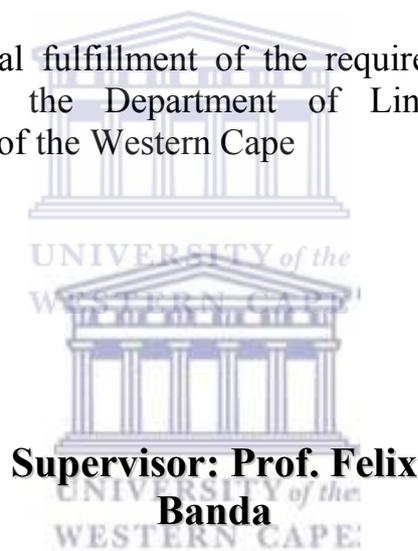


# TEXTUALITY IN NEAR-SYNONYMS TRANSLATIONS OF THE HOLY QUR'ĀN INTO ENGLISH

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Communication, University of the Western Cape



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## Key Words

Translation

Near-Synonyms

Arabic

English

Problems

The Holy Qur<sup>ʿ</sup>ān

Meaning

Context

Textuality

Yusuf Ali

T. B. Irving



## Abstract

The Holy Qur<sup>ān</sup>, like the Bible, is an acknowledged literary masterpiece. Its linguistic and aesthetic vivacity with an amalgam of religious beliefs, moral values, religious social orthodoxy and historical backgrounds pose a great challenge to any translator and make the task overwhelmingly arduous, if not unattainable.

The study aims at examining the problems the Qur<sup>ān</sup> translators encounter while translating near-synonyms from Arabic into English. It is based on the translations of two professional translators namely, Yusuf Ali and T.B. Irving. The translations provide an empirical basis for the discussion of the problems while translating Qur<sup>ān</sup>ic texts into English. The corpus for the present study includes the translations of four near-synonymous pairs namely, *ghayth* and *maṭar*, *al-ḥilf* and *al-qasm*, *bakhīl* and *shahīh* and *‘āqir* and *‘aqīm* in their Qur<sup>ān</sup>ic context. The two translated texts are compared to determine to which extent the translations reflect the referential and the connotative meaning of the original Qur<sup>ān</sup>ic text as well as to which extent they maintain the textuality standards such as cohesion, coherence, informativity, situationality and acceptability, intentionality and intertextuality. In short, the study sets out to identify the problematic areas in the translated Qur<sup>ān</sup>ic texts at the lexical and textual levels with a view to determining what makes one translation better than the other, or what brings one translation closer to the original text than the other.

The study is an intersection between Qur<sup>ān</sup>ic exegeses (*tafsīr*) and applied linguistics. The researcher consults different books on translation theories as well as of Qur<sup>ān</sup>ic exegeses (*tafsīr*) to facilitate the process of analyzing the near-synonyms in their Qur<sup>ān</sup>ic context. The researcher opts for eclecticism, instead of confining to a particular rigid model or approach, which is a combination of text-analysis translation-oriented approaches of De Beaugrande & Dressler (1981); Neubert & Shreve (1992); Halliday (1994) and Hatim & Mason (1990). In addition, the study draws upon the multiple and theoretical implications of Nida's dynamic equivalence, Beekman & Callow's (1974) historical and dynamic fidelity and Gutt's (1991)

relevance theory and the emphasis on communication as mainly context-dependent. These models are closely related and reliable in the process of analyzing and evaluating the problems encountered in Arabic-English translation of the Qurʾānic near-synonyms. Furthermore, the researcher suggests an outline approach for the process of analyzing the Qurʾānic near-synonyms translations in a systemic and organized way thereby ensuring maximum and effective communication of the Qurʾānic message.

The study concludes that the Qurʾān translator, compared to other literary genres, faces many difficulties in translating the Qurʾānic ST message. The selected translations of the Holy Qurʾān have failed to measure up to the depth of the Qurʾānic message, its originality and the connotative shades of meanings of the original expression. The study attributes these problems to contextual, socio-cultural, theological and historical factors which create differences that lead to gaps or absence of lexicalization in the TT. Furthermore, the reliance on dictionary meaning rather than the meaning of the lexical item in context, the negligence of context culture as well as the context of situation (the reason for the revelation of the verses) affect the “periodicity” of the text as indicated by Martin & Rose (2007, p.187), that is, the information flow of the whole text. Accordingly, this affects maintaining the standards of textuality and the fidelity which a religious text should meet. The complexity of the Qurʾān as a genre is a great challenge to the translator at both the lexical and textual levels, which dilutes the authenticity of the holy text and misrepresents its true message. The conclusion of the study which contains recommendations based on experience may prove helpful to the future novice and professional translators to improve the quality of translation in general and religious translation in particular.

The study is a contribution towards a greater understanding of the subtle differences between the near-synonymous pairs in their Qurʾānic context through Arabic-English translation. It is a novel addition to the world of religious translation, Qurʾān translation, *ḥadīth* and *fiqh* in English. It also contributes to some extent to modern exegeses of the Qurʾān. It is hoped that the work will encourage further studies in the field of translation to employ a context-based linguistic approach to translating different genres and sacred texts in particular, integrating insights from applicable translation and linguistic approaches.

## Declaration

This is to certify that the work entitled **TEXTUALITY IN NEAR-SYNONYMS TRANSLATIONS OF THE HOLY QUR'ĀN INTO ENGLISH** is original and has been carried out by Ms. Belqes Saif Abdulelah Al-Sowaidi under the direct supervision and direction of Professor Felix Banda. The dissertation conforms to the standards of the University of the Western Cape and has not been submitted in part or full before, for any other degree or diploma in this or any other university.

Belqes Saif Abdulelah Al-Sowaidi

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Supervisor: Professor Felix Banda

Signed: .....

Date:.....



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Thanking God, the Exalted, without whom I would have never been able to write even a word of this study. I wish to express my gratitude to those who have accompanied me and assisted me in so many ways on my long battle of striving, not for the sake of surviving, but for the sake of EMINENCE.

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Finally, my thanks go to my husband, the one who has been teaching me that skill comes only by means of practice, patience and serenity, for his patience, and encouragement during writing this thesis.

## Dedication

I dedicate this thesis to:

My Mother

And

My Father:

with deep love and appreciation



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## List of Abbreviations

CA	Classical Arabic
MSA	Modern Standard Arabic
SFG	Systemic Functional Grammar
SFL	Systemic Functional Linguistic
SL	source language
ST	source text
p.b.u.h.	peace be upon him
Q	Qur <sup>ʿ</sup> ān
TC	target culture
TL	target language
TTs	target texts
TT	target text



## Chart of Arabic Consonants

ء	◌ْ	ر	r	غ	gh
ب	b	ز	z	ف	f
ت	t	س	s	ق	q
ث	th	ش	sh	ك	k
ج	j	ص	ṣ	ل	l
ح	ḥ	ض	ḍ	م	m
خ	kh	ط	ṭ	ن	n
د	d	ظ	ẓ	ه	h
ذ	dh	ع	ʿ	و	w
ي	y				

## Chart of Arabic Vowels

Short	 a	 i	 u
Long	أ ā	ي ī	و ū

# Chapter I

## Background of the Study

### 1.0 Overview

This is an introductory chapter to the key points of the study. It includes the introduction, statement of the problem, questions of the study, aims and objectives, scope and limitations, rationale and chapter outline.

### 1.1 Introduction

Translation is regarded as a significant key that connects the literary works of authors from diverse cultures. It has been widely practiced over the centuries in European and Arab societies. The founding mythology and the sacred texts of the dominant religions are all based on translations and in literature, science, technology, commerce and politics, translation has been essential for development and change.

Throughout the centuries, translation from Arabic into the European languages and vice versa has been instrumental in breaking language barriers, promoting better communication and contributing to linguistic creativity. Its decisive impact on the evolution of human civilization is undeniable.

As far as translation into Arabic is concerned, the Arabs have paid a lot of attention to translation from European languages into Arabic. Al- Ĥakamī (2005, p.78) observed that “a nation in its process of development needs translation more urgently than authorization. In fact, this is what the Arabs did in the era of al-Rasheed and the Europeans during the Renaissance”. He argued that despite the abundance of schools and scholars, they may not enable a nation to possess the vast treasures of knowledge and science. Science, however, may be transferred and made available to any nation through translation.

The history of translation in the Arab world began with the Syrians whose translations paved the way for many theorists who established the discipline of Arabic translation and formulated translation theories. Arabic translation reached its peak in religious discourse with the era of the Prophet (p.b.u.h.) being of great significance for translation history. The Arab translators focused mainly on the translation of the Qur<sup>ān</sup>. The spread of Islam and the subsequent communication with non-Arabic speaking communities such as the Jews, Romans and others, caused the Prophet (p. b. u. h.) to use translators. Zayd Ibn Thābit is considered one of the foremost translators of this era and played a prominent role in translating letters dispatched by the Prophet (p.b.u.h.) to foreign lands (Zakhir, 2008).

During the Abbasid rule (750-1250 AD), especially the reign of Caliph al-Manṣūr, translation developed considerably. He built Bayt al-Ḥikmah (The House of Wisdom) in Baghdad (circa 820 AD) as a research center specifically for the new generation of translators who specialized in Greek manuscripts. ‘The House of Wisdom’ was the center of Islamic learning where translation projects were undertaken to translate the great works of diverse cultures into Arabic. The translators focused particularly on Greek philosophy, Indian science and Persian literature (al-Qāsimī, 2006). During Baghdad’s golden era there was no censorship and the Arab scholars and rulers welcomed the flow of information coming from India, China, the Christians, Jews and Pagans. This research center employed a diverse team of Christian and Muslim translators to translate books from around the world (Winternitz & Jha 1985, p.333). The leading personality of this era was Ḥunayn Ibn Ishāq (810-877 AD). His main contribution to the field of translation was the abandonment of the literal translation associated with Yuḥannā Ibn al-Baṭrīq (circa 798-806 AD) and Ibn Na<sup>‘</sup>imah al-Ḥimṣī (in the first part of the 9<sup>th</sup> century). Instead, Ḥunayn focused on making the sense of Greek writers comprehensible to the Arab readership (Baker & Saldanha, 1997, pp.320-321). He and his colleagues translated the entire Alexandria Medical curriculum into Arabic. This project is considered one of the important translations of the Middle Ages. ‘The House of Wisdom’ restored the continuity of human knowledge by learning and translating from the ancient period (al-Qāsimī, 2006). Without the transfer of ancient knowledge during the Dark Ages of medieval Europe, the Renaissance would not have occurred.

Translation declined from the 14<sup>th</sup>-19<sup>th</sup> centuries, which coincided with the decline of the Arab-Islamic Empire. In the 19<sup>th</sup> century, a great deal of attention was given to translation in the Arab world. The Arab scholars realized that their European counterparts had excelled them in different spheres of life. Muḥammad °Alī, the ruler of Egypt, played a pivotal role in the revival of science and literature in the Arab world in general and in Egypt in particular. He established the Alsun School (1935) which was headed by Rifā°ah al-Ṭaḥṭāwī (1801-1873 AD). In addition, al-Khidiwī Ishmāīl (the fifth ruler of Egypt from 1830-1895) also played a significant role in reviving the translation movement which was active in the two centers of Egypt and al-Shām. Among the pioneers who contributed translation works on various fields of knowledge were Ibrahīm al-Yāzījī, Khalīl Muṭrān and Najīb Hadād who rendered the tragedy of Shakespeare's *Romeo and Juliet* (1564-1616) into Arabic. Al-Bustānī, (1819–1883) is another prominent translator in Beirut who translated the *Iliad* into five languages (Greek, German, English, French and Italian) which has been published by Dār al-Hilāl, Cairo (1903) (al-Saqaf, 2002, p.5).

Towards the end of the 19<sup>th</sup> century translation prospered and many European plays, stories, and novels were translated. Unfortunately, some translations were undertaken for material profit. Recently, there has been a renewed interest in translation, though most of the translations so far were motivated by personal interest or because of the need for scientific books. Currently, there exists no system to define what to translate and why (al-Omari, 2009).

One cannot overlook the role played by the following institutions in translation project in the Arab world:

1-The National Center for Translation, headed by Jābir °Aṣfūr in Egypt, translated hundreds of books from English and a few other languages. However, translation should cover all languages and cultures that can benefit Arab development.

Unlike European and American translators, their Arab counterparts are underpaid and their work is considered insignificant. This is reflected in the number of translated works. It is claimed that the Arab contribution since the dawn of the Islamic

civilization does not equal that which Spain translates in a single year (al-Zāwī, 2009).

2-The Arab Organization for Translation (A.O.T), headed by Ṭāhir Labīb in Lebanon, was officially launched in December 1999 in response to a long-time aspiration of Arab intellectuals who considered translation a necessary means for an Arab renaissance that supports development through the transfer of knowledge, dissemination of scholarly thought and enhancement of the Arabic language itself. Presently, this organization has lost its influence and dynamic past (al-Zāwī, 2009).

3-The High Arab Institute for Translation, headed by An°ām Būdih in Algeria, which has recently been established to introduce practical translation (al-Zāwī, 2009).

4- The project of “Kalimah” which was established in the United Emirates in 2007 to translate foreign books and hundreds of stories from world folklore into Arabic is considered the greatest cultural project in the Arab world (al-Mazrū°ī, 2009).

5- The Center for Translation Studies (CTS) which is a newly established department at the American University of Cairo (AUC). The CTS aims to foster collaborative outreach programs and research in translation and translation studies to enhance interaction and cooperation between the AUC and other Egyptian, regional and international institutions. The American University of Cairo is seen by many as a vital bridge between the East and West. Mehrez, professor of Arab and Islamic civilization and the center’s director stated:

Besides the lecture series ‘In Translation’, the CTS will convene a yearly international translation studies conference. It will also hold theoretical, historical and practical thematic workshops and seminars for researchers, students, faculty members and professional translators. Another program, ‘Translators in Residence’, will be held each semester and will host distinguished translation theorists and practitioners who will have a teaching role in the theoretical seminars and practical workshops. There will also be an annual bilingual journal, *In Translation*, to announce the best student in translation, review translations in the market, and suggest

works for translation and interview translators and publishers (Khallaf, 2009).

For Arabs to develop, they should give attention to translation and translators. There should be a body to specify the priorities and translations needed at present (al-Omari, 2009). Translation, over the centuries, has been a source of development and progress for Muslim, Arab and all other nations.

## **1.2 Qur'ān Translation and Interpretation (*Tafsīr*)**

The translation of religious texts into English is an important issue for non-Arab Muslims, immigrant Muslims and theology enthusiasts in Western communities. Elmarsafy (2011) pointed out that “Muslims tend to translate the Qur'ān into Western languages in order to defend Islam against aggression by non-Muslims in addition to persuading the reader of the beauty and rightness of the Muslim faith.” There is an urgent need to study the importance of translating the meanings of the Qur'ān which is warranted by the elevated place of the Qur'ān itself; the Qur'ān being the main source of the Islamic faith and the Book of worship. Therefore, translating this Book is a test for the practicality of translation theory as well as man's ability to translate and interpret the meanings of the word of God.

Translation of the meanings of the Qur'ān has a long history. The Qur'ān has been translated into about 65 languages including English.<sup>1</sup> However, the increase of Muslim communities in English-speaking countries as well as greater academic interest in the religion of Islam has seen a proliferation of English translations in recent years. Muslim scholars believe that any translation cannot be more than an approximate interpretation intended only as a tool for the study and understanding of the original Arabic text. Since fewer than 20% of Muslims speak Arabic, this means that the vast majority of Muslims study the text via translation. The question therefore arises, how accurate are the Qur'ān translations? Some are poor translations; others have sectarian biases, and those funded by Saudi Arabia often insert political annotation. Since translators seek to convey not only the text but its meaning, most

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<sup>1</sup> [http://www.quran.org.uk/articles/ieb\\_quran\\_translators.htm](http://www.quran.org.uk/articles/ieb_quran_translators.htm)

translators rely on the interpretation (*tafsīr*) of medieval scholars in order to conform to an “orthodox” reading (Mohammed, 2005). The following table shows some of the Qurʾān translations as mentioned by Mohammed (2005):

No.	Significant English Translations	Translators	Year of Publication
1-	<i>The Holy Qurʾān : Translation and Commentary</i>	Yusuf Ali	(1934/38)
2-	<i>The Koran Interpreted</i>	Arberry	(1955)
3-	<i>The Meaning of the Glorious Koran</i>	Pickthall	(1969)
4-	<i>The Message of the Qurʾān</i>	Muhammad Asad	(1980)
5-	<i>Al-Qurʾān, A Contemporary Translation.</i>	Ahmed Ali	(1984)
6-	<i>The Qurʾān: The First American Version</i>	T. B. Irving	(1985/2002)
7-	<i>The Holy Qurʾān</i>	Mir Ahmed Ali	(1988)
8-	<i>The Holy Qurʾān</i>	Muhammad Ali	(1991)
9-	<i>The Noble Qurʾān in the English Language</i>	Taqi al-Din al-Hilali and Muhammad Muhsin Khan	(1996)
10-	<i>The Noble Qurʾān: A New Rendering of Its Meaning in English.</i>	Abdalhaq Bewley and Aisha Bewley	(1999)
11-	<i>An Interpretation of the Qurʾān</i>	Majid Fakhry	(2002)
12-	<i>The Qurʾān, A New Translation</i>	Abdel-Haleem	(2004)

**Table1.1 Major Widespread Qurʾān Translations**

The proliferation of English translations of the Qurʾān is remarkable. Generally, no single translation suffices any great work and “every great book demands to be translated once in a century, to suit the change in standards and taste of new generation, which will differ radically from those of the past” (Cohen, 1962, p.215). The same point is restated by Lefevere (1977, p.xi) who said that “different ages need

different adjustments and translations”. These views however explain the increase of English translations of the Qurʾān in the 20<sup>th</sup> century.

