A Study of Analysing the Usage of Arabic Devices of Answer in the Qur'anic Text with Reference to Translation

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Abstract

The letter in Arabic language has no meaning by itself. It takes its meaning from elements in the previous sentence (Al-Zamakhshari, 2003, 367). The present study aims to reply to the research question "how do the devices of answer functioning in Qur'anic text". Upon this ground, the study is based on the theory of the context of situation by Firth (1957) and theory translation by Nida (1964) in translating the devices of answer in Qur'anic texts. The study has exposed how the context of situation affects the devices of answer in Qur'anic texts when translating into English.In a sense, the effect of the context was distinct in translating some Arabic devices of answer in Qur'anic text to the English text. The study has also exposed how the implicit meaning of the devices of answer is transferred by formal translation and, sometimes, is transferred by both dynamic and formal translation. That is, the functional uses of Arabic devices of answer in Qur'anic text have not been transmitted obviously through translation to English text due to the distinction of meaning in line with cultural use and context .

Key words: devices of answer; Qur'an; Firth's theory; translation.

1. Introduction

In Arabic the speech consists of three parts, namely noun, verb, and letter. The letter is indicative of a meaning in other than it, and it does not depart from a noun or verb that accompanies it except in places designated where the verb was deleted; and the meaning was limited to the letter so the letter became as substitute such as the device of answer "yes" (Makwai & La'aroosi, 2016, p. 23). In other words, the meaning of a letter depends on the meaning of the mentioned text (al-Muradi, 2010, p.2). The present study investigates the meaning of the devices of answer in Arabic comparing

with their counterparts in English. It deals with how the context of situation and translation affect the devices of answer when translating into English. The translating of the devices of answer in Qur'anic text may produce a problem to a translator because the translator needs to be mindful of the context of situation of the Qur'anic text (أَيَحْسَبُ الْإِنسَانُ أَلَّن نَجْمَعَ عِظَامَهُ ، بَلَى قَادِرِينَ عَلَى ان نُسَوِّيَ بَنَانَهُ (القيامة3-4) / Does man think We Cannot assemble his bone? Nay, we are able to put Together in perfect order The very tips of his fingers." The equivalent of the Arabic advice of answer "بَلَى" is "yes" but its implicit meaning reflects that the Arabic device of answer "بَلَى/ yes" is used as a negative answer for blocked question. The translator has to convey to reader that the implicit meaning of "بَلَى/ yes" differs from other devices of answer such as "نَعَمْ /naam / yes, إِنَّ / inna, إِيْ / ay, جَلَلْ / jalal, جَيْر / jeir, أَجَلْ /ajal. However, no studies have been done pertaining translation of Arabic devices of answer in Qur'anic texts. The present study embarks on fulfilling this gap namely understanding the differences in usage Arabic devices of answer in Qur'anic texts and their counterparts in English. This hardness might encounter a translator because of linguistic variances between Arabic and English.

2. Particles of Answer in English and Arabic

English language has only two particles "yes and no" which are sometimes followed by a part of the clause and express simply the feature of polarity; they have the meaning of positive or negative (Halliday & Hasan, 1977, 208). Moreover, the answer to a question may not be recognized by the above mentioned particle, but a statement according to the particle of a question. Goddard (2002) investigated the particles of answer from the semantic standpoint. He remarked that although yes/ no questions have a schematic structure, they definitely differ on the schema's nature. He also concludes that some languages have various ways of yes/ no questions and such differences definitely have various meanings. Hassanova & Rzayev (2013) dealt with particles of answer (yes / no) from the pragmatic viewpoint. They wanted to know how the information is transferred via the structure of question- answer. They attempted to prove how the meaning and its interpretation are rationally and incontrovertibly produced. Mahmood (2014) also examined the particles of answers in press conference from the pragmatic pint of view. He aimed to examine if yes/ no question has pragmatic value in addition to syntactic one. The study dealt with yes/ no questions directed to the President of the United States of America, Barak Obama. The study came to conclusion with suggesting of a standby term to yes/ no questions from the pragmatic point of view.

In Arabic, al-Bakaili (2004) points out that particles (letters) in Arabic language are of two kinds. The first type involves forty –eight particles and named active because they have both function and meaning. The second type involves sixty nine particles and they are called inactive because they only have meaning. According to the particles of answer, they are of inactive ones refer to an assent and information. They involve نَعَمْ /naam (means yes), إِنَّ / inna, إِيْ / ay, جَلَلْ jalal, جَيْر / jeir, أَجَلْ /ajal

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3. Uses of Particles of Answer

Arabic has various particles of answer in comparison to English (al-Annsari, 2007, vol.2, p. 398; al-Rummani, 2008, p. 119)

1. نَعَمْ /yes: it is a particle of confirmation.

1.1 It is used to affirm sentences which precedes it whether a negative or affirmative.

ST (1):   قَدْ زَأَرَكَ خَالِد. نَعَمْ   (al-Samrrayai, 2007, vol. 4, p. 235)

TT (1): Khalid has visited you. Yes.

ST (2): نَعَمْ. مَا زَارَكَ خَالِد   (Ibid)

TT (2): Khalid has not visited you. Yes.

It is noted that the particle" نَعَمْ / yes " has come in reply to the affirmative sentence (1) to confirm that Khalid has stood and to the negative sentence (2) to confirm that Khalid has not stood.

