 'once'. However, when we got 'lamma' as an adverbial noun, the previous renderings are considered dynamic equivalences only.

Table two in appendix 2 below shows rendering of the jussive and negative 'lamma'; the adverbs 'not yet' in Mir A.A.'s (al-Baqarah:v.214) can be its dynamic equivalence since they have the same meaning and effect that negative 'lamma' carries. Concerning the dynamic equivalence 'not yet', the same is presented in the translations of Arb. and H.&K.'s (Yunus:v.39), Arb. and Irv.'s (Sad:v.8), and Arb., H.&K., and Mir A.A. (al-Hujurat:v.14). The rest of 'lamma's' rendering has no formal equivalence, nor dynamic. It has no formal equivalence as it is a negative particle (coming before present verbs) though it is translated into adv., conj., or pre.

(review the table in appendix two below). Moreover, 'lamma' has no dynamic equivalence because the meaning of expectation to happen is lost.

Table three in appendix 3 below shows renderings of the exceptional particle 'lamma'. It has no formal equivalence, nor dynamic in Hud: v.111 and Yaasin: v.32 of the four translations, and the same is in at-Tariq(v.4) of Arb., Irv., and Mir A.A. However, H.&K. have got a formal and dynamic equivalences at this Surah (at-Tariq:v.4). On the other hand, 'Lamma' has a formal and dynamic equivalences in Surat az-Zukhruf:v.35 of the four translations.

VI. Discussion

Firstly, kinds of 'lamma' are related to Nida's kinds of equivalence (formal & dynamic), and that, secondly, leads to Newmark's kinds of translations (semantic & communicative). Conditional 'lamma' is translated into 'when', 'whenever', or 'once'; that are formal & dynamic equivalences. However, when 'lamma' is considered 'an adverbial noun', the previous translated terms can be considered 'dynamic equivalence'. Jussive & negative 'lamma' is translated into the adverbs 'not yet'; that is considered 'a dynamic equivalence'. However, other translations, a mere 'adv.', 'conj.', or 'prep.' are neither formal equivalence, nor dynamic, since the meaning of expectation to happen is lost. The exceptional 'lamma' (that existed in four aayas only) is not translated as a formal, nor dynamic equivalences except in one aaya (az-Zukhruf:v.35) in four translations, and in one translation (H. & K.'s) of a second aaya (at-Tariq:v.4).

Related to Newmark's types of translations, all of the translations selected are of semantic type rather than communicative. They are literal translations (especially in H. & K.'s) though semantic and communicative translations are overlapping (especially in Arb.'s).

VII. Conclusion

As 'lamma' has more than one meaning in Arabic, so it has more than one equivalence in English. The first type of 'lamma', the timely or conditional one, as a conjunction, has a formal and dynamic equivalence in all English translations selected, i.e. 'when' (in Arb.'s, H.&K.'s & Mir A.A.) and 'once' (in Irv.'s sometimes). The second type, the jussive and negative 'lamma', has an equivalence, i.e. 'not yet'. Irv. translated as such only in one verse of the four verses. On the other hand, two verses of four occur in the two translations of the H. Quran (H.&K.'s, & Mir A.A.'s) where 'lamma' is translated into 'not yet'. Lastly Arb. translated 'lamma' into formal and dynamic equivalences 'not yet' in three verses out of four. It is obvious that Arb. got the expected meaning of 'lamma' better than the rest translators, Irv., H.&K., and Mir A.A. The third kind of 'lamma', the exceptional, hasn't been understood and has neither formal nor dynamic equivalence in two verses out of four by all translations selected. However, the four translators understood the exceptional 'lamma' in one verse of four (review appendix three below). Still one verse only H.&K. got the meaning of exception and translated it into 'no ...but' whereas the rest did not.

Relatively speaking, translators have found a formal and dynamic equivalences of 'lamma' as far as the meaning is clear, as in the first type. However, when the meaning of 'lamma' is not clear enough, as in the second and third type, the translators didn't grasp the whole meaning of it. Thus, translation of the timely 'lamma' is semantic and communicative, whereas with the negative and exceptional 'lamma' the translation fluctuated between semantic and communicative or none of them.

Moreover, there are no clear differences among the translators concerning their time and culture. However, Arb. is the best translator who grasp the negative 'lamma' with an expectation of happening. For, he translated it (the second type of 'lamma') as a formal and dynamic equivalence, three verses out of four, whereas H.&K. and Mir A.A. translated it in two verses out of four and Irv. translated it in one verse out of four. In contrast, the Arabic (ST) wasn't Arb.'s mother tongue. On the other hand, H.&K. were the best translators who understood the exceptional 'lamma', since they translated it into two verses out of four, whereas the others translated this type only into one verse out of four.

VIII. Recommendation

Translations of other forms of 'lamma' in the H. Quran could be studied (their equivalents in English) as 'lama' without double 'm' (al-meem al-mushadadah) , 'lima' (with kasir al-laam), or the noun 'lamman' means 'much'(al-Fajir:v.20).

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