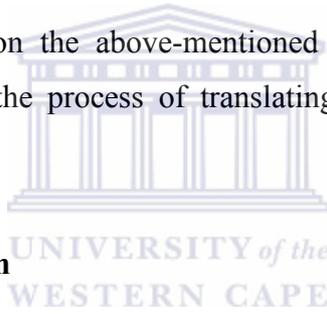
The present study aims to investigate the translation of near-synonymous words in the Qurʾān. Four synonymous pairs from the Qurʾān will be selected and their translations in two different translated texts will be analyzed. The first translation is by Yusuf Ali (1934), who was an Indian Muslim scholar. He stated in the introduction that he has not attempted to merely reproduce the meaning of the original, but also its nobility, its beauty, its poetry, its grandeur and its sweet practical reasonable application to everyday experience. The second translation is that of the American T. B. Irving, the latest major translation that is written in forceful modern English. Unlike Yusuf Ali’s translation, his translation is free of textual and explanatory notes. The study investigates to what extent they have been successful in translating the Qurʾānic near-synonymous pairs and in retaining the message of the Qurʾānic text.

*Tafsīr* (exegesis) in Qurʾānic studies means explicating the meaning of the Qurʾān to make it more accessible and intelligible to the reader. According to Gülen (2006) there is a need for Qurʾānic exegesis which stems from the Muslims’ urgent needs, especially non-Arabs. All matters concerning the Islamic way of life are connected to the Qurʾān in one way or another since the correct application of Islam is based on proper understanding of the guidance sent by God. Without *tafsīr* there can be no right understanding of the various passages of the Qurʾān. What follows are some of the exegeses used in the analysis of Qurʾān translation:

No.	Prominent Exegeses	Authors	Year of Publication
1-	<i>al-Kasshāf °an Ḥaqā'iq Ghawamiḍ al-Tanzīl</i>	al-Zamakhsharī	(1966)
2-	<i>Tafsīr Al-Ṭabarī: Jāmi° al-Bayān fī Ta°wīl Ayi al-Qur°ān</i>	al-Ṭabarī	(2000)
3-	<i>Tafsīr al-Qur°ān al-°Azīm</i>	Ibn Kathīr	(2009)
4-	<i>In the Shades of the Qur°ān</i>	Quṭb	(1994/2000)
5-	<i>Tafsīr al-Baghawī (Ma°ālim al-Tanzīl)</i>	al-Baghawī	(1997)
6-	<i>al-Jalālayn</i>	al-Mahali and al-Suyūṭī	(1989)
7-	<i>al-Jāmi° li-aḥkām al-Qur°ān</i>	al-Qurṭubī	(1997)

**Table 1.2 Some Prominent Qur°ānic Exegeses Used in the Study**

The study mainly depends on the above-mentioned exegeses for interpreting the meaning of the Qur°ān via the process of translating near synonymous pairs into English.



### 1.3 Statement of the Problem

A cursory glance at different published translations of the Qur°ān by professional translators shows that the translators encountered several difficulties while translating near-synonyms. In the researcher's opinion this hinders the correct understanding of the meaning conveyed by the original message. The translators, although highly trained and experienced, according to the researcher, still lack advanced knowledge about the complexities of linguistics and stylistics of the Arabic and English language systems and most importantly the issue of consulting the major Qur°ānic exegeses.

There is thus a pressing need to examine the difficulties the translators encounter and the strategies they adopt while translating a text which abounds with synonymous lexical items that are deeply-rooted in the Arab culture. The study is a humble endeavor towards this end.

## 1.4 Questions of the Study

The present study seeks to answer the following questions:

- What are the difficulties that the translators face while translating the Qur<sup>ʿ</sup>ānic near-synonyms into English?
- To what extent do the selected translations reflect the referential and connotative meanings of the source text?
- To what extent are the textual features of the ST preserved in the two translations?
- What strategies do the two translators adopt to ensure interaction between the translated texts and the Arabic socio-cultural contexts and compensate for the loss if any?

## 1.5 Aim and Objectives of the Study

The aim of the study is to critically evaluate the translations of near-synonyms in two translations of the Qur<sup>ʿ</sup>ān. Its objectives are:

1. To explore the difficulties, if any, faced by translators while translating near-synonyms.
2. To explore the strategies adopted by them to overcome such difficulties.
3. To investigate the lexical and textual features employed by them to enhance the texture of the near-synonyms.
4. To compare and contrast how the selected near-synonyms are translated by them.
5. To examine to what extent the translations reflect the referential and the connotative meaning of the original Qur<sup>ʿ</sup>ānic text.
6. To examine to what extent the translations retain the textuality standards of the original Qur<sup>ʿ</sup>ānic text.

## 1.6 Rationale

Arabic is very fond of using lexical items which exhibit features of similarity but cannot be used interchangeably in each and every context. While translating such lexical items, it is sometimes difficult to find exact equivalents for them in the target language (TL). The Natural Semantic Metalanguage (cf. Myhill, 1997, p.207) suggested that only about fifty per cent of words have translation equivalents in other languages. Guided by this suggestion and the belief of a large number of scholars (Abdul-Roaf, 2001; Hosni,1990) that a lot of Qur<sup>ān</sup> translations exhibit different disparities in the rendering of the same Qur<sup>ān</sup>ic passages, the researcher has decided to tackle the translation of this lexical aspect of the Qur<sup>ān</sup>, i.e. near-synonymy. There has been an increased interest in Arab culture in the West in the 20<sup>th</sup> century. Therefore, a lot of translations of the Qur<sup>ān</sup> have been produced including Irving's (1985) *The Qur<sup>ān</sup>:The First American Version*. In spite of the fact that it is written in very forceful and modern English, Kidwai (1987) claimed that Irving has used many American English idioms, which, in places, are not befitting of the dignity of the Qur<sup>ān</sup>ic diction and style. Many Muslims reject the subtitle, *The First American Version*, they feel that multiple versions lead to corruption of the text. The translation has never been in great demand and since Irving's death in (2002) there can be no revision. Therefore, it is likely that, without the interest and subsidy from Islamic institutions, this version will simply be another forgettable effort (Mohammed, 2005). Despite the multiplicity of Qur<sup>ān</sup> translations, no translation has attained universal acceptance. In Kidwai's (1987, p.67) opinion, "the Muslim Scripture is yet to find a dignified and faithful expression in English language that matches the majesty and grandeur of the original".

It is the view of the researcher that if an original text exists in another language, the second product is a translation. The translation of any text is a means of rewriting the meaning/message of the original text using a TL. Yet, any translation of a text, no matter how immaculate and scholarly, can never be the original and will always be imperfect and subject to error. For the researcher, anything other than the Arabic original will always be a mere interpretation, an attempt at conveying the message of the Qur<sup>ān</sup> and an approximation of the original.

Still, the majority of Qurʾān translations do not sound like translations. The main reason for this is the inevitable impact of the Qurʾānic form on the TL. The division of the Qurʾān into verses (*āyāt*); the translator's attempt to adhere to the ST wording; the importance of the ST; the attempts to follow the Arabic style in the translation; the existence of terms that are untranslatable without detailed footnotes-are but a few reasons why many Qurʾānic translations sound unnatural. Irving (1985) stated that

the Qurʾān could be considered untranslatable, because each time one returns to the Arabic text, he finds new meanings and fresh ways of interpreting it. It is a living document. I have at all times tried to find the simplest word so the Muslim child can understand it easily, and thereby feel strengthened by it.

This motivated the researcher to investigate to what extent the translators reflect the shades of meaning of the Qurʾānic near-synonyms in their translations.

The study discusses the difficulties involved in translating near-synonyms which are rooted in the Arabic cultural context, into English. It suggests strategies for Qurʾān translators to overcome these difficulties. The researcher is aware of the fact that the text should be taken as an organic whole and that the translator should look for textual equivalence rather than individual lexical equivalents. However, for the convenience of this study, the researcher will deal with the translations of near-synonyms as lexical items as well as with their lexical and textual aspects. It is hoped that the study will be useful to translators who encounter near-synonyms during translation and will also contribute to some extent to modern exegeses of the Qurʾān.

### **1.7 Scope and Limitation**

The study is limited to the analysis of two translations of four near-synonymous pairs in the Qurʾān as follows:

*ghayth* and *maṭar* (غيث و مطر)

*al-hilf* and *al-qasm* (الحلف و القسم)

*bakhīl* and *shahīh* (بخيل و شحيح)

‘āqir and ‘aqīm (عاقرو عقيم)

These pairs are selected because of their frequency in the Qurʾān. Besides, they are used in Modern Standard Arabic (MSA) where they represent the same semantic identity whereas in the Qurʾān they indicate different semantic components. Moreover, the pairs have been repeated so often in different contexts of the Qurʾān that they would allow for a comprehensive understanding and analysis of their use in different contexts.

The study is limited to the following two translations of the Qurʾān:

1- Yusuf Ali’s *The Holy Qur’an: Translation and Commentary* (1934/1938), which is considered by a number of scholars to be the most popular translation. Yusuf Ali’s translation appears in different versions (1934, 1<sup>st</sup> ed., 1938), significant revisions of Amana Publications (1977,1983,1989,2004) and the King Fahd Holy Qurʾān Printing Complex of Saudi Arabia (1984).

The analysis of the study relies on the electronic version of Yusuf Ali’s translation<sup>2</sup> and commentary undertaken by the *Royal Āl al-Bayt Institute for Islamic Thought*<sup>3</sup>, the most popular website in the world. It was initiated in 2001 in Jordan and is available in Arabic and English and provides access to the greatest online collection of Qurʾān Commentary (*tafsīr*), translation, recitation (*tajwīd*), the contexts of situation (the reasons for revealing the verses); and *ḥadīth* collections, and essential resources in other fields pertaining to the study of Qurʾānic exegesis. Additionally, the website presents the standard Classical and Modern commentaries of the Holy Qurʾānic texts of all eight schools of jurisprudence and also contains works of various mystical, philosophical, linguistic and theological currents.

2- Irving’s (1985) *The Qurʾān: The First American Version* is one of the most recent translations of the Qurʾān and the first American version. The study depends on the e-text version (2002)<sup>4</sup> of the original.

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<sup>2</sup><http://www.altafsir.com/ViewTranslations.asp?Display=yes&SoraNo=1&Ayah=0&toAyah=0&Language=2&LanguageID=2&TranslationBook=4>

<sup>3</sup> <http://www.altafsir.com/index.asp>

<sup>4</sup> [http://arthursclassiconovels.com/koran/koran\\_irving11.html](http://arthursclassiconovels.com/koran/koran_irving11.html)

## 1.8 Organization of Chapters

The study consists of thirteen chapters with each chapter focusing on a particular aspect of the research. **Chapter I** is the introduction that provides the background to Qur<sup>ān</sup> translation and interpretation. It further specifies the research hypotheses, aims and objectives, questions and rationale of the study, scope and limitation and organization of the chapters.

**Chapter II** reviews the relevant literature related to synonymy in linguistics and synonymy in the Arabic language. It also explores various issues in translation studies such as the need for translation, the concept of equivalence, translatability vs. untranslatability, particularizing translation vs. generalizing translation, translation and culture, translator's cultural knowledge, text and translator-oriented difficulties. It further investigates some issues on Qur<sup>ān</sup> translations and concludes with the relevant studies in this field.

**Chapter III** discusses the meaning and its semantic, pragmatic and textual aspects with their relation to translation. It focuses on text and the standards of textuality: cohesion, coherence, intentionality, informativity, acceptability, situationality and intertextuality. This chapter enhances the following chapter, the analytical framework of the study. Chapter III and chapter IV form the basis of the analysis of the study.

**Chapter IV** deals with the analytical framework of the study. It discusses the Bible-based theoretical models of Nida (1964), Gutt (1991) and Beekman & Callow (1974) that can be partially utilized in the translation of near-synonyms in the Qur<sup>ān</sup>. It also surveys the models of Halliday's SFL, Hatim & Mason (1990), De Beugrande & Dressler (1981) and Neubert & Shreve (1992) on which the present study is based. Additionally, the chapter gives a suggested outline approach based on the eclecticism of the mentioned models which will be used for analyzing the data. This is used in order to ensure that the research topic is located within a body of theory, which in turn is used to launch the empirical study.

**Chapter V** deals with the methodology of the research. This chapter provides sufficient information about the method to be employed in arriving at the results of

the study. Data gathering tools, the corpus of near-synonyms in the Qur<sup>ʿ</sup>ān and contextual information of the selected Qur<sup>ʿ</sup>ānic near-synonymous pairs are also presented here.

**Chapter VI** explores the difficulties related to translating the near-synonymous pairs (*ghayth* and *maṭar*) based on the samples (verses) drawn from the Qur<sup>ʿ</sup>ān, with reference to Ali’s and Irving’s translation and the authoritative Qur<sup>ʿ</sup>ānic exegeses. The chapter focuses on how the two translations reflect and maintain the denotative and connotative aspects of the Qur<sup>ʿ</sup>ānic near-synonyms and to what extent they have been retained in their translations.

**Chapter VII** discusses the textual problems experienced by the two translators in *sūrat al-Kahf* (Q 18:28-31) as well as *sūrat al-Hijr* (Q 51:61-75). The researcher analyzes the textuality standards of *ghayth* and *maṭar* and presents the context and the co-text of the near-synonyms in the selected verses.

**Chapter VIII** discusses the problems the translators have encountered while translating the denotative and connotative aspects of meaning of the Qur<sup>ʿ</sup>ānic near-synonyms *al-ḥilf* and *al-qasm*.

In **Chapter IX** the researcher analyzes the problematic issues associated with translating the textuality standards of *al-ḥilf* and *al-qasm* in their broader context in *sūrat al-Mujādalah* (Q 58:14-19) and *sūrat al-Naml* ( Q 27:45-53) respectively. The researcher investigates the fidelity in both translations of Ali and Irving to the sensitive nature of the sacred Qur<sup>ʿ</sup>ān.

**Chapter X** discusses the denotative and connotative aspects of meaning associated with *bakhīl* and *shahīḥ* as well as *ʿāqir* and *ʿaqīm* in the contexts in which they occur. The chapter focuses on whether the translators have maintained the meaning of the pairs in their contexts or violates the ST through inappropriate renderings.

**Chapter XI** examines the problems associated with translating the textuality standards applied to the pairs of *bakhīl* and *shahīḥ*. It focuses on the context of the

near-synonymous pairs of *bakhīl* and *shahīḥ* in relation to the preceding and follow-up verses of *sūrat Āl-ʿImrān* (Q 3:180) and *sūrat al-Aḥzāb* (Q 33:9-19) as well.

**Chapter XII** discusses the textual problems regarding the translation of the near-synonymous pair of *ʿāqir* and *ʿaqīm* in the context of *sūrat Maryam* (Q 98:1-9) and *sūrat al-Shūrā* (Q 42:44-50).

**Chapter XIII** provides the summary and conclusion of the study and relates the findings to the chapters of analysis. Furthermore, it gives a summary of suggestions for sacred texts translators and suggests recommendations for further research.



## Chapter II

### Review of Related Literature

#### 2.0 Overview

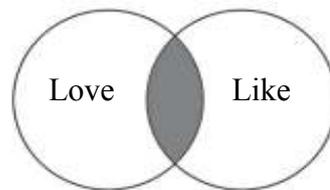
This chapter reviews a number of issues related to synonymy and disputes surrounding this term in the English and Arabic languages. It also sheds light on some theoretical aspects in translation studies and focuses on the concept of equivalence and the problem of untranslatability in translation studies. It further deals with the translation of the Qur<sup>ʿ</sup>ān and discusses the issues regarding Qur<sup>ʿ</sup>ānic genre and Qur<sup>ʿ</sup>ān translations. The chapter concludes with the previous studies on the Qur<sup>ʿ</sup>ān in the field of translation.