2.1 It is noted that نَعَمْ is used for a promise after the command (3) and prohibition (4).

ST (3): نَعَمْ. زُرْنَا قَرِيْباً

TT (3): Visit us in the near future. Yes. (It means I will visit you) (al-Annsari, 2007, vol. 1, p. 131)

ST (4) : نَعَمْ. لاَ تخْبِره بِمَا حَدَثَ

TT (4): Do not tell him what happened. Yes. (It means I will not tell him) (Ibid)

3.1 The particle نَعَمْ / Yes is also used to assent to what follows the interrogative particle whether it is negative or affirmative (i.e. to inquire information after interrogation).

ST (5): نَعَمْ أقام علي؟
TT (5): Has Ali stood up? Yes, he has stood up.

ST (6): نَعَمْ   ألَمْ يَقَمْ عَلِي ؟
TT (6): Has not Ali stood up? Yes, he has stood up.

It seems obviously that that the particle نَعَمْ / Yes has confirmed the standing of Ali in both (5) and (6) sentences.

2. بَلَى / yes: it also a particle of answer similar to نَعَمْ /yes.

2.1 It is always used as a negative answer for blocked question. In other words, it breaks the preceding negation and denotes the invalidation of it (al-Annsari, 2007, vol.1, p.132).

ST (7): بَلَىٰ .لَمْ يَزرْكَ خَالِد

TT (7): Khalid did not visit you. Yes. (al-Samrrayai, 2007, vol. 4, p. 235).

2.2 It is used after a negation conjoined with the interrogation whether the interrogation is a real or not as in (8) or it relates to rebuke as in (9) or to make one confess as in (10).

ST (8): بَلَىٰ أَلَيْسَ زَيد بِقَائِمٍ؟

TT (8): Have Khaled not stood up? Yes.

ST (9): أَيَحْسَبُ الْإِنسَانُ أَلَّن نَجْمَعَ عِظَامَهُ ، بَلَىٰ قَادِرِينَ عَلَى ان نُسَوِيَ بَنَانَهُ (القيامة3-4)

TT (9): Does man think We Cannot assemble his bone? Nay, we are able to put Together in perfect order The very tips of his fingers (Ali, 2006, p. 427)

ST (10): أَلَمْ يَأْتِكُمْ نَذِيرٌ ، قَالُوا بَلَىٰ (الملك: 8- 9)

TT (10): "Did no Warner Come to you?" They will say: "Yes indeed.." (al-Mulk: 8-9) (Ali, 2006, p. 776).

There is agreement among Arab grammarians that بَلَىٰ / yes is used after negation, but it is mentioned in the books of tradition as a particle of answer to reply a bare interrogative (e.g. when the prophet says to his companions. "Are you content that you should be the fourth part of the people of paradise?" They say بَلَىٰ / yes.

2.3 Moreover, some Arab grammarians have said that نَعَمْ / yes may put instead of / بَلَىٰ yes when it follows a hamza prefixed to a negation to indicate confess. The best usage of this case is the poetic verses of Jahdar Ibn Malik as transmitted by al-Muraddi (2010, pp. 422-423)

ST (11): أَلَيْسَ اللَّيْل يَجْمَع أَمَّ عَمْروٍ   وَإِيَّانَا فَذَاكَ بِنَا تَدْاَنِي
نَعَمْ وَتَرَى الهِلاَلَ كَمَا أَرَاه   وَيَعْلوهَا النَّهَار كَمَا عَلاَنِي

TT (11): Does not the night unite Umm Amru and us? Then that is a bringing of us together. Yes, and she sees the new moon as I see it, and the day rises upon her as it has risen upon me. I.e. verily the night unites Umm Amru and me.

On the other hand, some grammarians have disproved that by the saying of Almighty Allah (أَلَسْتُ بِرَبِّكُمْ ، قَالُواْ بَلَىٰ) Am I not your Lord? (who cherishes and sustains you) They said: Yea! We do testify! (al-A`raf: 172) (Ali, 2006, p. 106).

Ibn Abbas says that if they had said (نَعَمْ /yes) in reply to أَلَسْت بِرَبِّكمْ it would be unbelief and the answer would be (you are not our Lord), whereas بَلَىٰ means (you are our Lord).

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From these examples, it is noted that the particle بَلَىٰ / yes is used with the negation whether it is a question or statement to indicate the confirmation of the negative question or negative statement. On this ground, a distinction can be made between بَلَىٰ /yes and نَعَمْ / yes. The former is always used for a negative statement or question. The latter is used with a negative statement, affirmative and after the negative question or with a question preceded by an interrogative particle. (al-Zamakhshari, 2003, p. 402 ; al-Annsari, 2007, vol.1, p.131) .

3. جَلَل and جَيْر, أَجَل .They are particles of answer as the same as نَعَمْ / yes. They are used in Arabic for confirmation of what has been said

3.1أَجَلْ / yes is used to confirm the sentence whether it is affirmative or negative as in (12). It is also an assent to information for inquire and a promise to command and prohibition as in (13) (Ghallayeeni, 1987, p.255).

ST (12):   قَدْ نَجَحَ أخُوكَ.   أَجَلْ
TT (12): Your brother has succeeded. Yes.
ST (13):   إِضْرِبْ زَيداً.   أَجَلْ.
TT (13): Beat Zaid .   Yes. (al-Annsari, 2007,vol.1, p. 270)

3.2جَيْر: with kasr is a particle like نَعَمْ but not like حَقَّاً in which case it would be an infinitive noun, nor like أبداً in which case it would be an adverb of time.