#### 2.1 Synonymy in Linguistics

Synonymy is one of the fundamental linguistic phenomena in the field of semantics. Although many linguists and theorists freely discuss it, its definition remains complicated. What is synonymy? How does someone decide what words can or cannot be considered synonymous? Can two words be synonymous in every respect? These are controversial issues in the field of linguistics which provide a platform for continuous debate among linguists and translation theorists. The analysis of the study will provide answers to these questions and will analyze the selected near-synonyms by comparing them to the original text.

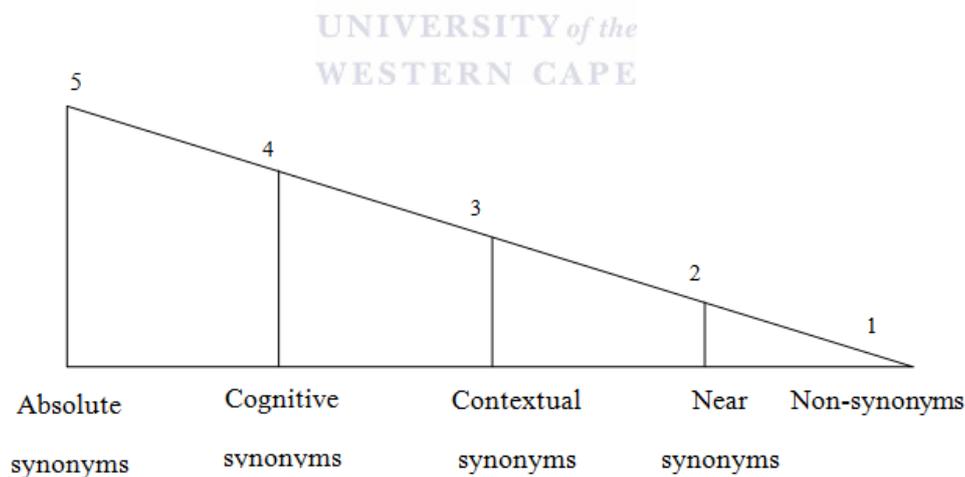
Edmonds & Hirst (2002) rightly pointed out that although the notion of synonymy has been regarded in the past two decades as one of the most significant phenomena that influenced the structure of the lexicon, not much attention has been paid to this notion in the fields of lexicography, psychology or even computational linguistics. Shiyab (2007) defined synonymy as a semantic relation between words which occurs when two or more linguistic forms are used to substitute one another in any context in which their common meaning is not affected denotatively or connotatively. He cited *healthy* and *well*, *sick* and *ill*, *quickly* and *speedily*, *quickly* and *rapidly* as examples of synonyms because they share most of the characteristics with one another. Shiyab's view agrees with Nida's (1969, p.73) definition of synonymy as words which share

several (but not all) essential components and thus can be used to substitute one another in some (but not all) contexts, e.g. *love* and *like*. Shiyab then tried to illustrate the phenomenon of synonymy via an overlapping diagram, as in figure (2.1) which shows the relationship between the two synonymous words.



**Figure 2.1 Overlapping of Synonyms**

Newmark (1981, p.101) held a view similar to that of Nida stating that “I do not approve of the proposition that translation is a form of synonymy.” He discussed two aspects of synonymy (1) synonymy in grammar and (2) lexical synonymy. Shunnaq (1992, p.42) classified lexical synonymy into five categories according to their degree of similarity in meaning as illustrated by the diagram (2.2) below:



**Figure 2.2 Shunnaq's (1992) Classification of Lexical Synonymy**

1. Indicates antonyms or oppositeness of meaning.
2. Represents words that are almost synonyms but not quite.
3. Represents similar lexical items that can be interchangeable in certain contexts.

4. Cognitive synonyms according to Cruse (1986) require two conditions; firstly they must be syntactically identical i.e. noun+noun, adjective+adjective, etc. Secondly, the truth condition must be preserved. For Edmonds and Hirst (2002), cognitive synonyms are words, when substituted in a sentence, preserve their truth conditions but may change the expressive meaning, style, or register of the sentence. Accordingly, the Arabic synonymous lexical items *al-hilf* and *al-qasm* (swear) and *maṭar* and *ghayth* (rain) belong to this type.
5. Indicates exactly identical meaning shared by two lexical items.

Because of this never-ending controversy, Shiyab (2007) & Hjørland (2007) suggested that two words are synonymous only if they are identical and share all the essential components. This entails that the words can be used for one another in all contexts without any noticeable difference in their meaning. In their view, synonymy can be full, partial or non existence.

Leech (1981, p.102) defined synonymy as “more than one form having the same meaning”. Lyons (1995, p.148) distinguished between two kinds of synonymy: complete and absolute. He argued that:

[...] Lexemes can be said to be completely synonymous (in a certain range of contexts) if and only if they have the same descriptive, expressive and social meaning (in the range of contexts in questions). They may be described as absolutely synonymous if and only if they have the same distribution and are completely synonymous in all their meanings and in all their contexts of occurrence.

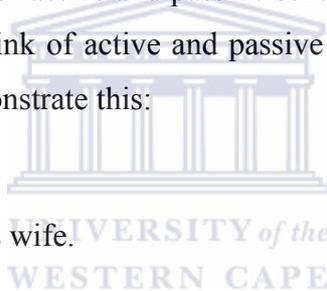
Thus, it is generally accepted in the Western world that complete or full or symmetric synonymy hardly exists. Cruse (1986) preferred the idea that synonyms may exist after all because, in his view, two words can have small differences in their senses but still be considered synonymous. He stated that “synonyms [...] are lexical items whose senses are identical in respect of ‘central’ semantic traits, but differ, if at all, only in respect of what we may provisionally describe as ‘minor’ or ‘peripheral’ traits” (Cruse, 1986, p. 267).

*The Merriam-Webster’s Dictionary of Synonyms* (1984, p.24) defined synonymy as:

one of two or more words in the English language which have the same or very nearly the same essential meaning....Usually they are distinguished from one another by an added implication or connotation, or they may differ in their idiomatic use or in their application.

Linguistic theorists fall into two categories regarding the existence and non-existence of synonymy in the English language. Bloomfield (1995, p.145) rejected the notion of sameness in meaning in his fundamental assumption that “each linguistic form has a constant and specific meaning. If the forms are phonemically different, we suppose that their meanings are also different”. He cited some examples of a set of forms like “quick, fast, swift, rapid and speedy” which differ from each other in “some constant and conventional features of meaning” Bloomfield (1995, p.145). Hence, this leads him to suppose the non existence of actual synonyms. Ziff (1966, p.147-150) discussed the non-synonymy of active and passive sentences and explained that it is a common misconception to think of active and passive sentences as synonymous. He presented an example to demonstrate this:

- His wife likes no one.
- No one is liked by his wife.



He explained that the difference arises from identifying the lady in the sentence and whether it is a particular wife who does not like anyone or each husband who is not liked by his wife in the second sentence. He concluded that there is no synonymy between the active and passive voice. Katz & Martin (1967), however, contented that the arguments laid out by Ziff are grounded on syntactic interpretation of the sentences. They added that rejecting synonymy based on syntactic interpretations is wrong (Katz & Martin, 1967). Hence, the above examples may not be synonyms simply because there is no semantic relation between them. Vasudevan (1996) discussed the stylistic value of synonyms and showed that there is no absolute synonymy in language.

From a syntactic point of view, Hudson et al. (1996) emphasized that synonymy is an impossible concept. Taylor (2002), on the other hand, differentiated between absolute synonyms and near-synonyms and is of the view that absolute synonyms are very rare. Some scholars including Palmer (1976), Cruse (1986) and Shunnaq (1992)

adopted a position of a compromise. They maintained that the phenomenon of synonymy does exist in language, but pointed out that there are no “real”, “identical”, “absolute” or “total” synonyms. Cruse (1986), for example, emphasized that absolute synonyms do not exist at all, and if they exist they are extremely uncommon. He added that “there is no obvious motivation for the existence of absolute synonyms in a language and one would expect either that one of the items would fall into obsolescence, or that a difference in semantic function would develop” (1986, p.270).

It is shown from the above emphasis that the concept of sameness is broader than just sameness of meaning or use. Thrane (1986) investigated synonymy in old English and stated three semantic conditions of synonymy as follows: two expressions are variations of one another if:

- 1- They have the same referent.
- 2- The heads in the expressions are members of the same lexical category.
- 3- They contract the same syntactic relation with the same verb phrase in the same context. He then applied these conditions on the adjectives of moral sufficiency in the old English *Andreas*.

Cruse (2000, p.156) named three degrees of synonymy: “absolute synonymy, propositional synonymy, and near synonymy”. Regarding absolute synonymy, Cruse (1986, p.270) averred that there is “no obvious motivation for the existence of absolute synonyms in a language”. If there were, according to him, “one would expect either that one of the items would fall into obsolescence, or that a difference in semantic function would develop” (1986, p.270). In his later work (2000, p.157) he gave an example of the imaginary lexical items, X and Y which supports this statement:

If they are to be recognized as absolute synonyms, in any context in which X is fully normal, Y is, too; in any context in which X is slightly odd, Y is also slightly odd, and in any context in which X is totally anomalous, the same is true of Y. This is a very severe requirement, and few pairs, if any, qualify.

Cruse then defined propositional synonymy in terms of entailments. He stated that “if two lexical items are propositional synonyms, they can be substituted in any expression with truth conditional properties without effect on those properties” (2000,

p.158). That is, “two sentences which differ only in that one has one member of a pair of propositional synonyms where the other has the other member of the pair are mutually entailing”. Cruse (2000, p.158) illustrated this point using the following example:

*John bought a violin* entails and is entailed by *John bought a fiddle*; *I heard him tuning his fiddle* entails and is entailed by *I heard him tuning his violin*; *She’s going to play a violin concerto* entails and is entailed by *She’s going to play a fiddle concerto*.

According to Cruse (2000, p.158), in the last example, “*fiddle* sounds less normal, but the word change still leaves truth conditions intact. This shows that *fiddle* and *violin* are not absolute synonyms”. These slight differences which do not produce differences in truth conditions may be the reason for propositional synonyms which are common “in areas of special emotive significance, especially taboo areas, where a fairly graded set of terms is often available occupying different points on the euphemism-dysphemism scale” (2000, p.158).

Cruse stated that the difference between propositional synonymy and near-synonymy is normally clear, but that “the borderline between the near-synonymy and non-synonymy is much less straightforward”. Firstly, the users of language have their own intuitions of pairs of words which are synonymous and which are not. No native speaker is “puzzled by the contents of a dictionary of synonyms, or by what lexicographers in standard dictionaries offer by way of synonyms, even though the great majority of these qualify neither as absolute nor as propositional synonyms”. Secondly, “it is not adequate to say simply that there is a scale of semantic distance and that synonyms are words whose meanings are relatively close” (2000, p.158). This relative closeness cannot be seen as a basis for degree of synonymy in any case, though Cruse (2000, p.158) claimed that there is “no simple correlation” between the two.

Saeed (2003, p.66) studied the various words in use for *police* in the English speaking world such as *police*, *cop*, *copper*, etc. He came to the same conclusion as Palmer (1976) that synonyms often have different distributions along a number of parameters and that the “synonyms may have belonged to different dialects. Or the words may belong to different registers, those styles of language, colloquial, formal, literary, etc.

that belong to different situations”. Moreover, Saeed (2003) stressed that synonyms may portray a positive or negative attitude about the speaker. One of the synonyms may even be collocationally restricted. Both Saeed (2003) and Palmer (1976) believed that synonymy is sometimes used for stylistic purposes rather than for a real need of different words to refer to the same object.

Nida (1975) indicated that close examination of the use of expressions in a natural language will always reveal some reason for denying their absolute synonymy. He (1975, p.98) tackled synonymy in terms of overlap and pointed out that:

Terms whose meaning overlap are usually substitutable for one another in at least certain contexts, but rarely if ever are two terms interchangeable for each other in meaning in all contexts. In most discussions of meaning, synonyms are treated as though the terms overlap, while in reality what is involved is the overlapping of particular meaning of such terms.

When someone considers *peace* and *tranquility* as synonyms, this really means that one of the meanings of *peace* involves the physical and/or psychological state of calmness and overlaps the meaning of *tranquility*, which also involves physical and/or psychological calmness.

Alyeshemerni & Taubr (1975, p.101) adopted “semantic features analysis” in dealing with synonyms. They stated that “two words are synonyms when one can be used in place of the other”. According to them, *urchin* and *brat* are synonyms; they have their most important features in common, and the one can often be used in place of the other. Alyeshemerni & Taubr suggested the following framework in dealing with the two items.

	Human child	Ragged	Ill-behaved
Urchin	+	+	±
Brat	+	±	+

**Table 2.1 Alyeshemerni & Taubr’s (1975) Structure of Analyzing Synonyms**

Based on the diverse definitions and point of views on synonymy referred to above, the researcher believes that, in this study, the safest way is to use the term near-synonymy when referring to the English-Arabic Qur<sup>ā</sup>nic terms. The researcher, following Bint al-Shati (1971) and °Umar (2001) uses this term to avoid the controversy regarding the existence of complete synonymy in the Qur<sup>ā</sup>n. The researcher is also in favour of Tylor's (2002, p.25) view that perfect synonymy is "vanishingly rare... a logical impossibility, what we frequently do encounter are pairs of words that are 'near' synonyms." Lyons (1995, p.60) rightly made the following point on near-synonymy: "Many of the expressions listed as synonymous in ordinary or specialized dictionaries [...] are what may be called near-synonyms: expressions that are more or less similar, but not identical in meaning".

In fact, none of the works cited in this study give clear definitions of synonymy. It remains to be seen whether the deep analysis of the Qur<sup>ā</sup>nic terms in this study may be of help to further clarify the issue of near-synonymy.

### 2.1.1 Synonymy in Arabic

Many scholars and linguists have studied synonymy (*al-tarāduf*) and defended the existence of symmetric synonyms in the Arabic language. They claimed that the different dialects of Arabic lead to the use of different words for the same object (See Sibawayh, 1977, Ibn Jinnī ,1913, al-Hamadānī, 1931 and al-Mubarrad, 1943). They also argued that the existence of synonymy in Arabic is attributed to historical developments when obsolete words were replaced by new ones with the same meanings. Al-Shāya° (1993) explained that the occurrence of synonymy is due to the following aspects:

- Borrowings from foreign languages e.g. *tūt* (توت) and *firṣād* (فرصاد) (berry).
- The richness of the stem roots in Arabic, and the various patterns used to derive different linguistic categories from the same stem.
- The differences among the Arab dialects e.g. *qamḥ* (قمح) and *ḥinṭah* (حنطه) (wheat).
- Metaphorical use of words (*majāz*) e.g. *jāsūs* (spy) and (°*ayn*).

- Differences in the pronunciation of the different dialects e.g. *zara<sup>°</sup>a* (زرع) and *raza<sup>°</sup>a* (رزع) (to plant or drop).

In Addition, Anīs (1984, p.213); °Umar (1988, p.86); Al-Ziyādī (1980, p.66) drew attention to the existence of synonymy that should meet the following criteria:

1. unity of time
2. unity in the linguistic environment
3. full correspondence of meaning between the items, and
4. the words should not be a result of phonological evolution, e.g., *sirāṭ* (سراط) and *ṣirāṭ* (صراط).

Wāfī (1945, pp.172-175) further justified the existence of synonymy by the long interaction between the Quraysh dialect and other Arab tribal dialects in the Arabian Peninsula. Such contact has increased and enhanced the opportunity of having different lexical items to signify the same referent.

Al-Suyūṭī (1986, p.402) defined synonymy as: lexical items that denote one referent according to the same consideration (*hiya l-alfāz al-dāllah °alā kull shay° bi-i°tibār wāḥid*). Al-Anbārī (1987, p.7) advocated the existence of synonymy in Arabic; and gives the example of *dhahaba* and *maḍā* (literal: went).

Anis (1965) pointed out that each Arabic dialect does not have absolute synonymy, but the standard level of the language that refers to all these dialects should have synonymy, and since the Qur<sup>°</sup>ān is a unique and supreme literary text, synonymy is bound to occur frequently. This is corroborated also by °Umar's (2001) recent study in which he gave examples of absolute synonymy in the language of the Qur<sup>°</sup>ān e.g. *āthara* (أثر) and *faḍḍala* (فضل) (to favour).