ST (14):   أذا تقول لا ابنة العجير   تصدق لا إذا تقول جَيْر

TT (14):   When the daughter of al-Ujair says no she speaks truth not when she says yes (al-Annsari: 2007: vol.1: p.138)

3.3جَلَل is a particle of answer the same as نَعَمْ It indicates providing information for the inquirer . It has only the meaning of reply as transmitted by al-Zajjaj (aL-Murradi :2010 : p. 420)

ST (15): هَلْ قَامَ زَيَد ؟ جَلَل
TT (15): Has Zaid stood up? Yes. (Ibid)

 To add, it is does not convey assent to the enunciator, nor a promise to the inquirer like نَعَمْ .

4.   إنَّ: it is the same as نَعَمْ /yes and used for the agreement of a sentence. The best example of that is to cite is the saying of Abdullah Ibn AL-Zubair to a man who said to him.

ST (16):   ألرَجل: لَعَنَ الله نَاقَةً حَمَلَتْنِي إِلَيْكَ   إِبْن ألزبَير: إِنَّ وَرَاكِبِهَا
TT (16):   Man: May Allah curse a camel that has carried me to you.
        Ibn AL-Zubair: Yes and her rider.

The implied meaning of Ibn AL-Zubair `s speech is نَعَمْ وَلَعَنَ رَاكِبَهَا. In his speech the subject and the predicate is omitted at the same time (al-Annsari, 2007,vol.1, 47).

5. إِيْ : it is the same as نَعَمْ and always occurs only before an oath. It indicates assent to the informer, information for the inquirer and promise to the inquirer. For this reason it occurs after an affirmative statement, a question preceded by an interrogative particle and an imperative statement as illustrated below (al-Samrrayai, 2007,vol. 4, p. 235).

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ST (17):   قَامَ زَيَد. إِيْ وَرَبِّي.

TT (17):   Zaid has stood up. Yes, by God.

ST (18):   هل قام جاسم؟   إِيْ وَرَبِّي .

TT (18):   Has Jasim stood up? Yes, by God.

ST (19):   اضرب زيداً. إِيْ وَرَبِّي .

TT (19):   Beat Zaid. Yes, by God.

6. كَلاّ and لا :They are particles for negative answer . كَلاّ /no is an emphatic rejection of the preceding statement, compounded of ك and the negative لام. Its meaning is reprehension and refutation اللام is geminated only to strengthen the meaning to dispel the notion that the meaning of the two words remains. Moreover, كَلاّ is a particle whose meaning is reprehension and refutation and the scholars such as al-Khalili , Sibawaih , al-Mubarred , al-Akhfash , and al-Zajjaj always allow recitation to pause upon it and inception in what follows it. In other words , it is disconnected from what follows it because it is a refutation and reprehension of what preceded it .They added , it is mostly occurred at Meccan chapters since كَلاّ denotes the meaning of menace (al-Zarkashi, 2007, vol.1, p.189; Ghallayeeni, 1987, p.255) mention that كلاّ has the meaning of حقاً "truly"

ST (20):   (كَلّا إنَّ الْإنسَانَ لَيَطْغَى) (العلق:6)

TT (20):   Nay but man doeth Transgress all bounds (Ali, 2006, p. 457)

ST (21):   هَلْ أَنْتَ جَبَان ؟   كَلاّ .

TT (21):   Are you coward? Certainly not.

7. لا : It is one of the oldest negative particles in Arabic and it is most widely used of all the negative particles. It has many uses and is also used as a particle in reply to answer.

ST (22):   هَلْ تريد ألذَهَاب إلى ألسينَمَا ؟   لا.

TT (22):   Do you want to go to the cinema?   No.

4. Theoretical Framework and Methodology

The present qualitative study inspects the explicit and implicit employment of devices of answer in Qur'anic texts that cause a challenge to a translator. It inspects five Qur'anic texts imply Arabic various devices of answer from various chapters with their English translation by Yusuf Ali (2006) based on Firth's Theory of Context of Situation (1957). The data were also elaborated using Nida's Theory of Translation (1964) to analyse how the devices of answer in Qur'anic texts were translated into English. The devices of answer in Qur'anic text were chosen because rare and independent studies were done on devices of answer in both Arabic and no studies were done on the in Qur'anic texts in English. In other words, the researchers have not yet found studies pertaining devices of answer in Qur'anic texts. For this reason, the present study is occurred in order to fill this gap.

4.1.   Theory of Context of Situation (Firth, 1957)

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The context of situation indicates each non- linguistic element impacts the meaning of a sentence or a phrase. For example, the simple statement "it is hot here" could be fact or a request to turn on air-condition. He thought that the nature of meaning is a context- dependent and whatever one said should be understood in terms of the context of situation. The term context of situation is connected with the English linguist John R. Firth (1957) who studied the meaning in respect of situation. He depicted four factors of context of situation as follows:

1. The entrants
2. The verbal and non- verbal action of the entrants, i.e. what are they acting?
3. Other pertinent countenances of the situation
4. The effect of the verbal action. (1957, p.182)

Each spoken utterance takes place in specific situation which implies the addresser and addressee, the actions they are doing at time and different outward objects and events. Firth (1957) pointed out that full meaning of a word is constantly contextual. He also pointed out that there is no study is available could be taken earnestly of meaning independent of complete context. He added that each word when used in a new context is considered a new word. He affirmed that the disciplined helped us in doing statements of meaning. Moreover, Firth viewed that the meaning has to be considered as a complex of contextual relations. Grammar, phonetics, semantics, lexicography each manages its own elements of the complex in its suitable context (Firth, 1957, pp. 19-26)

Firth's theory of context of situation has been chosen in this study because Firth presented appropriate schematic structure enable anyone to clench to the event of language. It also views meaning thorough implies those sides that can be depicted in the matter of relations of intra- linguistic as well as between language and the world outside the language .

4.2.   Translation Theory (Nida, 1964)

Nida (1964) suggests two translation modes embedded dynamic and formal equivalence. According to him, the dynamic equivalence is the relative natural equivalent to the message of the source language and concentrates on naturalness in the target language. In other words, dynamic equivalence is concerned with translating the sense of the whole phrase or sentence with the ability of reading in mind. Formal equivalence concentrates on the message itself; i.e. both form and content of the source language at the same time. In other words, formal equivalence is concerned with translating the meaning of a phrase or a sentence in a literal way with keeping literal honestly.

Nida's theory of translation has been chosen in the present study because it focuses on translation of a sacred book such as Bible; its language like any other language with its same limitations. It also draws the attention to the receptor and the variance of meaning according to the culture and context. Qur'an like as a sacred book taking into account receptor and the variance of meanings in the opinion of culture and context.

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5. Data Analysis

SL Text (1)

<div dir="rtl">
وَجَاء السَّحَرَةُ فِرْعَوْنَ قَالُواْ إِنَّ لَنَا لأَجْراً إِن كُنَّا نَحْنُ الْغَالِبِينَ قَالَ **نَعَمْ** وَإَنَّكُمْ لَمِنَ الْمُقَرَّبِينَ (الأعراف113-114)
</div>

TT Text (1)

So there came the sorcerers to Pharaoh: they said "Of course we shall have a (suitable) reward if we win!" He said "**Yea** (and more) for ye shall in that case be (raised to posts) nearest (to my person)"

Discussion:

The participants in this Qur'anic verse are the magicians and Pharaoh. When the magicians and Musa came at the exact appointment under Pharaoh`s request, they asked Pharaoh to reward them if they defeated Musa and Pharaoh promised them to do that (al-Sabuni, 2003, vol.1, 434). The Qur'anic text قَالَ نَعَمْ وَإَنَّكُمْ لَمِنَ الْمُقَرَّبِينَ / He said "Yea (and more) for ye shall in that case be (raised to posts) nearest (to my person) is the answer of Pharaoh to the magicians. It is noted that the device of answer "نَعَمْ / yes" is used for dual tasks. The first task of "نَعَمْ / yes" is used to refer to consent to what follows the interrogative particle الهمزة / hamza that is omitted in the previous Qura'nic text إِنَّ لَنَا لأَجْراً إِن كُنَّا نَحْنُ الْغَالِبِينَ / Of course we shall have a (suitable) reward if we win! It also noted that the second task of the device of answer "نَعَمْ / yes" is used here for a promise coming after implied interrogative particle الهمزة / hamza in the previous Qur'anic text إِنَّ لَنَا لأَجْراً إِن كُنَّا نَحْنُ الْغَالِبِينَ / Of course we shall have a (suitable) reward if we win! In other words, the device of answer نَعَمْ / yes does not come after command or prohibition but deviates to come for promise after the implied interrogative particle الهمزة / hamza. The device of answer نَعَمْ / yes has no function alone, but it implies the meaning of the previous Qur'anic text إِنَّ لَنَا لأَجْراً إِن كُنَّا نَحْنُ الْغَالِبِينَ / Of course we shall have a (suitable) reward if we win!, whether the previous text conveys the meaning of consent or promise. In addition, in both dual tasks the device of answer نَعَمْ / yes is followed by Qur'anic text وَإَنَّكُمْ لَمِنَ الْمُقَرَّبِينَ / for ye shall in that case be (raised to posts) nearest (to my person) that affirms the implied meaning of the device of answer نَعَمْ / yes.

In terms of translation, the Arabic device of answer is نَعَمْ is translated into affirmative answer "yea". It is an archaic formal means "yes" and used to confirm a more suitable word than one just used. It is translated semantically to confirm the promise of Pharaoh to reward the magicians if the defeat Musa. It is worth mentioning that the Arabic device of answer is "نَعَمْ" is changed from a device to the noun "yea" as a result of the effect of context through translating it into English. In addition, using the noun "yea" does not reflect the implicit functioning of the Arabic device of answer "نَعَمْ" in English text. In the same time, the entrants remain the same in translation. The Arabic Qur'anic text إِنَّ لَنَا لأَجْراً إِن كُنَّا نَحْنُ الْغَالِبِينَ / Of course we shall have a (suitable) reward if we win! is changed from question to exclamatory sentence. Thus, the translator does not recognise the kind of Arabic Qur'anic text and failed to translate it correctly.

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Consequently, the effect of the verbal action does not remain the same in the English text.

SL Text (2)

(وَيَسْتَنبِئُونَكَ أَحَقٌّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنتُمْ بِمُعْجِزِينَ) (يونس53)

TL Texts (2)

They seek to be informed by thee: "Is that true?" Say: Aye! By my Lord! It is the very truth! And ye cannot frustrate it!