Ibn-Jinnī (1988, pp.113-133) in his work *Al-Khāṣaiṣ*, titled *Ta°ādī al-amthilah wa talāqī al-ma°ānī °alā ikhtilāf al-uṣūl wa-l-mabānī* also discussed the issue of near synonymy (*al-tarāduf*). He attributed the origin of synonyms to the important factor of regional variation (1988, p.374). He supported his idea through narrating a story mentioned by al-Aṣma°ī. It contains three men from three different tribes who disagreed about naming the hawk. The first named it *ṣaqr* (صقر), the second named it *zaqr* (زقر) and the third (*saqr*) (سقر). By giving such an example, Ibn-Jinnī supported

his idea that interaction between dialects would surely create synonyms. Furthermore, Ibn-Jinnī (1988, p.118) clarified synonymy by taking into account the following lexical items as partial synonyms:

*al-ṭabīʿah* (الطبيعة) and *al-sajīyyah* (السجية)

*al-khalīqah* (الخليقة) and *al-gharīzah* (الغريزة)

Al-Thaʿālibī (1998, pp.177-178) rejected the existence of absolute synonyms in language. His attempt to illuminate the subtle differences in meanings of Qurʾānic synonyms is suggestive. He studied items having the meaning of *cloud* such as *ʿarīd*, *al-ghamām*, *al-saḥāb*, *al-muzn* and *al-ʿarāṣ*. Such items reflect the subtle differences in meanings which pose obstacles during the process of translation. Al-Thaʿālibī attempted to classify these different types of clouds. He said:

When clouds first form, they are called *nashʿ* (*awwal mā yunshaʿ fa huwa l-nashʿ*) and, when the wind drives it, it is called *saḥāb* (*fa idhā insaḥaba fī l-hawāʿ fa huwa l-saḥāb*). But (*wa idhā taghayyarat lahu l-ghamām fa huwa l-ghamām*) when it changes the color of the sky, it is *ghamām*. When it becomes white in colour, it is *muzn*, when it is associated with thunder and lightning, it is called *al-ʿarāṣ*.

In fact, it would be difficult for translators to give equivalent terms for the different kinds of clouds. They should, however, adopt whatever strategies to convey the meanings stated by al-Thaʿālibī.

Other linguists such as al-ʿAskarī (1934), Ibn Fāris (1963) and al-Zamakhsharī (1966), on the other hand, believed that complete synonymy is nonexistent in Arabic and claimed that there are instead fine distinctions or subtle nuances between one word/object and the other. *Maṭar*, *ghayth*, *wadaq*, *wabal*.... etc., for example, are all different kinds of *rain*. Arabic has also different shades of meanings for the word 'white'. Each lexical item conveys subtle nuances between which Arabs can differentiate. In other words, these words are not interchangeable in all contexts. If this is the case within the same language, the problem becomes even more complicated when the translator translates from one language into another.

Lu<sup>°</sup>aybī (1989, p.306) took the middle path and advocated the existence of partial synonymy (*al-tarāduf al-juz<sup>°</sup>ī*) in the Arabic language. He asserted that the existence of synonymy in Arabic as a reality, is undeniable.

According to al-<sup>°</sup>Askarī (1934), it is not possible for two words to have the same sense, since this would imply pointless linguistic duplication. Al-<sup>°</sup>Uwā (1998), in her study of synonyms and differences in the Qur<sup>°</sup>ān, explained that even though synonymy exists in the Arabic language, the language of the Qur<sup>°</sup>ān in particular should be treated differently. She discussed the three terms of *al-ẓann*, *al-rajā* and *al-khawf* in the Qur<sup>°</sup>ān that appear to be synonymous and explained the difference in meaning and their use in the context of doubt, hope with fear, and fear respectively.

Abū-Sayyideh (2001, p.54) dealt with synonymy and translation and stated that “it is undoubtedly true that no two terms can be absolute synonyms: there will always be a point at which the two terms will diverge”. He pointed out that synonymous items may differ due to three points:(1) regional variation,(2) differences in evaluative meaning,(3) stylistic variation which have been identified and discussed by other linguists (2001, pp.54-58).

Bint al-Shati (1971) explained that the Qur<sup>°</sup>ānic text is quite different. This means that each word, and even each letter, has a specific function at the different levels of meaning or usage in a particular context. She added that the context is the guideline for determining the choice of words in the Qur<sup>°</sup>ān, and replacing a word in place of another does not fulfill all the different aspects of meaning and uses of the original text. Abū <sup>°</sup>Udah (1985, p.58; 1987, pp.166-173), a contemporary opponent of synonymy, added that synonymy exists in literary texts within limits, but it does not exist in the Holy Qur<sup>°</sup>ān.

In reality, translation does not imply the replacement of one lexical item with a completely synonymous or equivalent lexical item. Thus, translation is not a form of synonymy. Bassnett (1980) emphasized that even apparent synonymy does not yield equivalence. Hence, a dictionary of so-called synonyms may give the word *perfect* as a synonym for *ideal* or *vehicle* as a synonym for *conveyance* but complete equivalence does not exist in either case since each unit contains within itself a set of non-translatable associations and connotations. “Equivalence in translation”, she added “should not be approached as a search of sameness, since sameness cannot

even exist between two target language (TL) versions of the same text let alone between the source language (SL) and the target language (TL) versions” (Bassnett, 1980, p.29). The Arabic *diyā’an* and *nūran* seem to be synonymous. However, they are used in the Qur’ānic verse *Huwa alladhī ja’ala l-shams diyā’an wa-l-qamar nūran* (Q 10:5) to denote different semantic properties. While *diyā’an* implies light and the generation of heat, *nūran* implies light only. The verse has been translated by Ali (1938, pp.483-484) as “It is He who made the sun to be shining glory and the moon to be a light” where ‘shining glory’ is not equivalent to the Arabic *diyā’an*, which denotes the generation of heat. Thus, it is difficult to find a word that faithfully and directly translates a word in another language. The problem is even more complicated when it comes to the translation of a sacred text such as the Holy Qur’ān or the Holy Bible. The terms used by translators may convey unwanted nuances or may neglect desired ones and thus distort the original message. That is, a complete match between the ST and the TT is probably impossible in many situations and thus “faithful translation will require covering the nuances conveyed by a source word and then determining how the nuances can be conveyed in the target language by appropriate word choices in any particular context” (Edmonds, 1998, pp.23-30).

## **2.2 Translation: Issues in Translation Studies**

### **2.2.1 The Need for Translating**

Translation, from the European languages into Arabic and vice versa, has played an important role in breaking language barriers, promoting better communication and contributing to linguistic creativity. Kelly (1979) observed that Europe owes its civilization to translators. Catford (1965, p.vii) stated that “translation is an activity of enormous importance in modern life and a subject of interest to many people in almost all literary, scientific and professional specialization”.

Translation and interpretation have been widely used, over the centuries, in more than a thousand languages in all bilingual, multilingual and multicultural societies to narrow the gap among nations. During the past few decades this activity has increased due to a number of reasons such as the rising international trade, increased migration, globalization, the recognition of linguistic minorities in a multiracial or multicultural society, etc. The expansion of the mass media and technology has added influence to it. Thus, the increasingly important role of translation aims to assist cross-cultural

transmission of knowledge by attempting to familiarize the concepts and ideas of one speech community to another as honestly as possible.

Translation has proved to be a productive method that has mainly been used as a means for the improvement of national cultures. Translation, in this case, aims at producing an effect on TL audiences similar to that on the original SL text receivers. This is achieved through what is referred to as “dynamic equivalence” which is “... to be defined in terms of the degree to which the receptors of the message in the receptors language respond to it in substantially the same manner as the receptors in the source language” (Nida & Taber, 1969, p.24).

According to Nida & Taber (1969) translation is not seen as a mere transfer of the SL form, that is, it is not seen in terms of formal correspondence. Rather, the emphasis is placed on the effect the translation may have on the TL audience. In other words, effective transfer could be taken as to bridge the gap between two linguistically distant, and culturally unrelated, language communities. Effective transfer of works in the humanities is an important factor in our attempt to understand the different cultures in the modern world. Translating literary works in general and religious texts in particular may widen our understanding of the manner in which other communities conceive the outside world, structure their thoughts, beliefs and feelings, to be clearly presented. Translating religious texts is a step towards effective understanding of the richness implied in the sacred texts and the linguistic, rhetorical and textural elements.

### **2.2.2 The Concept of Equivalence**

The concept of equivalence is undoubtedly one of the most problematic and controversial areas in the field of translation theory. The term has caused and continues to cause heated debates in the field of translation studies. The term has been analyzed, evaluated and extensively discussed and approached from different points of view. The term has been used in a fuzzy sense to the extent that some linguists have called to abandon the use of the term. However, as Neubert & Shreve (1992, p.143) pointed out “no other useful term has been offered in its place”. Jakobson (1959, p.232) mentioned three different types of translation, namely intralingual (within one language, i.e., rewording or paraphrasing), interlingual (between two languages) and intersemiotics (between sign systems). The second type is of special interest to this study as it refers to the transfer of a text from one written language to

another. Jakobson paid attention to the problem of equivalence in meaning between words in different languages and came to the conclusion that there is ordinarily no full equivalence between code-units. For him, “translation involves two equivalent messages in two different codes” (1959, p.233). But how can the messages be equivalent in the ST and TT when the codes are different. Hatim & Munday (2004, p.37) observed that Jakobson approached the problem of equivalence with the new famous definition: ‘equivalence in difference’.... In Jakobson’s discussion, the problem of meaning and equivalence thus focuses on differences in the structure and terminology of languages rather than the inability of one language to render a message that has been written in another-language.

Catford (1965) argued that defining the nature and conditions of translation equivalence is one of the focal tasks of translation theory. To him, translation is “the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)” (1965, p.20). This definition of translation equivalence leads to the wrong assumption that all languages are identical. Abdul-Roaf (2001, p.4) observed that Catford’s definition “cannot be validated for languages like Arabic and European languages which are both linguistically and culturally incongruous”.

From a systemic functional grammar point of view, Matthiessen (1999) discussed translation equivalence in the environments of translation and identified the environments relevant to translation in different dimensions of contextualization. He said “the wider the context, the more information is available to guide the translation” and “the wider the environment, the more congruent languages are likely to be; the narrower the environment, the more incongruent languages are likely to be”(1999, p. 27).

In his seminal work *Towards a Science of Translating*, Nida (1964) discussed two types of equivalence: formal and dynamic. The former is more biased towards the ST and focuses on the reproduction of the form and content of the source language message. The latter, on the other hand, is more biased towards the TT and target culture as it aims to produce in the TT reader an effect similar to that which the ST produced in its reader. Like Catford’s definition, Nida’s dichotomy has caused great controversy among translation scholars.

Hatim & Mason (1990, p.8) argued that symmetric equivalence is not an achievable goal since there is no such thing as a formal or dynamical equivalent TL version of a SL text. Since languages differ intrinsically and considerably from each other at the syntactic, semantic and pragmatic levels, it would be very difficult to produce a non-flawed formal or dynamic equivalence. There must be a loss of the intended message of the SL.

In his textual approach to equivalence, Hatim (2001, p.28) pointed out that translation equivalence might be achieved at any or all of the following levels:

- (SL) and (TL) words having similar orthographic or phonological features (formal equivalence);
- (SL) and (TL) words referring to the same thing in the real world (referential or denotative equivalence);
- (SL) and (TL) words triggering the same or similar association in the minds of the speakers of two languages (connotative equivalence);
- (SL) and (TL) words being used in the same or similar contexts in their respective languages (text-normative equivalence);
- (SL) and (TL) words having the same effect on their respective readers (pragmatic or dynamic equivalence).

The different approaches to translation equivalence support Snell-Hornby's (1995, p.22) view that equivalence is an illusion. Apart from being imprecise and ill-defined, the term "presents an illusion of symmetry between languages, which hardly exists beyond the level of vague approximation and which distorts the basic problems of translation". Abdul-Roaf (2001, p.4) and Newmark (1988, p.x) held a similar view and described equivalence as a 'mirage' and the latter 'a dead-duck-either too theoretical or too arbitrary'.

An extremely interesting discussion of the notion of equivalence can be found in Baker (1992/2006) who offered a more detailed list of conditions with which the concept of equivalence can be defined. She distinguished between lexical, grammatical, textual and pragmatic equivalence.

- (i) The problem of equivalence at the word level should have the componential analysis of the word in mind. It should also be involved with the question of number, gender and tense of the word concerned.
- (ii) Grammatical equivalence is concerned with the question of diversity of grammatical categories across languages. She observed that grammatical rules may vary across languages and pose some problems in finding a direct correspondence in the (TL). She also claimed that different grammatical structures in the (SL) and the (TL) may bring about remarkable changes in the way the message is carried across.
- (iii) Textual equivalence involves the equivalence between a SL text and a TL text in terms of information and cohesion of the text.
- (iv) Pragmatic equivalence refers to implicatures and strategies of avoidance during the translation process. Implicature is not about what is explicitly said but what is implied. The translator needs to work out implied meanings in translation in order to get the ST message across. In other words, the role of the translator is to recreate the author's intention in another culture in such a way that it enables the target culture reader to understand it clearly.

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Apart from the above-mentioned views, the universal linguistic fact of a lack of absolute synonymy between two lexical items in a given language leads the researcher to believe that non-equivalence in translation among languages is an expected linguistic phenomenon. Larson (1984, p.155) held that "there is no exact equivalence between the words of one language and the words of another". This is due to the fact that languages differ from one another syntactically, semantically and pragmatically. These intrinsic, syntactic, semantic and pragmatic differences in languages lead to cases of both non-equivalence and untranslatability between languages. The translator therefore, is restricted by these limitations. He/she has to free him/herself from these restrictions in order to achieve an acceptable and effective translation by emphasizing the linguistic and cultural changes which are inevitable in any process of translation. However, for a sacred and sensitive text like the Qur<sup>ān</sup>, the translators cannot escape the trap of exegetical inaccuracies. The translated version of the Qur<sup>ān</sup> will, of course, have new structural, textual, and rhetorical features specified for the TL. Keenan (1978, p.157) stated that "the nature of natural language is such that we do

not expect perfect translatability between languages to hold". One of the very disturbing examples at the syntactic level in Qur<sup>ān</sup> translation is class shift. It is the change of a masculine noun to a feminine noun and vice versa as in (*al-shams*-the sun) which is feminine and (*al-qamar*-the moon) which is masculine, as in (Q 91:1-2):  
*wa-l-shams wa duḥahā wa-l-qamar idhā talāhā*

“By the Sun and his (glorious) splendor-By the Moon as she follows him” (Ali, 1938, p.1742). It is noticeable that the SL feminine noun (*al-shams*-the sun) is treated as a masculine noun, and the Arabic masculine noun (*al-qamar*-the moon) is treated as a feminine noun, in the TT. In fact, the translators often encounter SL words which do not correspond syntactically and semantically to the TL words. This consequently leads to non-equivalence and misunderstandings among the TL audience. In short, it is difficult to provide a precise definition for “equivalence”, though the researcher has a good idea of its significance in the process of translation. The existence or non-existence of equivalence will remain a debatable issue not only in the translation of sacred texts like the Qur<sup>ān</sup> and the Bible, but also in other text genres.

### 2.2.3 Translatability vs. Untranslatability

The term ‘untranslatability’ is used along with its opposite to discuss the extent to which individual lexical items, phrases or even entire texts can be translated from one language to another. The question ‘is translation possible?’ has been repeatedly debated among philosophers, linguists as well as translation theorists. Shuttleworth & Cowie (2007) pointed out that the discussion of translatability and untranslatability has arisen from the tension between two basic arguments. The first lies in the fact that different languages do not “mesh together” in so far as grammar, vocabulary and metaphor etc. is concerned. The second is that, in spite of the difference between languages, translation between languages still occur, often with a high degree of success.

Some scholars believed that virtually everything is translatable. Newmark (1989, p.17), for instance, argued that the ‘untranslatable’ can be translated indirectly by transferring the source item and explaining it, if no parallel item can be found in the TL and no compensatory effect can be produced within the same paragraph. Hence

every variety of meaning in a SL text can be translated either directly or indirectly into a TL, and therefore everything is translatable.