Discussion

The disbelievers asked Muhammad about the torment and the Day of Judgment. Allah told his messenger to say yes to them (al-Sabuni, 2003, vol.1, p. 554). The Qur'anic construction إِي وَرَبِّي / Aye! By my Lord! is the reply of Muhammad to disbelievers. It implies the device of answer إي / Aye that refers to information for the inquirer because it occurs after a question preceded by the interrogative particle أَحَقٌّ هُوَ / Is that true? The device of answer إي / Aye occurs only before the oath. It is noted that the verb of swearing is not used after it, therefor, the expression "إي أَقسمت بربي / Aye I swear by my Lord" is suppressed here. The construction إِي وَرَبِّي / Aye! By my Lord! is followed by the nominative clause إِنَّهُ لَحَقٌّ / it is the very truth! It also followed by the negative clause وَمَا أَنتُمْ بِمُعْجِزِينَ / And ye cannot frustrate it! Both clauses support the meaning of the construction oath إِي وَرَبِّي / Aye! By my Lord!

In the field of translation, the construction affirmative oath إِي وَرَبِّي is translated into the constructive oath Aye! By my Lord! The lexical item "aye" is an archaic used to convey the meaning of agreement yes. It is a noun followed by the exclamation mark and the construction oath "By my Lord!" which is also followed by the exclamation mark. This change does not affect the meaning of the original text when it is translated into Arabic. The change from a device into a noun due to the effect of the context which keeps the original meaning of the construction إِي وَرَبِّي / Aye! By my Lord! in English text. Consequently, the Qur'anic text is translated semantically into English with sustaining the same meaning. In the same vein, the entrants remain the same in English text. The effect of the construction إِي وَرَبِّي / Aye! By my Lord! remains the same in English text.

SL Text (3)

(وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِني كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَى وَلَـكِن لِّيَطْمَئِنَّ قَلْبِي)   (البقرة 260)

ST Texts (3)

Behold! Abraham said:" My Lord! show me how thou givest life to the dead. He said: "Dost thou not then believe?" HE said: "Yea! But to satisfy my own understanding."

Discussion

In this Qur'anic text Abraham asked Almighty God to show him how Almighty God creates the dead in order to strengthen his own faith and to see that by his eyes (al-

Sabuni; 2003, vol.1, p.150). The Qur'anic text implies the device of answer بَلَى which comes in reply to a negative question أَوَلَمْ تُؤْمِن / Dost thou not then believe? and expects an affirmative answer. The device of answer بَلَى / yea is used here to confirm the negative question of the Qur'anic text أَوَلَمْ تُؤْمِن / Dost thou not then believe? In a sense, the device of answer بَلَى / yea is used to confirm the faith of Abraham. At the same time, the second clause "وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي/But to satisfy my own understanding" followed the device of answer بَلَى / yea also confirms the faith of Abraham and his desire to strengthen his faith.

In terms of translation, the device of answer بَلَى is translated into the affirmative noun answer "yea". It is translated into an archaic formal noun meaning "yes" and used to confirm a more suitable word than one just used. It is noted that the implicit functioning of the Arabic device of answer بَلَى does not convey into English text when translated into "yea" because the latter does not show the variant use between " بَلَى" and " نَعْم" . In other words, if Abraham makes use of نَعْم / yes instead of بَلَى, the answer will give the contradicted meaning of the intended meaning; i.e. it would give the implicit meaning of "yes I'm unbeliever". Consequently, the verbal action of a negative question أَوَلَمْ تُؤْمِن / Dost thou not then believe? will be also effected via translation. It will convey the meaning that Abraham is really not believed in God Almighty. In a sense, the context affects the Arabic Qur'anic text of the negative question أَوَلَمْ تُؤْمِن / Dost thou not then believe? When translated into English. The translator chose the semantic equivalence when translated the device of answer " بَلَى" into "yea". It also noted that the translator succeeded in keeping the same entrants, verbal and non- verbal action of the whole Qur'anic text in English translated text.

SL Text (4)

قَالُوا إِنْ هَذَانِ لَسَاحِرَانِ يُرِيدَانِ أَن يُخْرِجَاكُم مِّنْ أَرْضِكُم بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَى (طه63)

TL Texts (4)

> They said: "These two Are certainly (expert) magicians: Their object is to drive you Out from your land With their magic, and To do away with your Most cherished institutions.

Discussion

After the magicians agreed to an opinion, they said that Musa and Haron are magicians want to govern the land of Egypt (al-Sabuni, 2003, vol. 2, p. 807). It is worth mentioning that Arab grammarians have three opinions on this Qura'nic text. The first opinion that is supported by al-Zajjaj, al-Zamakhshari, al-Zarkashi, and al-Sutti regards إنّ as the same as نعم. The second opinion is supported by Bisher bin Hilali and Abu-Ubaidah and regards إن as an inceptive (introductory) letter. The third opinion regards إن as the same as ما and اللام means إلّا, therefore, the implied meaning is ما هذان إلّا ساحران. The third opinion is supported by Ibn Khalawai , Abu –Ali al-Farisi, and Maki bin Abu-Talib (Muttar,1980, p.31).