Catford (1965) distinguished between two kinds of untranslatability: linguistic and cultural. The former is concerned with the non-availability of a lexical or syntactic substitute in the TL for a SL item. The latter, on the other hand, stems from the absence in the TL of a relevant situational feature of the ST. Ping (1999) differentiated between three types of untranslatability: referential, pragmatic and intralingual. Referential untranslatability occurs when a referential element in the source message is not known or readily comparable to a particular item in the TL. Pragmatic untranslatability occurs when some pragmatic meaning encoded in a source item is not encoded likewise in a functionally comparable unit in the TL. Intralingual untranslatability refers to any situation in which the source expression is apparently not transferable due to some communicatively foregrounded linguistic peculiarity it contains. Vlahov & Florin (1970) and Dagut (1978) observed that word-level lexical incompatibility is attributed to differences between source and target cultural contexts or to the simple non-availability of a TL lexical item for a SL lexical item or concept. Vlahov & Florin (1970, p. 438) called this kind of non-matching between SL and TL *Realia* and defined it as

words (and collocations) of a national language which denote objects, concepts and phenomena characteristics of the geographical surrounding, culture, everyday realities or socio-historical specifics of a people, nation, country or tribe, and which thus convey national, local or historical colour; such words have no exact equivalents in other languages.

This phenomenon in which a one-word equivalent in one language for a designatory term in another language does not exist was labeled as ‘semantic voids’ by Dagut (1978, p.45). Ping (1999) differentiated between three types of untranslatability: referential, pragmatic and intralingual. *Referential untranslatability* occurs when a referential element in the SL message is not known or readily comparable to a particular item in the TL. *Pragmatic untranslatability* occurs when some pragmatic meaning encoded in a source item is not encoded likewise in a functionally comparable unit in the (TL). *Intralingual untranslatability*, on the other hand, means any situation in which the source expression is apparently not transferable due to

some communicatively foregrounded linguistic peculiarity it contains. Semantically prominent phonetic and phonological elements such as alliteration and rhyme are frequently untranslatable. That is perhaps why Robert Frost asserted that “poetry is what gets lost in the translation” (Ping, 1999, p.291). Difficulties may occur with the translation of structural and lexical meanings. One may argue that untranslatability is more a problem of quantity than quality. Ping (1999) asserted that the higher the linguistic levels of meaning in the SL, the higher the degree of translatability; the lower the level, the lower the degree of translatability. In other words, the more meaningful and significant the ST message, the more translatable it is.

A quite distinctive opinion of translatability and untranslatability is provided by Benjamin (1968, p.71), who suggested that “the translatability of a text rests ultimately with the intrinsic value of the text”. Benjamin claimed, that “a text is untranslatable just because it has not been successfully translated” cannot be asserted. The question is whether there is anything in it that is worth translating. If there is, the work will, despite its present untranslatability, be translatable some day in the future (Tan, 1991, p.220). Benjamin’s view of “future translatability” throws light on the problem from a different angle. After all, translation means communication; the need for communicating a message hinges upon the relevance or worth of the message. “Efforts will be made to crack the hard nuts of the untranslatable (or apparent untranslatable) if they appear worthwhile”(Ping, 1999, pp.297-298). In fact, the translator may face these kinds of untranslatability while translating a literary text, let alone a religious text. The words of the Qur<sup>ʿ</sup>ān are the words of God and their inimitability may defy facile translation. This is why the translations of the Qur<sup>ʿ</sup>ān, as Dundes (2003, p.9) observed “are deemed to be somewhat spurious and not considered reliable for purposes of analysis”. Irving (1985) mentioned the Qur<sup>ʿ</sup>ānic connectives as one of the first problems the Qur<sup>ʿ</sup>ān translator encounters. He is of the opinion that the Qur<sup>ʿ</sup>ān can be considered untranslatable, because each time one returns to the Arabic text, he finds new meanings and fresh ways of interpreting it; it is a living document. The present study will endeavor to investigate how the translators have tackled the translation of near-synonyms in the Qur<sup>ʿ</sup>ān and how they have maintained their semantic components and limits of translatability in the TL.

#### 2.2.4 Particularizing Translation vs. Generalizing Translation

Translators tend to use additional general or specific words as a common strategy to deal with several types of non-equivalence among lexical items. As Hervey and Higgins (1992) pointed out, a particularized translation (or particularization) is a translation which renders a ST expression by a TL hyponymy (or a word with a less exclusive meaning). This implies that the TT expression has a narrower and more specific denotative meaning than the corresponding ST expression. For example, paternal uncle (*‘amm*) and maternal uncle (*khāl*) are narrower and more specific than the corresponding TT rendition of ‘uncle’.

According to Hervey & Higgins (1992, p.95), this kind of translation should meet two conditions: “first, that the (TL) offers no suitable alternative; second, that the added details is implicit in the (ST) and fits in with the overall context of ST”. In other words, particularization is not acceptable if the TL offers a suitable alternative to the additional detail or if the added detail clashes with the overall context of the ST or TT (Dickins et al., 2002, p.57).

As opposed to particularization, the use of an expression in the TL which is wider and less specific than the SL expression is called generalized translation or generalization. Hervey & Higgins (1992) observed that generalization is acceptable if the TL has no suitable alternative or if the omitted detail may be gleaned from the TL context or it is just not important. Translating *abayah* as *garment* is an example of generalization. Generalization is not acceptable if the TL does offer suitable alternatives or if the omitted details are important but not implied or compensated for in the TL context. However, both particularization and generalization entail a degree of translation loss. Translators tend to either add to, or omit from the ST. A translator of the Holy Qur<sup>ān</sup> or any other religious book should be very sensitive and try his/her best to render the text in a way that secures all shades of meanings. However, if a plausible synonym does not exist in the TL, using a hyponym may be a solution and a footnote or glossary can compensate for the loss.

#### 2.2.5 Translation and Culture

Toury (1978, p.200) pointed out that translation is a kind of activity which inevitably involves not only two languages but also two cultures. The cultural approach to

translation is based on the view that language is culture and the aim of the process of translation is to describe and explain the world-view of one community or people to another. Sapir & Whorf's (1956) hypothesis of 'language relativity' represents this view. According to Sapir (1956, p.69) "no two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds not merely the same world with different labels attached". This extreme notion which implies that language and thought are inextricably linked to the individual culture of a particular community would mean that any form of intercultural communication is impossible.

However, this view is not a matter of consensus among the proponents of the cultural model. Casagrande (1954, p.338) pointed out that "the attitudes and values, the experience and traditions of a people inevitably become involved in the freight of meaning carried by a language. In effect, one does not translate LANGUAGES, one translates CULTURES." Halliday & Hasan (1985, pp.5-7) underscored the importance of culture in translation. For them, the theory of context comes before the theory of text. Context here means context of situation and culture. This context is necessary for adequate understanding of the text, which becomes the first requirement for translating. Thus, translating without understanding text is non-sense, and understanding text without understanding its culture is impossible (Hariyanto, 2004). Therefore, the question remains: which view is correct? The answer, according to Snell-Hornby (1988, p.41) is not to choose between the two. If the extremes are put at the ends of a cline, the answer lies between the two. In brief, theoretically the degree of probability for perfect translation depends on the degree the ST is embedded in its culture; the greater the distance between the ST and TT cultures, the higher the degree of impossibility.

Since cultural terms are considered to be culturally bound, the task of finding appropriate equivalence becomes more difficult. It brings the researcher to the task of understanding how far the nuances of a culture have been retained by the translation equivalent and to what extent and how compensation or restitution can be attempted.

Modern translation theorists such as Catford (1965), Nida (1964), Savory (1957), Newmark (1988), and Wills (1982) have underscored the fact that translators are not only in need of bilingual competence, but also a good knowledge of the cultures of the

languages concerned. For them, a cultural gap should not hinder the attempts to translate across languages for these gaps can be narrowed and cultural objects or concepts can be matched in one way or another. They have suggested various solutions to facilitate the process of translation such as using componential analysis, applying case grammar to translation, using the most appropriate method of cultural transposition such as literal translation, *claque*, communicative translation and cultural transplantation as well as utilizing the techniques of semiotics, pragmatics and other relevant disciplines (Hervey & Higgins, 1992, pp.28-40).

### **2.2.5.1 Translator's Cultural Knowledge**

Cultural knowledge refers to the awareness and understanding knowledge of the way of life of a linguistic community which includes habits, social system, religion, good manners etc. A translator does not only need language skills but also cultural knowledge to understand the cultural habits to interact with speakers of another language. Indeed, culture reveals the language's mode of functioning. Schleiermacher (1992) thought that it is not acceptable to work with language in an arbitrary way. The authentic meaning of language should be gradually discovered through history, science and art. This assumption adds another dimension to the required cultural knowledge of the translator. It is the intellectual production written in the language in question, and which contributes, in this way, to the formation of the language.

Cultural knowledge does not only help to understand a text's content but also shows the way in which a particular foreign reader is best addressed. Hence, it provides access to the translation operations, which Schleiermacher (1992) advocated: understanding and communicating.

Therefore, the researcher emphasizes the necessity of cultural knowledge for understanding and communicating. Incompatibility between cultures should be taken into account as well. De Pedro (1999, p.548) affirmed that "translators have to be aware of these gaps, in order to produce a satisfactory target text". In her paper about textual competence mentioned earlier, Nord (1991, p.8) insisted on what she called the translator's contrastive text competence. In this competence she highlighted the ability to compare and be aware of cultural specificities. She stated that it "[...] consists of the ability to analyze the culture-specificities of textual and other

communicative conventions in both lingua cultures (and) identify culture-bound function markers in texts of various text types”.

### **2.2.5.2 Text and Translator-Oriented Difficulties**

In a religious text like the Holy Qur’ān, the implied meaning is revealed through the context. When the literal meaning fails to communicate the intended message of the SL, the translator has to transfer the dynamism of that message. If the literal meaning is produced, the intended message may be lost. Newmark (1991) stated that there is an inevitable loss of meaning that is on a continuum between over-translation (increased details) and under-translation (increased generalization).

In translating a culturally-bound item that may not be understood by the TL reader, the translator can substitute one word for another in his own culture. The problem emerges when the cultural point is as important as the message or is part and parcel of it. The second difficulty is that rarely do two languages share the language (basic character) and parole (social varieties). They must have lexical, grammatical and sound system differences. Usually, the closer the language, the closer the translation may be to the original, that is, the less loss of meaning and spirit resulting from translation.

The third difficulty emerges when the style of the text writer and the translator do not coincide. An author can deviate or write in a creative style that is far from the language canons. The translator’s mission then is to transfer the style of the author in a language producing the same effect on the TL reader as that of the SL on the SL reader. Newmark (1988) emphasized that when the author deviates from the language canons, it is the author whom the translator should respect. Perhaps, if the author has a certain line of thought, he may prefer to use deviation from language canons to transfer the thought.

The fourth difficulty may occur when both the author and translator have different values. If the views of the translator differ from those of the author, this may influence his translation of the text. In doing so, he can distort the meaning of the text or transfer a different message.

## 2.3 Translating the Holy Qurʾān

### 2.3.1 Qurʾānic Genre

The unique genre of the Qurʾān is part of the challenge to mankind to produce a chapter like it. The preserved and recorded historical documents have shown many attempts to meet this literary and linguistic challenge. The debate about the Qurʾān being prose or poetry arises from the fact that the Qurʾān has a strong musical element. This musical element has attracted the attention of Muslims and non-Muslims alike. This can be judged from the words of Arberry (1980, p.25) who stated that

my chief reason for offering this view version of a book which has been translated many times already is that in no previous rendering has a serious attempt been made to imitate, however imperfectly, those rhetorical and rhythmical patterns which are the glory and the sublimity of the Koran .

The Qurʾān exhibits qualities of both prose and poetry that has rhythm though its verses may not rhyme. However, it is not poetry nor can it be confined within the bounds of poetry. Rhymed poetry is divided into meters or what is called *al-Bihār*, literally meaning ‘The Seas’. There are sixteen of these rhythmical patterns viz; *al-Ṭawīl*, *al-Bāssīt*, *al-Wāfir*, *al-Kāmil*, *al-Rajs*, *al-Hazaj*, etc. The term *sajʿ* is used to describe the rhythmical divisions as a result of the way the poem moves according to its rhythm, just like the waves in the sea (Lyll, 1930, p. xlv).

Arabic Prose, on the other hand, can be expressed as non-metrical speech, that is, it does not have consistent rhythmical patterns like poetry. It can be further divided into two categories; *sajʿ* (rhymed prose) and *mursal* (normal speech) (Denffer, 2003, p.75). Denffer (2003, p.75) added that *sajʿ* is a literary form that has emphasis on rhythm and rhyme, but differs from poetry.

*Sajʿ* is not really as sophisticated as poetry, but has been employed by Arab poets, [...]. It is distinct from poetry in its lack of meter, i.e. it has not consistent rhythmical pattern, and it shares with poetry the element of rhyme, though in many cases somewhat irregularly employed (Denffer, 2003, p.75).

Additionally *sajʿ*, is distinct from poetry and other forms of Arabic speech due to its concentrated use of rhetorical features such as sound, rhythm, ellipsis and grammatical shift (*iltifāt*). Stewart (2008) further highlighted this feature as it frequently involves the concentrated use of syntactic and semantic parallelism, alliteration, paronomasia and other rhetorical figures.

The Qurʾān employs various rhetorical features such as the use of rhythm, figures of speech, similes, metaphors, and rhetorical questions. Bell (1937) discussed the aspects of Qurʾān discourse such as rhymes, refrains, strophes, similes, metaphors, narratives and parables etc. The cohesive features of the Qurʾān include various aspects such as parallel structures, phrasal ties, substitution, reference and lexical cohesion. These features provide “the bedrock and hang together to create the Qurʾān’s unique genre” (Abdul-Raof, 2001, p.107).

This unique genre of the Qurʾān is realized through two inseparable elements: rhetorical and cohesive elements. Linguistically speaking, rhetoric can be defined as the use of language to please or persuade. The term in the Arabic-Islamic tradition would more appropriately be defined as “the conveying of the meaning in the best verbal forms” (Abdul-Raof, 2001, p.137). Cohesiveness is the feature that binds sentences to each other grammatically and lexically. It refers to how words are linked together to form sentences and how sentences are linked together to form larger units in texts. This unique combination captivates the reader and achieves an effective communicative goal (Abdul-Raof, 2001, pp.37-51). The rhetorical and cohesive components of the Qurʾānic text cannot be separated from each other.

Scholars, linguists and translation theorists and Arabs need not only a sound linguistic competence in classical Arabic but also an advanced knowledge in Arabic syntax and rhetoric in order to appreciate the complex linguistic and rhetorical patterns of the Qurʾānic structures. It should also be mentioned that the translator must refer to the major exegeses in order to derive and provide the accurate underlying meaning of the Qurʾānic expressions.

### 2.3.2 Qur<sup>ān</sup> Translations

The translation of the Qur<sup>ān</sup> is a major contribution to mankind, a unique charity to humanity and a magnificent promotion to cross-cultural understanding. It is an extremely difficult endeavor, because each translator must consult his/her opinion and aesthetic sense in trying to replicate shades of meaning in another language. The Qur<sup>ān</sup> has been translated into many languages by Muslim and non-Muslim scholars; there are several translations in many languages including English. The first translations into English were not undertaken by Muslims but by Christians. Ever since then, the Qur<sup>ān</sup> has attracted the attention of scholars in the east and west. In fact, the first two English translations were done by Alexander Ross and George Sales in the 17<sup>th</sup> and 18<sup>th</sup> centuries (Hosni, 1990).

From the two, Alexander Ross was the first to embark on the translation of the Holy Qur<sup>ān</sup>. Interestingly, Ross did not speak Arabic and relied heavily on secondary translation from French, a language in which he was not well-schooled. He, therefore, based his translation on a problematic rendition by Andrew Du Ryer. According to Sale (1880:x), “[Du Ryer’s] performance... is far from being a just translation; there being mistakes in every page, besides frequent transpositions, omissions and additions, faults”.

Most 18<sup>th</sup> and 19<sup>th</sup> century translations were undertaken by authors who lacked knowledge and had little background in Islam. Among these translators were Christians such as George Sale (1697-1736), John Rodwell (1808-1900), Edward Palmer (1840-1882), and Sir William Muir (1819-1905) (in Mohammed, 2005). Of these scholars, Sale (1880) was probably the most important because he wrote a detailed critique about earlier translations. His work became the standard reference for all English readers until almost the end of the 19<sup>th</sup> century. However, his work was limited by his lack of access to public libraries which forced him to rely only on material in his personal collection. While Sale gave the impression that he based his translation on the Arabic text, others have suggested that he relied on an earlier Latin translation. Sale did not insert verse numbers into his work nor did he insert footnotes or other explanations. The result, therefore, is a work that is extremely difficult to comprehend. Hosni (1990, pp.94-96) indicated that Sale’s translation (1734) was based on Marceci’s Latin version (1689). This version was an inaccurate translation

of the Qurʾān, complete with Arabic text and quotations from various Arabic exegeses, “carefully juxtaposed and sufficiently garbled so as to portray Islam in the worst possible light” (Abdul-Raof, 2001, p.20).