The researchers support the first opinion that إنّ / inna is a device of answer used for consent of the previous sentence " فَتَنَازَعُوا أَمْرَهُم بَيْنَهم وَأَسرُّوا النَجْوَى / So they disputed,

one with Another, over their affair, But they kept their talk secret" and support the implied meaning of نَعْم إنَّ هَذَانِ لَسَاحِرَانِ . In addition, the device of answer إنَّ / inna has two tasks in this Qur'anic text; both of them belong to the devices which resemble the verb. The first one has a certain verbal meaning and force. It precedes and governs the subject المبتدأwhich is suppressed here لهما. It makes هذان in the accusative case and makes the predicate ساحران in the nominative. The letter "اللام/ lam" which annexed the word لَسَاحِرَانِ is inceptive. The second task has no function, the subject is, هذان and the predicate isساحران .

In terms of translation, the device of إنَّ / inna is translated into the adverb of "certainly" to express the complete agreement with something that has just been said. It also emphasises the belief of the speaker that what are saying about Musa and Haron is true. It expresses the magicians' agreement on the opinion that Musa and His brother Haron are magicians. In other words, the translator keeps the entrants the same in the English text. He also keeps the verbal action of the Qur'anic text إنْ هَذَانِ / لَسَاحِرَانِ يُرِيدَانِ أَن يُخْرِجَاكُم مِّنْ أَرْضِكُم بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَى These two Are certainly (expert) magicians: Their object is to drive you Out from your land With their magic, and To do away with your Most cherished institutions" the same through translation into English. Consequently, the effect of the verbal action remains the same in English text. It is also noted that the translator has made use of the dynamic-equivalence in this Qur'anic text when he translated the device of إنَّ / inna is translated into the adverb of "certainly". This change from a device of answer into adverb occurs due to change of context that happened through translation. Consequently, the translator has succeeded to convey the implicit functioning of إنَّ / inna" into English text.

SL Text (5)

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتَيَنَّ مَالاً وَوَلَداً -----كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدّاً (مريم 77-79)

TL Texts (5)

Has thou then seen The (sort of) man who Reject Our Signs, yet Says: "I shall certainly Be given wealth and children"? …. Nay! We shall record What he says, and We Shall add and add To his punishment.

Discussion

It is an address to Prophet Muhammad that reflects the position of disbelievers who is so arrogant as to claim knowing the unseen. They rejected the signs of Allah and claimed that they will certainly get wealth and children. (al-Sabuni, 2003, vol. 2, p. 795). The Qur'anic text implies the device of negative answer "كلاَّ / no" indicates that God Almighty will write down what disbelievers say and punish them. The device of negative answer "كلاَّ / no" is used for an emphatic rejection of the preceding statement. The device of negative answer is "كلاَّ / no" implies the meaning of reprehension and refutation, therefore, the scholars such as al-Khalili , Sibawaih , al-Mubarred , al-Akhfash , and al-Zajjaj always allows pause upon it and inception in what follows it. In this Qur'anic text, the device of negative answer "كلاَّ / no"

indicates reprehension and refutation of what precedes it. It also allows pausing upon it and inception in what follows it.

In terms of translation, the device of negative answer "كلاَّ / no" has been translated into an archaic negative adverb "Nay" used to emphasis something one have just said. It emphasises that disbelievers' sayings will be recorded and they will get punishment. Therefore, the device of negative answer "كلاَّ / no" has been translated dynamically into "nay". This change from a device into adverb has occurred due to the context which slightly helped in turn to convey the implicit functioning of the Arabic device of answer "كلاَّ / no" into English. Because the Arabic device of answer is used to convey the meaning of reprehension and refutation and this meaning does not convey to somewhat into English text.

 In the same time, the entrants keep the same in English text. The verbal action and its effect of the whole Qur'anic text أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتَيَنَّ مَالاً وَوَلَداً -----كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدّا / Has thou then seen The (sort of) man who Reject Our Signs, yet Says: "I shall certainly Be given wealth and children"? …. Nay! We shall record What he says, and We Shall add and add To his punishment" is also remain the same in English text.

6. Conclusion

The present study deals with the devices of answer in the Qur'anic texts and their English translation in terms of Theory of Context of Situation by Firth (1957) and Theory of Translation by Nida (1964). On the ground of these theories, five Qur'anic texts were analysed in terms of their deep meaning. The results have shown that the devices of the answer in Qur'anic texts have no meaning when they stand alone and got their meaning from their previous Qur'anic text. The device of answer " نعم/ yes" has dual tasks. It comes to emphasis the previous command or prohibition text. It also deviates to emphasis the previous consent or promise text. The device of answer " إن" has two tasks. The first one indicates that " إنَّ" has certain verbal meaning and force. The second one indicates that "إنَّ" has no function. The device of "كلا" implies the meaning of reprehension and refutation. Some devices of answer like " نَعْم / بلَى / إنَّ" and "كلا" are also used to emphasis what has been said before.

In the field of theory of translation (Nida 1964), the semantic equivalence has been often used in translating devices of answer in Qur'anic text. The dynamic and semantic equivalence has been once used in translating one Qur'anic text. In addition, devices of answer have often been translated into English archaic noun of answer. Some has been translated into adverb in order to convey the implicit functioning of the Arabic devices of answer. Although devices of answer has been translated to noun and adverb, the functional uses of the whole devices of answer have not been conveyed clearly to reader because it is impossible to convey such implicit functional use to other language and require to make use of footnote in order to clarify that to English reader.