Dawood is another early non-Muslim translator who distorted the spirituality of the Qurʾān and the concepts of Islam. Kidwai (1987) asserted that Dawood is perhaps the only Jew who has translated the Qurʾān into English which is available in the Penguin edition (London 1956). This edition is possibly the most widespread non-Muslim English translation of the Qurʾān. It reflects the author’s bias against Islam which is visible in the introduction. In addition to his adopting an unusual *surah* order in his translation, Dawood has also mistranslated the Qurʾān in some *surahs* such as *al-Baqara* (Q 2:9) and *al-Aʿraf* (Q 7:31), etc.

The early 20<sup>th</sup> century reaction spurred a lasting translation trend. There have been successive new English translations ranging from mediocre to reservedly commendable. There are two types of Qurʾān translations the first type being a semantic translation which also adopts archaic language and some literal word order such as the translations by Ali (1934) Bell (1937), Pickthall (1969), Arberry (1980), and Asad (1980). These literal translations have “adopted an approach to translation that allowed the source language to have dominance over the target language” (Abdul-Raof 2001:21). The second type is that which provides a communicative translation and introduces the Qurʾān in a communicative contemporary English such as the translation by Akbar (1978), Irving (1985), and Turner (1997). In his attempt to translate the Qurʾān, Irving (1979, p.122) claimed that he aimed to achieve a translation which can be used and is easily understood. Irving (1985) has tried to employ the simplest word available so that the Muslim child and also the interested non-Muslim can readily grasp its message. This involves creating a whole new vocabulary with attendant semantic difficulties rather than using shopworn terms which have their connotations in other fields. He defended his translation approach and stated that other translations evoke no reverence or beauty in the minds of the listeners. Akbar (1978), however, claimed that it is difficult to transfer accurately into English every shade of meaning that is contained in the Arabic word of the Qurʾān. A free translation, he suggested, can convey in English the meaning of an Arabic sentence as a whole (1978, pp.1-3).

### 2.3.3 Studies on Qurʾān Translation

In recent times problematic issues in translation have been widely dealt with by linguistics and translation theorists alike. Several types and areas of translation were tackled. Ghazalah (2004, p.250) dealt with problems related to translation of cultural and cross cultural links between Arabic and English. Though he acknowledged the problems of translating culture, he argued for strong ties among global cultures giving examples from Arabic and English. Ideological shifts in cross-cultural translation were dealt with by Aziz (1999) who postulated that the shifts are greater when the gap between the source culture and target culture is big. He analyzed translations of six of Shakespeare's plays into Modern Standard Arabic (MSA) and grouped ideological shifts into religious, political, and social.

Shunnaq (1993) dealt with lexical incongruence in Arabic-English translation due to emotiveness in Arabic. He classified the main sources of emotive expressions into figures of speech and cultural expressions.

Very few studies tackled the problems translators encounter in translating religious texts. Abdel-Haleem (1999) pointed out that none of the translations of Qurʾān is the 'Qurʾān' that is, "the direct word of God". Khalifa (2005) said:

Comparing any translation with the original Arabic is like comparing a thumbnail sketch with the natural view of a splendid landscape rich in colour, light and shade, and sonorous in melody. The Arabic vocabulary as used in the Qurʾān conveys a wealth of ideas with various subtle shades and colours impossible to express in full with a finite number of words in any other language.

One problem regarding translation is that in all translations the beauty and economy of the original Arabic is lost along with its music. Even then, some meaning may not have been captured. As Abdel-Haleem (1999, p.23) said while commenting on *sūrat al-Fātiḥah*: "The choice of words and structures allows for remarkable multiplicity of meaning difficult to capture in English. All existing translations show considerable loss of meaning."

The translation of figurative expressions employing similes and metaphors pose another difficulty to Qurʾān translators "since metaphor in the SL is, by definition, a

new piece of performance, a semantic novelty, it can clearly have no existing ‘equivalence’ in the TL: what is unique can have no counterpart” (Bassnett, 1980, p.31).

The translation of the figurative expression *wa āyah lahum al-layl naslakh min-hu al-nahār fa idhā hum mubširūn* (Q 36:37) is a case in point. “And a sign for them is the Night: We withdraw there from the Day, and behold they are plunged in darkness” (Ali,1938, p.1178).The SL metaphor (*naslakh*) has been changed in the TT to a non-metaphor (withdraw) by Ali (1938) and Asad (1980, p.677), and (strip) by Pickthall (1969, p.452).

Ali (1938, p. xvi) highlighted certain problems of translation in his preface to *The Holy Qurʾān: Translation and Commentary*. Many of these problems stem from the passage of time:

- Arabic words in the text have acquired other meanings than those which were understood by the Prophet and his companions [...]
- Even since the early commentators wrote, the Arabic language has further developed, and later commentators without sufficient reasons [...]
- Classical Arabic has a vocabulary in which the meaning of each root word is so comprehensive that is difficult to interpret it in a modern analytical language word for word, or by the use of the same word in all places where the original word occurs in the text (1938, p.xvi).

Another problem mentioned by Ali is that “the rich vocabulary of the Qurʾān distinguishes between things and ideas of a certain kind by special words, for which there is only a general word in English. Instances are Rahman and Raheem (Most Merciful) [...]” (1938, p.xvi).

Abdel-Haleem (1999, p.11) highlighted another problem in Qurʾān translation that “the early Qurʾān scribes put all the material of one *surah* together from beginning to end without paragraphing”. Accordingly, translators sometimes fail to decide “where a section should properly begin and where it ends, and they disjoin material that should go together”(1999, p.11).

Daryabadi (1991) also highlighted the problems of translation in the preface to his *Tafsir Al-Qurʾān*. According to him, the structure and genius of Arabic and English are very different. He highlighted a number of problems such as rendering Arabic verbs, present and future tenses, repetition of synonyms as a literary merit which sounds a demerit of style in English, ellipsis and the absence of equivalence of many of the Arabic and English words generally held to be synonyms.

Jawad (2007) discussed the translation strategies adopted by translators while translating Arabic lexical doublets in Arabic literary discourse with special reference to the translations of (*al-Ayyām*, ‘The Days’) and a narrative (*Ḥadīth ʿĪsā ibn Hishām*, ‘ʿĪsā ibn Hishām’s Tale’). Lexical doublets are sets of two (near-synonyms connected with *wa* (and), *aw* (or), or the zero article. He concluded that translation strategies such as grammatical transposition and reduction are applied to translate those Arabic lexical doublets.

A number of studies tackled specific problems related to the translation of the Holy Qurʾān. Ali (2006) tackled the problem of translating repetitions in the Qurʾān. He argued that each repeated word in the Qurʾān serves a particular purpose which may be totally defeated, and, perhaps, the whole message will be distorted if the translator fails to render the repetition in the same way.

Abdelwali (2007) studied the loss in translation of some existing English versions of the Qurʾān. He showed that the translation aims particularly at the communication of the message without considering the idiosyncrasies and prototypical features of the Qurʾānic discourse. The versatility of the Qurʾān lexemes and styles were not captured in most of the English versions of the Qurʾān. His aim, therefore, was to highlight the challenges that Qurʾān translators face at the lexical, structural, stylistic and rhetorical levels. He also suggested ways of enhancing the field of Qurʾān translation with a view to reproducing adequate translation both in form and content.

Al-Khawalda (2004) investigated the accuracy of the translation of the Arabic copula *kāna* (be-past-he) in the Holy Qurʾān. He selected the first one hundred usages of *kāna* in the verses of *sūrat al-Baqarah* and *Āl-ʿImrān*. The translation has been checked via back translation, which was compared with the original temporal and aspectual meaning expressed by the usage of *kāna*. The study concluded that the

translation of *kāna* caused confusion and the inadequacies are attributed to the insufficient understanding of the mechanism of tense and aspect in both Arabic and English. Moreover, in most cases, the modal usage of *kāna* which plays a significant role is ignored by the translator (s).

Ahmed's (2001) study described metonymy in the Qur'ān as one of the fundamental sources of Entity-Related Transfer (ERT) in cognitive semantics. The study stated that translation is a task that should be constantly renewed by the requirements of each generation in the TL and SL cultures. Thus, while translating new Qur'ānic texts, the translator must take into account the knowledge of the contemporary TL receptors, because the Qur'ānic text includes not only metonymy, but other rich fertile fields of cognitive constructions as well as the semantic and syntactic ones.

Eweida (2006) discussed the realization of time metaphor and their cultural implications in the Qur'ān and in some translations of its meanings. The theoretical framework followed by the Eweida is also based on Lakoff & Johnson (1980), Kovecses (2002; 2006).

Al-Kharabsheh (2008) examined autoantonymy in English-Arabic translation to investigate the difficulties through the process of translation. The study was based on selected samples drawn from three Qur'ānic translations with reference to an array of authentic exegeses. The study further provides proof for the argument that total lexical equivalence between Arabic and English in Qur'ānic translation cannot be achieved in most of the examples given which may hamper the task of Qur'ān translators.

In his paper, Sadiq (2008) dealt with the semantic, stylistic and cultural problems of translation and suggested solutions for each category. He discussed the problems associated with translating homonymy as well as polysemy from a semantic, stylistic and cultural point of view. He showed through analysis of these problems how the translators, Muslims and Non-Muslims, have failed to match the unique style of the Qur'ān.

Mahmoud (2008) tackled the issue of how cultural and pragmastylistic factors influence translating *sūrat al-Nās* into English. The study is based on four different

translations. It attempted to pinpoint the relationship between pragmatic coherence and stylistic variations at the level of the ST and how they influence the translation. The study also stressed the need for Qurʾānic knowledge to avoid the obstacles in translating sacred texts.

In spite of the fact that there is a massive literature review on the language of the Qurʾān and the translations of its meaning, very few studies tackled the translation of synonyms in the Qurʾān and in Arabic literary discourse.

Muʾaqqat (1997, p.77) studied the importance of conveying the implicated meaning and nuances of meaning in translating synonyms. He was interested in ideational equivalence, but used different terms (1997). He attempted to differentiate between the Arabic lexical item of *horse* and its different meanings as: *hiṣān*, *jawād*, *adham*, *agharr* and *kumaīt*. Such synonymous items are frequently presented in literary texts. Muʾaqqat (1997, p.77) added that the translators should be as faithful as possible while translating these items and suggested paraphrase as the best strategy in rendering these items as follows:

- *jawād* and *adham* are best translated as a race horse and a completely black horse, respectively.
- *Agharr* is a horse with a white patch on the forehead.
- *kumaīt* is a black and red horse.

Elewa (2004) attempted to investigate the synonymy or non-synonymy of a given pair of items in Classical Arabic through using the corpus-based analysis and computer technology. Using this technique, it is possible to easily identify the relative frequency of words, whether throughout the whole corpus or in a particular genre and compare synonymous words to determine whether they are synonymous or not.

Al-Azzam (2005, pp.8,90-93) also tackled synonymy in translation, supporting his study with examples from the Qurʾān and *ḥadīth*. He conducted his study on three translations of the Qurʾān and a translation of *ḥadīth* to highlight the problems associated with translating certain terms relating to Islamic observations.

Ishrateh (2006) investigated the notion of cognitive synonyms in literary works in English-Arabic translation. In his study, Ishrateh highlighted the problems through exploring the translation of some cognitive lexical items in their original context of use. These cognitive synonyms have been chosen from Shakespeare's *Macbeth* as a case study. This comparative/contrastive study focuses on how cognitive synonyms are translated by four translators of Shakespeare's play: Jabrā Ibrāhīm Jabrā, Khalīl Muṭrān, Farīd Abū-Ḥadīd and Ḥusayn Amīn. Ishrateh (2006) argued that cognitive synonyms are more difficult to translate than other lexical items due to subtle connotations and other differences that exist between cognitive synonyms. These differences in meaning among the pairs of synonyms are claimed to be context-dependent.

In his paper, Shiyab (2007) attempted to examine the intricate nature of synonymy and its problematic nature in relation to translation. He focused on whether or not translation is a form of synonymy. Shiyab used some types of synonymy for analysis and then provided examples from both English and Arabic to examine the overlap between one form of synonymy and another.

Shehab (2009) tackled cognitive synonyms as a serious problem in Arabic-English translation. The study explores the translation of a number of cognitive synonymous lexical items in their original context of use. These synonyms were taken from Maḥfūz's two famous novels: *The Thief and the Dogs* "al-Liṣṣ wa l-Kilāb" and "Zuqāq al-Midaq". Some other examples were also drawn from the Holy Qur'ān.

In her study *A Textuality Based Model for the Quality Assessment of Hadith Translations*, Ish-Shihri (2009) attempted to develop a model for the analysis and evaluation of the translations of the Prophetic texts within a text linguistics framework. It is a textuality based model adopted from Beaugrande & Dressler's (1981) model. The study evaluates the translations of the Prophetic texts according to eight standards: text segmentation, cohesion, coherence, informativity, intentionality, contextuality, acceptability, and intertextuality. Two sub-criteria are dealt with under intertextuality: textual allusion and textual patterns/types.

Perhaps the study that is closely related to the translation of near-synonyms in the Qur<sup>ān</sup> and is thus connected to the present study is that of Abdellah (2003). He discussed the concept of what he called ‘synonymity’. He selected *ghayth* and *maṭar* in the Qur<sup>ān</sup> and conducted a context-based analysis of the pair in five translations of the Qur<sup>ān</sup>. However, he pointed out that a detailed study of ‘near-synonyms’ in the Qur<sup>ān</sup> should be conducted to “further investigate and enrich the field of translation theory and translation studies” (Abdellah, 2003, p.51).

The present study differs from all the previous studies on synonymy in the Qur<sup>ān</sup> not only in its comprehensiveness, but also in its attempt to apply a number of models, including the religious translation of the Bible, to tackle the rich phenomenon of near-synonyms in the Qur<sup>ān</sup> as well as the text and context-based linguistic models.

## **2.4 Conclusion**

This chapter has reviewed and surveyed the studies in favour of, or against the existence of synonymy in the field of linguistics and translation. The researcher can conclude that perfect or absolute synonymy is a matter of theoretical study rather than being functional or linguistic and that the phenomenon the researcher is interested in is in fact near-synonymy that exists in natural languages and over which there is no such controversy.

The researcher then has discussed some of the debatable issues in translation studies such as the pressing need for translating, the concept of equivalence and the problem of untranslatability in the eyes of the translation theorists, the strategies of particularization and generalization and the widening gap in the translation process. The chapter also emphasizes the concept of culture and its relation to translation, discussing the text and translator-oriented difficulties. In discussing the translation of the Qur<sup>ān</sup>, the researcher has focused on the unique genre of the Qur<sup>ān</sup>, presenting some Qur<sup>ān</sup> translations and concluding with previous studies on Qur<sup>ān</sup> translation.

## **Chapter III**

### **Conceptual Framework**

#### **Meaning and Translation**

##### **3.0 Overview**

Meaning, whether ideational, interpersonal or textual, is regarded as the essence of the translation process. It is the main problem that translators encounter.

This chapter gives detailed information about the semantic, pragmatic and textual aspects of meaning in relation to translation. It focuses on the meaning to show that “all the words, expressions or statements are more or less context-bound in their meaning,” especially in a sacred text like the Qur<sup>ʿ</sup>ān (Zhu, 2006, p.79). It further discusses other aspects such as the notion of text, structure, context and its importance in translation and texture in the Qur<sup>ʿ</sup>ān from different linguists and translation theorists’ points of view. It also briefly explores textuality standards such as cohesion, coherence, intentionality, and acceptability, situationality, informativity and intertextuality in relation to translation.

It should be noted that the literature on meaning and translation is far too vast to be covered adequately in a single chapter. The researcher, therefore, concentrates only on those aspects that are relevant to this study.

##### **3.1 Meaning in Translation**

Meaning is of great importance in translation, because the translation process is itself a transfer of meaning. Meaning is a highly complex, multi-faceted phenomenon, involving relationships between a language and the minds of its speakers, between a language and the world and between a language and its practical uses. The meaning of an expression is not just a definition composed of mere words in the same language. It is not just a mental image, because mental images seem to vary from one another more than meaning does; they tend to be only of typical or ideal examples of the things they symbolize. As Nida (1964, p.49) observed, meaning refers to these linguistic symbols, which are “free, arbitrary and conventional”. These “linguistic symbols are semantically free to expand, to contract, to shift their centers, to die and to be revived”(1964, p.49). The freedom with which the translator is

allowed to deal with words or linguistic symbols enables him/her to communicate with others, because “without such freedom no communication in the usual sense-much less translation from one language to another-would ever be possible”(Nida, 1964, p.49).

According to Newmark (1981, p.98) meaning “arises from sights, sounds, smells, tastes, surfaces...as well as drivers, feelings, ideas, memories, images, etc., that reach consciousness; but all these can only be mediated by words, assisted sporadically by mental images”. Yet, when translators translate, they do not transfer “free” words from the SL to the TL. The “freedom of symbols”, according to Nida (1964), enables the translator to use different symbols already known in one language “to describe new objects which come into the culture”(Nida,1964, p.49). Translation is, therefore, a process of contextualization. Even in the case of translating lexical items, the translator translates words that are used in a particular context. In other words, “words are lexically conditioned and constrained by collocation and connotation, grammatically by syntax, intentionally by word order, sometimes phonetically by assonance, alliteration, onomatopoeia, and moreover they are normally referentially bound”(Newmark, 1981, p.135).

House (1981, p.25) pointed out that the essence of translation lies in the preservation of “meaning” across two different languages. It is generally acknowledged in translation studies that translation involves the transfer not of SL lexis and structures but rather the meaning expressed by SL lexis and structures. Three different but interrelated aspects of meaning may be said to contribute largely to the constitution of texts: semantic, pragmatic and textual meanings. Thus, House approached meaning in translation partially from a systemic functional linguistic perspective. Halliday (2001) emphasized that three meaning-metafunctions are to be considered in translation. This entails that equivalence in translation should be sought at the ideational, interpersonal and textual metafunctions. Extratextual aspects of meaning including context should be taken into account while embarking on any translation task.

Thus, it is mainly the meaning in its different aspects that has to be accounted for in translation when dealing with two languages which can be identified as linguistically dissimilar and culturally unrelated such as Arabic and English.

### 3.1.1 Semantic Aspect of Meaning

Semantics as Stalnaker (1972, p.380) emphasized, seems to be “an elusive subject”. It could be defined in the broadest sense as that relation that holds between the linguistic element and its reference in the real or “possible” world (a reference to the world created in fiction). House (1981) maintained that “the world around us or the possible world as in fiction is common to most language communities”(1981, pp.25-26).

Most translators tend to transfer the words according to their reference meaning in the real world rather than the core sense they possess within the language system. This subsequently results in failure of transferring the writer’s intended meaning. Here, the researcher finds it useful to use examples from different genres since the study will later on exclusively focus on Qur’anic near synonymous terms. Below, the researcher gives some selected near-synonyms translated by professional translators as shown in example (1) and problematic cultural nuances as in example (2):

Synonymous pairs	ST Reference	TT Reference	Translation
<i>qunūt</i> (1947) (1947:12) <i>ya’s</i>	<i>Zuqāq al-Midaq</i> by Maḥfūz (1947)	<i>Midaq Alley</i> By Le Gassick’s (1975)	Despair
<i>ḥalafa</i> (Q 4:62) <i>aqsama</i> (Q 7:49)	<i>The Holy Qur’an</i>	Arberry (1980)	Swear

**Table 3.1 Examples of Translating Near-Synonyms**

Le Gassick (1975) considered the synonymous pairs of *ya’s* and *qunūt* as absolute synonyms and used them as an equivalent for “despair”. The difficulty of translating Arabic synonymous pairs is further highlighted by Shunnaq (1992, p.25) who maintained that

to translate Arabic synonyms into English could be misleading because of the slight differences which could not be conveyed through the translation process i.e. nuances, tones, attitudes, etc. If we insist on complete equivalence for the SL and TL items to be synonymous there will be no translation in most cases.

It goes without saying that differences in meaning should be given much attention in the process of transferring synonymous pairs into English. Ibn Manzūr (1970) pointed out that *qunūṭ* is used to refer to one’s total and complete desperation state, even in good things. In other words, *qunūṭ* is stronger than *ya’s* which suggests loss of hope. Thus, if the translator chooses to be faithful to the meaning of the SL text, s/he can paraphrase *qunūṭ* as “total” or “complete despair”. It is thus the extreme state of despair. It should be noted that Le Gassick’s (1975) rendering of *ya’s* into despair is congruent. Similarly, Arberry (1980) used the verb “swear” as an equivalent for both *aqsama* and *ḥalafa*. However, the verb *ḥalafa* in the Qur’ānic context is used to express taking an oath with the intention of breaking it that is usually associated with the hypocrites. As for the verb *aqsama*, it is used for honest and sincere oaths. Thus, such a difference should be accounted for to be faithful to the translation since there is no corresponding verb in English to capture the subtle connotative nuances of these near-synonymous words. As an outlet for the impasse, the translators may resort to paraphrasing them. Hence, the two verbs can be translated as intentional insincere oath for *ḥalafa* and sincere, solemn oaths for *aqsama*.

Example (2):

Arabic Text	ST Reference	TT Reference	English Translation
<i>niswah aqbalna yaḥmilna al-jifāf wa-l-asfāṭ wa yad’ūn l-l-ṭa’ām</i> (1934, p.34)	<i>du’ā’ al-karawān</i> By Hussien (1934)	<i>The Call of Curlew</i> By As-Safi (1997)	Servant-girls carrying plates and trays invited us to eat (1997, p.20).

**Table 3.2 Examples of Translating Cultural Nuances**

One of the problems confronting translators is to find equivalents for cultural nuances. As-Safi, has been unsuccessful in finding proper equivalents for the terms *al-jifāf* and *al-asfāṭ* which are deeply rooted in Arabic tradition and translated them as “plates” and “trays”. Such translation does not carry the same cultural nuance as the Arabic terms. His translation of *Al-jifāf* as “plates” is wrong because *al-jifāf* is a kind of bread. Similarly, *al-asfāṭ* does not have the same sense as “tray”.

Nida & Taber (1969), in their attempt to tackle semantics in translation, explained three aspects of meaning: referential, figurative and connotative meaning. Referential meaning focuses on the study of “the words as symbols which refer to objects, events, abstracts and relation”(Nida & Taber 1969, p.56). Referential meaning is lexically as well as culturally bound. A translator is expected to be bicultural in the sense that he is aware of the cultural aspect in the SL and can transfer it in a natural, clear and communicative way. Figurative meaning refers to the additional meaning assigned to a word. Nida & Taber (1969, p.56) confirmed that “figurative meaning is, very different in every essential aspect from the primary meaning for fox is a wild animal, while the figurative meaning is cunningness”. The connotative aspect of meaning will be discussed in the following section.

### **3.1.2 Pragmatic Aspect of Meaning**

Compared to other branches of linguistics, pragmatics has only recently surfaced as an independent branch. It introduced into the study of meaning “a significant factor in linguistic thinking in 1970s”(Collinge,1990, p.94). Since then, pragmatics has developed as an important field of research.

Scholars of linguistics approach meaning from different angles “as sense and reference, concept imaged on the brain, truth-value proposition or as (communicative) use” Mwihaki, 2004, p.127) (see Kempson,1977). Crystal (1985, p.240) subscribed to the latter view and defined pragmatics as

the study of language from the point of view of the users, especially of the choices they make, the constraints they encounter in using language in social interaction, and the effects their use of language has on the other participants in an act of communication.

The meaning-as-use approach is based on the conviction that language is purposive and there is an intention or a desired communicative effect behind every utterance. This approach is based on Halliday’s (1994) Systemic Functional Grammar (SFG) that focuses on the communicative competence which “intertwines pragmatic and grammatical competence (Mwihaki, 2004, p.129).

From a socio-semiotic point of view, Ping (1996) distinguished three categories of meaning: referential, intralingual and pragmatic.

Ping's (1996) Pragmatic Meaning (PM) may be divided into five subsets, i.e., expressive meaning, identificational meaning, associative meaning, social meaning, and imperative meaning.

- (1) Expressive meaning: Expressive meaning and identificational meaning are chiefly linked to the sender. Expressive meaning means the emotional content of an expression and any identity the expression might have in terms of the personality or individual creativity of the user.
- (2) Associative meaning (connotative meaning) refers to the associations, impressions, and reflections linguistic signs elicit in the minds of the speakers of a language. It is linked to both the sender and the receiver.
- (3) Identificational meaning refers to any element in an utterance which reflects some particular information about the sender such as dialectal variations, class, sex, etc.
- (4) Social meaning or interpersonal meaning refers to the use of language to establish and maintain social relations. It depends specifically on the channel of contact. This type of meaning, according to Mwihiaki (2004, p.133), occurs "through ritualistic use of language as found in greetings, apologies, blessings or condolences."
- (5) Imperative meaning, which is oriented towards the receiver, refers to the sender's intention to alter the behavior or mental state of the receiver and is typically communicated in such efforts as ordering, urging, persuading, and begging.

In the same vein, Dickins et al., (2002, pp. 66-74) classified connotative meaning into attitudinal, associative, affective, allusive, collocative and reflective meaning. The attitudinal meaning "is that part of the overall meaning of an expression which consists of some widespread attitude to the referent"(Dickins et al., 2002, p.66). Associative meaning refers to "that part of the overall meaning of an expression which consists of expectations that are rightly or wrongly-associated with the referent of the expression"(Dickins et al., 2002, p.68). The affective meaning reflects the addressor's personal feelings or attitudes towards the addressee. Allusive meaning "occurs when an expression evokes an associated saying or quotation that becomes part of the overall meaning of the expression"(Dickins et al., 2002, p.70). The reflective meaning, as Dickins et al.(2002, p.72) pointed out, is an aspect of polysemy. It occurs when a lexical item calls to mind another meaning in addition to its

denotative meaning. Finally, the collocative meaning is concerned with the “occurrence of one word in close proximity with another”(Dickins et al., 2002, p. 71).

Another classification of meaning as use was suggested by Mwihaki (2004). Citing examples from Kiswahili, he classified meaning into conceptual and associative. The latter includes several modes of language usage, e.g., connotative meaning, social meaning, affective meaning and collocative meaning (Mwihaki, 2004, pp.130-138).

Another contribution to the significance of pragmatics in translation comes from Baker (1992) and Hatim & Mason (1990). Baker (1992, p.217) defined pragmatics as “the study of language in use. It is the study of meaning, not as generated by linguistic system but as conveyed and manipulated by participants in a communicative situation”. She dealt with the issue of pragmatic translation in her discussion about equivalence in translation (Baker 1992). She intended to draw the reader and translator’s attention to pragmatic equivalence, when referring to implicatures and strategies of avoidance during the translation process. Implicature is not about what is explicitly said but what is implicitly said. It is this implied meaning the translator of any genre needs to work out in order to produce the TT message as faithfully as possible.

Similarly, Hatim & Mason (1990, p.59) stated that pragmatics is “the study of the relations between language and its context of utterance”. Thus, pragmatic knowledge does not only include propositional content, i.e., semantic content, but also illocutionary force, i.e., the pragmatic function of an utterance (Farghal & Borini, 2009).

A good knowledge of pragmatic meaning can enrich the study and practice of translation. Depending on his/her knowledge of pragmatics, the translator could, through suitable contextualized situations, capture and translate relatively the non-linguistic dimensions of verbal communication. It is the task of the translator “to negotiate the pragmatic meaning of the ST and establish its coherence as well as to re-negotiate this meaning into a TL code” Neubert (1992, p.75). In other words, a translator should reproduce in the TT the same function and intention of the ST.

Pragmatics evolved from the Speech Act Theory which was introduced by Austin (1962). This theory views communication as a series of communicative acts or speech acts, which are

used systematically to accomplish particular communicative purposes. In other words, language users use an utterance to perform actions for a particular communicative purpose beyond the sense of the utterance per se. Austin distinguished three actions performed by language users while producing an utterance:

- (1) Locutionary act: it is performed by uttering a meaningful sentence.
- (2) Illocutionary act: it shows the communicative force of an utterance.
- (3) Perlocutionary act: it shows the effect of the utterance on the hearer or reader.

In this way, each stretch of language displays its own pragmatic force and for the communicative process to be successful, language users have to grasp such pragmatic force they have to locate for any successful communicative process. The difficulty the translators are likely to face is that an utterance may have a number of illocutions with more than one perlocutionary act. Farghal (1995, pp.253-270) discussed the pragmatics of *inshā Allah* (lit. God willing) and concluded that “it is conventionally employed by language users to perform more than one illocutionary act, and thus becoming a pragmatically multipurpose expression”.

In continuation of what she stated earlier, Baker (1992) pointed out three major pragmatic concepts, namely, coherence, presupposition and implicature. Firstly, coherence hinges on the expectations and experience of the world of the hearers as well as the receivers of a particular discourse. Establishing text coherence in a translated text can be challenging due to the fact that the ST and TT readers’ experience of the world and reality is different and thus the translator may fail to translate a text in a way that meets the expectations and needs of the TT readers. Emery (2004, p.151) stated that “in establishing the text coherence, the translator does not simply determine the referential and expressive meaning, but must also detect and manipulate implicature”. Secondly, presupposition can be defined as “the ‘pragmatic inference’ which is closely related to coherence, in that, it is based on the linguistic and extralinguistic knowledge the text producer assumes the receiver to have or which is essential for retrieving the sender’s message” (Thawabteh, 2007, p.12). Finally, implicature is “what the speaker means or implies rather than what s/he literally says” (Baker, 1992, p.217). The concept of implicature is based on the co-operative principle and Grice’s (1975, pp.45-46) four maxims of quality, quantity, relevance and manner.

1. Maxim of Quality: try to say what you believe to be true, specifically:

- (a) do not say what you believe to be false.
  - (b) do not say that for which you lack adequate evidence.
2. Maxim of Quantity:
- (a) make your contribution as informative as is required for the current purposes of the exchange.
  - (b) do not make your contribution more informative than is required.
3. Maxim of relation: say only what should be relevant to the conversation.
4. Maxim of Manner: say what you need to say in a way that is in relation to the message you wish to convey, that is, to
- (a) avoid obscurity
  - (b) avoid ambiguity
  - (c) be brief
  - (d) be orderly

In addition to the cooperative principle, some theorists add the politeness principle which was formulated by Lakoff (1973) in Cook (1989/2008) as a series of three maxims as follows:

- Don't impose.
- Give options.
- Make your receiver feel good. (Aziz, 2003, pp.63-82).

To show to what extent the pragmatic meaning is sometimes reduced or lost in translation, the researcher suggests the study of two examples, which have more than one illocutionary act from Bahjat's (1986) *Muthakirāt Šā'im*, translated by Hassan (1988) as "Ramadan Dairy". The following tables illustrate these examples:

ST	TT
<p>Example (1<sub>a</sub>):</p> <p><i>Ta'ammaltu mā'idah al-ṭa'ām, alā l-mā'idah ahdāf istirātījiyyah ka -l-laḥm wa-l-baṭāta, wa ahdāf taktīkiyyah ka -l-fūl wa-saltah wa thammah ahdāf takmīliyyah ka-kunafah wa-l-qatāyif, kammiyyah hā'ilah wa tu'akkid anna Ramaḍān karīm</i> (Bahjat, 1938, p.37)</p>	<p>Example (1<sub>b</sub>)</p> <p>I carefully scrutinized the dining table. There were some strategic targets, such as the meat and potatoes, tactical targets, such as the stewed beans and salad; and complementary targets such as <i>kunafa</i> and <i>Qatāyif</i>. There was so much food that there could be no doubt that Ramadan was really <i>karim</i> ! (Hassan, 1988, p.48)</p>

**Table 3.3 Translating Pragmatic Meaning in *Muthakirāt Šā'im***

**Example (1)**

ST	TT
<p>Example (2<sub>a</sub>)</p> <p><i>Al-turāb yamla' al-sullam, wa 'amm 'Abd al-'Azīz al-bawwāb yaqif amām al-bayt wa fīyadihi(al-misbahah), qultu lahu anna-l-turāb yamla' al-sullam wa 'ammā qalīl sayatarākam wa yadfanunā tahtahu, fa ibtasama ibtisāmah 'arīḍah wa ḥarraka l-misbahah fī yadihi wa tamtama. Ramaḍān karīm. Qultu lahu (Allah Akram) wa insahabat...<u>hazamanī al-rajul</u></i> (Bahjat, 1938, p.23).</p>	<p>Example (2<sub>b</sub>)</p> <p>Dust filled the staircase. Amm Abdel Aziz, the doorkeeper, stood before the house telling his beads. I told him that there was dust all over the staircase, it would soon accumulate, and bury us. He grinned from ear to ear, played with the beads in his hand and murmured: “<i>Ramadan karim</i>” -“<i>Allah akram</i>” I said to him, then (sic) left. What a man! (Hassan, 1988, pp.33-43).</p>

**Table 3.4 Translating Pragmatic Meaning in *Muthakirāt Šā'im***

**Example (2)**

In general, the remark “*Ramaḍān karīm*” (lit. Ramaḍān is generous) is usually made during the holy month of Ramaḍān.