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In the same of Firth's theory, it is noted that the theory is applicable / useable. It gave flexibility to use the factors of the theory to the study of Arabic devices of answer in Qur'anic text and their counterparts in English text.

The results have shown that often devices of answer such as "جَيْر / جَلَلْ / أجَل" are not found in the whole Qur'an. They also have shown that device of answer "نَعْم" is only used four times in Qur'an as shown in table no.1. The device of answer "بَلَى" is used twenty-three times in the whole Qur'an as shown in table no.2. The device of answer "كلا" is used thirty- three times in the whole Qur'an.

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Table no.1

السورة	رقم الآية	الآية	ت
الأعراف	44	وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقّاً فَهَلْ وَجَدتُّم مَّا وَعَدَ رَبُّكُمْ حَقّاً قَالُواْ **نَعَمْ** فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَن لَّعْنَةُ اللّهِ عَلَى الظَّالِمِينَ	1
الأعراف	113-114	وَجَاء السَّحَرَةُ فِرْعَوْنَ قَالُواْ إِنَّ لَنَا لأَجْراً إِن كُنَّا نَحْنُ الْغَالِبِينَ قَالَ **نَعَمْ** وَإَنَّكُمْ لَمِنَ الْمُقَرَّبِينَ	2
الشعراء	41-42	فَلَمَّا جَاء السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَئِنَّ لَنَا لَأَجْراً إِن كُنَّا نَحْنُ الْغَالِبِينَ قَالَ **نَعَمْ** وَإِنَّكُمْ إِذاً لَّمِنَ الْمُقَرَّبِينَ	3
الصافات	16-18	أَئِذَا مِتْنَا وَكُنَّا تُرَاباً وَعِظَاماً أَئِنَّا لَمَبْعُوثُونَ.... قُلْ **نَعَمْ** وَأَنتُمْ دَاخِرُونَ	4

Table no. 2

السورة	رقم الآية	الآية	ت
البقرة	80-81	وَقَالُواْ لَن تَمَسَّنَا النَّارُ إِلاَّ أَيَّاماً مَّعْدُودَةً قُلْ أَتَّخَذْتُمْ عِندَ اللّهِ عَهْداً فَلَن يُخْلِفَ اللّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللّهِ مَا لاَ تَعْلَمُونَ بَلَى مَن كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُوْلَـئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ	1
البقرة	111-112	وَقَالُواْ لَن يَدْخُلَ الْجَنَّةَ إِلاَّ مَن كَانَ هُوداً أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُواْ بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ بَلَى مَنْ أَسْلَمَ وَجْهَهُ لله وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِندَ رَبِّهِ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ	2
البقرة	260	وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِـي الْمَوْتَى قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَى وَلَـكِن لِّيَطْمَئِنَّ قَلْبِي	3
آل عمران	75-76	وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِن تَأْمَنْهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُم مَّنْ إِن تَأْمَنْهُ بِدِينَارٍ لاَّ يُؤَدِّهِ إِلَيْكَ إِلاَّ مَا دُمْتَ عَلَيْهِ قَآئِماً ذَلِكَ بِأَنَّهُمْ قَالُواْ لَيْسَ عَلَيْنَا فِي الأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللّهِ الْكَذِبَ وَهُمْ يَعْلَمون بَلَى مَنْ أَوْفَى بِعَهْدِهِ وَاتَّقَى فَإِنَّ اللّهَ يُحِبُّ الْمُتَّقِينَ	4
آل عمران	124- 125	إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلاَثَةِ آلاَفٍ مِّنَ الْمَلآئِكَةِ مُنزَلِينَ بَلَى إِن تَصْبِرُواْ وَتَتَّقُواْ	5
الأنعام	30	وَلَوْ تَرَى إِذْ وُقِفُواْ عَلَى رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُواْ بَلَى وَرَبِّنَا	6

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	الآية	رقم الآية	السورة
7	وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُواْ بَلَى شَهِدْنَا أَن تَقُولُواْ يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ	172	الأعراف
8	الَّذِينَ تَتَوَفَّاهُمُ الْمَلائِكَةُ ظَالِمِي أَنفُسِهِمْ فَأَلْقَوُاْ السَّلَمَ مَا كُنَّا نَعْمَلُ مِن سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنتُمْ تَعْمَلُونَ	28	النحل
9	وَأَقْسَمُواْ بِاللّهِ جَهْدَ أَيْمَانِهِمْ لاَ يَبْعَثُ اللّهُ مَن يَمُوتُ بَلَى وَعْداً عَلَيْهِ حَقّاً وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ	38	النحل
11	وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَى وَرَبِّي لَتَأْتِيَنَّكُمْ	3	سبأ
12	أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُم بَلَى وَهُوَ الْخَلَّاقُ الْعَلِيمُ	81	يس
13	بَلَى قَدْ جَاءتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنتَ مِنَ الْكَافِرِينَ	59	الزمر
14	وَسِيقَ الَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ زُمَراً حَتَّى إِذَا جَاؤُوهَا فُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاء يَوْمِكُمْ هَذَا قَالُوا بَلَى وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ	71	الزمر
15	قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُم بِالْبَيِّنَاتِ قَالُوا بَلَى قَالُوا فَادْعُوا وَمَا دُعَاء الْكَافِرِينَ إِلَّا فِي ضَلَالٍ	50	غافر
16	أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُم بَلَى وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ	80	الزخرف
17	أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعْيَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	33	الأحقاف
18	وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَى وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ	34	الأحقاف
19	يُنَادُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ قَالُوا بَلَى وَلَكِنَّكُمْ فَتَنتُمْ أَنفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّى جَاء أَمْرُ اللَّهِ وَغَرَّكُم بِاللَّهِ الْغَرُورُ	14	الحديد
20	زَعَمَ الَّذِينَ كَفَرُوا أَن لَّن يُبْعَثُوا قُلْ بَلَى وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ	7	التغابن
21	تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ قَالُوا بَلَى قَدْ جَاءنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ	8-9	الملك
22	أَيَحْسَبُ الْإِنسَانُ أَلَّن نَجْمَعَ عِظَامَهُ بَلَى قَادِرِينَ عَلَى أَن نُّسَوِّيَ بَنَانَهُ	3-4	القيامة
23	إِنَّهُ ظَنَّ أَن لَّن يَحُورَ بَلَى إِنَّ رَبَّهُ كَانَ بِهِ بَصِيراً	14-15	الانشقاق

Table no. 3

	الآية	رقم الآية	السورة

ابحاث المؤتمر العلمي الدولي الرابع المشترك الثاني

«المستجدات الحديثة في التعليم العالي في ظل التعليم الالكتروني»

16-17 كانون الاول 2020 (المجلدالثاني)

جامعة دهوك
كلية التربية الاساس

مركز نون
للبحوث والدراسات المتخصصة

الجامعة العراقية
مركز البحوث والدراسات

1	أَاطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِندَ الرَّحْمَنِ عَهْداً **كَلَّا** سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدّاً	78-79	مريم
2	وَاتَّخَذُوا مِن دُونِ اللّهِ آلِهَةً لِّيَكُونُوا لَهُمْ عِزّاً **كَلَّا** سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدّاً	81-82	مريم
3	وَلَهُمْ عَلَيَّ ذَنبٌ فَأَخَافُ أَن يَقْتُلُونِ قَالَ **كَلَّا** فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُم مُّسْتَمِعُونَ	14-15	الشعراء
4	فَلَمَّا تَرَاءى الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرَكُونَ قَالَ **كَلَّا** إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ	61-62	الشعراء
5	قُلْ أَرُونِي الَّذِينَ أَلْحَقْتُم بِهِ شُرَكَاء **كَلَّا** بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ	27	سبأ
6	يُبَصَّرُونَهُمْ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ ----------------- ---------**كَلَّا** إِنَّهَا لَظَى	11-15	المعارج
7	أَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيمٍ **كَلَّا** إِنَّا خَلَقْنَاهُم مِّمَّا يَعْلَمُونَ	38-39	المعارج
8	ذَرْنِي وَمَنْ خَلَقْتُ وَحِيداً -----**كَلَّا** إِنَّهُ كَانَ لِآيَاتِنَا عَنِيداسَأُرْهِقُهُ صَعُوداً	11-17	المدثر
9	**كَلَّا** وَالْقَمَرِ	32	المدثر
10	**كَلَّا** بَل لَا يَخَافُونَ الْآخِرَةَ	53	المدثر
11	**كَلَّا** إِنَّهُ تَذْكِرَةٌ فَمَن شَاء ذَكَرَهُ	54-55	المدثر
12	**كَلَّا** لَا وَزَرَ إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ	11-12	القيامة
13	**كَلَّا** بَلْ تُحِبُّونَ الْعَاجِلَةَ وَتَذَرُونَ الْآخِرَةَ	20-21	القيامة
14	**كَلَّا** إِذَا بَلَغَتْ التَّرَاقِيَ وَقِيلَ مَنْ رَاقٍ	26-27	القيامة
15	**كَلَّا** سَيَعْلَمُونَ	4	النبأ
16	ثُمَّ **كَلَّا** سَيَعْلَمُونَ	5	النبأ
17	**كَلَّا** إِنَّهَا تَذْكِرَةٌ فَمَن شَاء ذَكَرَهُ	11-12	عبس
18	**كَلَّا** لَمَّا يَقْضِ مَا أَمَرَهُ	23	عبس
19	**كَلَّا** بَلْ تُكَذِّبُونَ بِالدِّينِ	9	الانفطار
20	**كَلَّا** إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ	7	المطففين
21	**كَلَّا** بَلْ رَانَ عَلَى قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ	14	المطففين
22	**كَلَّا** إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ	15	المطففين
23	**كَلَّا** إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ	18	المطففين

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	24	كَلَّا بَل لَا تُكْرِمُونَ الْيَتِيمَ	17	الفجر
	25	كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكَّاً دَكَّاً	21	الفجر
	26	كَلَّا إِنَّ الْإِنسَانَ لَيَطْغَى	6	العلق
	27	كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعاً بِالنَّاصِيَةِ	15	العلق
	28	كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِب	19	العلق
	29	كَلَّا سَوْفَ تَعْلَمُونَ	3	التكاثر
	30	ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ	4	التكاثر
	31	كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ لَتَرَوُنَّ الْجَحِيمَ	5-6	التكاثر
	32	كَلَّا لَيُنبَذَنَّ فِي الْحُطَمَةِ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ	4-5	الهمزة
	33	لَعَلِّي أَعْمَلُ صَالِحاً فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُه وَمِن وَرَائِهِم بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ	100	المؤمنون