While analyzing the data in (1<sub>a</sub>) and (2<sub>a</sub>), there are more illocutionary acts which clearly manifest themselves. Firstly, in (1<sub>a</sub>) the speaker feels satisfied at having a lot of food being served for the *saḥūr* meal (before true dawn sets in) or the *iftār* meal (breaking of fast at the time of sunset in Ramaḍān). The illocutionary act of this piece of information shows

satisfaction and enjoyment at having too much food being served. In (1<sub>b</sub>), the translation sounds inappropriate even if a footnote of the Arabic expression ‘Ramaḍān is generous’ is provided, the TL readers may fail to understand the complexities of the fact that a plenteous supply of food is served in Ramaḍān.

In (2<sub>a</sub>), the door keeper shows disapproval with the speaker. He shrugs off the criticism made by the speaker and utters *Ramaḍān karīm* to safeguard the speaker’s dignity.

Here, the speech act used reflects power relation between the two interlocutors. That is, the speaker has a more powerful status than the doorkeeper. He is facetious, uttering the above piece of information in a more-or less appeasing voice to soothe the speaker and makes him feel less anxious, reflecting the illocutionary force of mitigation.

Nevertheless, an additional point has to be added in (2<sub>b</sub>) which is the violation of the maxim of relevance in “what a man” of the Arabic *hazamanī al-rajul* (lit. I was defeated by the man). The speaker indirectly says what is uttered directly by the speaker in (2<sub>a</sub>). The speaker’s anger is faced with a kind of quietness and calmness on the doorkeeper’s part who utters *Ramaḍān karīm*, which is used to reduce the offensiveness and unpleasantness of the situation and that requires all the speaker’s patience. Although the speaker expresses a little disapproval and gives a deprecating shrug, he calms down in the end and utters the above Arabic locution, with the illocutionary force of being satisfied. In fact, he shows a change of heart and replies with a more polite courteous greeting “*Allāh Akram*” (lit. Allāh is more generous). This is a religious typical stereotype in Ramaḍān spoken by an addressee in response to *Ramaḍān karīm*.

Thus, the problems related to the pragmatic level in translation from Arabic into English can be attributed to the context, speech act, conventional implicature and presupposition.

### **3.1.3 Textual Aspect of Meaning**

#### **3.1.3.1 The Notion of Text**

Defining the term ‘text’ is a matter of debate among linguists and philosophers. Many definitions have been given for it either in a general sense or from a specific perspective. The production of a well-built text is conditioned with the presence of three basic constituents: structure, context and texture.

Undoubtedly, in order to have a good text, it has to apply all the standards of textuality. These standards are varied depending on the linguist's point of view. For Fowler (1986, p.59) "a text should have cohesion, possess a progressive sequence of ideas and show thematization".

De Beaugrande & Dressler (1981, p.3) defined "text" as "a communicative occurrence which meets seven standards of textuality. If any of these standards are not satisfied, the text will not be regarded as communicative and thus in essence will not be regarded as a text". Some scholars, like Halliday & Hasan (1976) have used the term exclusively and given it a semantic status. For them (1976, p.2) the text is best regarded as "a semantic unit" and is "the product of ongoing semantic relations" and that "the concept of cohesion is a semantic one", i.e., it is a semantic relation expressed partly through the grammar and partly through the vocabulary (Halliday, 1976, p.4). The text is the basic unit of the semantic process. It is the "language that is functional", i.e., language, that is doing some job in some context (Halliday & Hasan, 1985, p.10).

Context, according to Hasan (1979), underlies the second component of text (i.e., structure). Three of the seven standards of textuality are relevant to the context more than to the text itself; situationality, acceptability and intertextuality. The ten properties of a text suggested by Newmark (1995) clarify the significance of context in text making:

1. the tone
2. intention of the text
3. intention of the translator
4. type of the text
5. the quality of the writing
6. the permanent features of the writer
7. the situation linked to the readership
8. the degree of formality, generality or technicality
9. the register
10. the pragmatic features

Each of these properties reflects a specific standard of textuality, which all cooperate to form connectedness among senses in a specific context.

Texts must have functions, when the writer writes, he/she needs to reflect or convey a particular message or purpose. That purpose controls the way the text is formed and structured. Hatim & Mason (1990, p.146) believed that texts “are units which are variable in nature, and [that] text purposes may only be viewed in terms of “dominance of a given purpose or contextual focus”. Hasan (1979, p.380) stressed that “any text is believed to be consisting of a multiplicity of combined devices, which can be included under two umbrella words: texture and structure”.

### **3.1.3.2 Structure**

The second important element of text is structure. Texture and structure are the two integrated components that build the textness of a text. Hasan (1979, p.381) claimed that if the text has structure it means that there is a recognizable overall shape for texts which “varies with variation in register”. Hasan’s (1979) arguments are based on the SFL theoretical framework that most frequently invokes the notion of context of culture, which was ‘borrowed’ from Malinowski (1923;1935) by Halliday in the development of SFL/SFG.

Structure represents the unity of the text that combines all the lexical and grammatical features in relation to the whole social process of text-production. Hasan (1979) preferred to use the term “Structure Potential” rather than “structure”. He identified the fact that this Structure Potential (SP) has three major information points:

- 1- the total set of optional and obligatory elements;
- 2- the subset of the optional and obligatory element can occur recursively;
- 3- the permissible concatenations of (1) and (2) (Hasan, 1979, p.382).

There are, therefore, obligatory and optional elements in structuring any text. Here lies the degree of informativity in the text. Hasan(1979, p.384) asserted that “the proper text structure has to move forward towards the optional and backwards toward the obligatory”. This is how markedness is reached. He also maintained that “the obligatory elements of the structure are criteria. It is the presence of these criteria in the order specified by the SP that allows the

correct allocation of text in a given register”(Hasan,1979, p.384). The obligatory structural element represents the skeleton around which the flesh or the body of the text builds up. Optional elements are subject to the nature of the event, the stylistic features of the author and the socio-cultural effects. But in order for any text to be “complete and recognizable as an instance of a particular register, it must minimally contain each of the obligatory elements as a permitted sequence”(Hasan, 1979, p. 384).

Bell (1991, p.150) put structure at the very beginning of the definition of text:“a text is a structured sequence of linguistic expressions forming a unitary whole”(1991, p.150). Structure, according to Bell, underlies texture and is not considered a separate element by itself. Texture is built through three dominant components:

- 1- Generic structure (Register)
- 2- Textual structure
- 3- Internal cohesion (Bell, 1991, p.150)

Structure, then, is of two kinds: generic and textual. Generic structure involves having a recognizable register and textual structure involves selecting certain options from the theme systems. Bell (1991, p.150) added that

text is only text by virtue of the network of lexical and grammatical links, which hold together. It is the basic linguistic unit, manifested at the surface as discourse and signaled by choices from the theme and information systems of grammar.

Any text or clause in a text must have a theme and a rheme. The theme represents the point of departure from which the writer moves to the rheme that is the content constructed through the information structure.

### **3.1.3.3 Context**

The context is the third element that helps to produce texts. The concept of context has been tackled by various linguists from different standpoints. Halliday’s (1994) Systemic Functional Grammar (SFG) is perhaps the pioneering linguistic theory that pays attention to context and its application to translation studies. In SFG, context consists of three strata:

context of culture, context of situation and co-text. Context of culture and context of situation are strata outside of the language itself. Co-text or linguistic context, on the other hand, is situated inside the language itself.

In fact, the whole process of developing a well-formed text can never be completed unless it is situated in a particular context. This context involves participants, situational features, cultural implications and many other elements. Following Malinowski (1935) and Halliday (1994), Hatim & Mason (1990, p.37) argued that the concept of the context of situation includes “the totality of the culture surrounding the act of text production and reception.” Depending on Halliday (1994) ; Halliday & Matthiessen (2004), the analysis of the present study puts emphasis on the importance of cultural context and context of use to be crucial in the interpretation of the message of sacred texts.

Context has a few dimensions that depict its particular features. These dimensions are classified communicatively, pragmatically, and semiotically. The communicative dimension deals with the social and cultural variables that interact with the situational factors. The pragmatic dimension builds into text analysis values relating to the ability to do things with words. The semiotic dimension makes the compromise between the communicative, including its pragmatic value, as a sign within a system of signs (Hatim & Mason,1990, p.57).The context of text-production is limited to linguistic factors, the producer of the text with all his/her intentions, style, temporal and spatial atmosphere, also there is the receiver(s) with his/her social standard, background knowledge and cultural elements.

### **3.1.3.3.1 The Importance of Context in Translation**

Gutt (1998) emphasized on the importance of context in translation. A text is viewed as a “stretch of contextually embedded language” in House’s word (2005, p.343). Translation does not mean rendering words by their equivalents in another language, it is rather “the placing of linguistic symbols against the cultural background of a society” (Malinowski, 1935, p.18). House, adopted the notion of context of situation, which was introduced by Halliday’s (1994) SF theory and claimed that it is of fundamental importance for a theory of translation as re-contextualization and indeed for the theoretical possibility of translation. She pointed out that if communication is possible between speakers of the same language, it is

also possible between speakers of different languages, and for the same fundamental reason, i.e., because speakers relate linguistic units to the enveloping context of situation, analyze common situations and identify these situations whose distinctive and unfamiliar features are peculiar so that they can be known, interpreted and re-contextualized in the minds of the translators and their addressees.

Baker (2006) viewed context as a resource that the readers selectively and strategically construct as they engage in any act of communication, including the act of translation. That is to say, the context is dynamic and translators should pay attention to “the strategic processes of contextualization in which translators and interpreters engage”(Baker, 2006, p.332). A given ST, she added, will often have a ‘thicker’ and “possibly very different context in the target culture”, due to changes in social and political environments.

Therefore, the notion of context is very crucial to the field of translation. Translators do not merely render isolated words, but a stretch of discourse with a linguistic, situational and cultural context. As Zhu (2006, p.81) pointed out, linguistic and situational contexts minimize communicative possibilities. In some cases, a number of different cultural factors combine to indicate the appropriate interpretation and this is why translators have to pay attention to all the varieties of contexts.

Thus, extraordinary emphasis should be placed on the different strata of context rather than on isolated words, since translators do not translate isolated words, but words whose meanings are more or less linguistically or situationally influenced, conditioned by a certain linguistic, referential, cultural or personal context.

#### **3.1.3.4 Texture**

Texture as the primary constituent in texts is considered by Hatim & Mason (1990, p.192) as “that property which ensures that a text hangs together both linguistically and conceptually”. Texture refers to textual unity and the way language hangs together. The texture of a text, for Halliday & Hasan (1985, p.71), is manifested by certain kinds of semantic relations between its individual messages. If a piece of language is lacking in texture, then it will either be an incomplete text or non-text. However, texture is not as sure a basis for the completeness of a

text as structure. Structure is one means of expressing texture (Halliday & Hasan, 1976, p.7; Halliday, 1985, p.291).

Neubert & Shreve (1992, p.102) also defined texture as “the linguistic elements that occur in sequences of sentences which act together to form texture”. Baker (1992, p.219), on the other hand, claimed that the presence of cohesive elements is not a prerequisite for texture. She argued that stretches of language may make sense in spite of the absence of cohesive markers. She suggested that what actually gives texture to a stretch of language is not the presence of cohesive markers but our ability to recognize underlying semantic relations which establish continuity of sense.

It is texture that makes a text as a unified whole especially while translating sacred texts like the Qurʾān and thus “it distinguishes text from non-text” (Eggins, 2004, p.24). A text acquires its texture through the interaction of “seven standards of textuality (cohesion, coherence, intentionality, acceptability, informativity, situationality and intertextuality” (Beaugrande & Dressler (1981, p.3).

#### **3.1.3.4.1 Texture in the Holy Qurʾān**

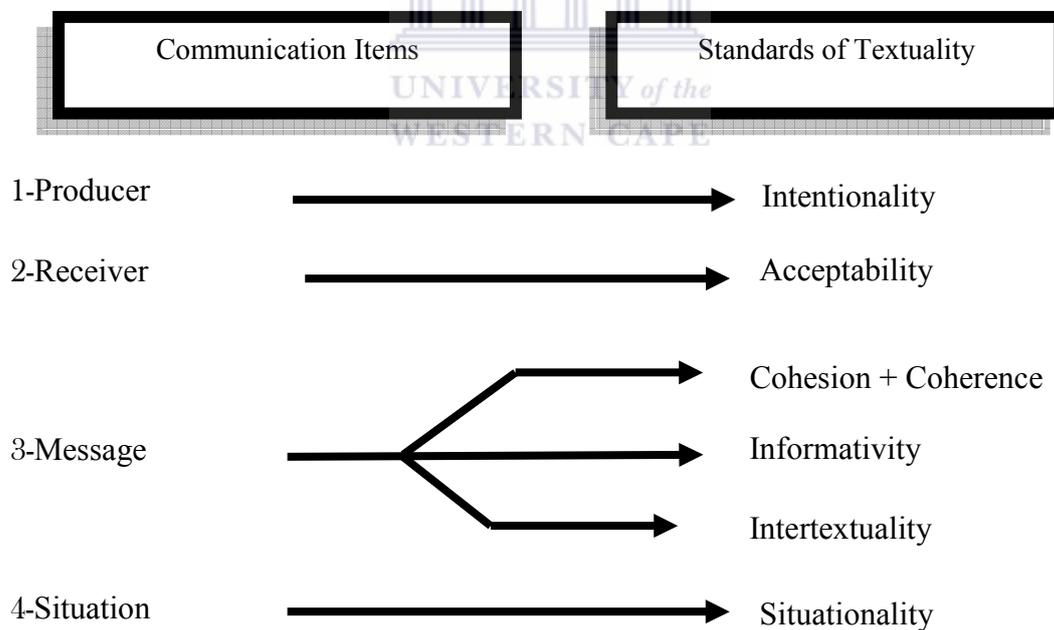
Texture is the spirit of every translation process in general, and the translation of the Holy Qurʾān in particular. The translation of texture is the complicated task of textural features; it is the delicate process of accommodating meaning within a new linguistic and rhetorical framework that should be dealt with sensitively.

The translators of the Qurʾānic text should be aware of its texture that falls within form rather than content. Translators all seek to achieve equivalence of both content and form but the problem they encounter in translating Qurʾānic texture is frequently that of form. Qurʾānic form is prototypically and semantically oriented. The translation of the Qurʾān, in the view of Abdul-Raof (2001, p.111), “can never be regarded as the original Qurʾān but an interpretation into a different language. This is because of the loss of the textural or rhetorical values and other secondary meanings which words denote”. This is in line with Asad (1980, ii) who pointed out that “the Qurʾān represents the ultimate beauty of expression and it is unique in its syntactic and rhetorical constructions and use of acoustic stress: all this makes it untranslatable”. Pickthall (1969, p.vii) supported their view that “it is extremely difficult to translate the Glorious Qurʾān, “the very sounds of which move men to tears and ecstasy”. He

stressed that “the translation of the Qur’an can never take the place of the Qur’an in Arabic” (1969, p.vii). Nida (1964, p.154) also admitted that “only rarely can one reproduce both form and content in a translation, and hence in general, form is usually sacrificed for the sake of content”. This is attributed to the fact that the translators strive for achieving equivalent communication.

### 3.2 Textuality and Translation

Judging textuality means examining and investigating the whole text. According to Neubert and Shreve (1992, p.69), textuality is “the complex set of features that texts must have to be considered texts”. The concept of textuality systemizes the form with the content of the text. “If translation is a complex problem solving activity, then textuality is the goal-state toward which the process is working”(Neubert & Shreve, 1992 p.69). Texts are meant to communicate information from the producer to the receiver who exists in a certain contextual surrounding. To examine this idea, four components are relatively involved. A suggested schema will explain the relation between the components of the communication process and the standards of textuality.



**Figure 3.1 Textuality and the Communicative Process**

Adopted from El-Zayat (2000, p.82)

According to Neubert & Shreve (1992, p.70) “the effective translator must understand the elements that combine to create textuality if he/she is to manipulate them in the interests of the TT reader”.

The effectiveness of the TT emerges from its naturalness, in other words, from the feeling that it is not a translation of some other text which is original. The naturalness of translated texts is a result of adopting the textual features that appeal to the expectations of TT readers, since those readers have “a set of textual expectations which control his or her reaction to the text”(Neubert & Shreve, 1992, p.126).Textuality is never an end in itself. It is the means toward a smooth translation product.

Textuality and translation have a cultural phase that one has to be aware of. The translator involves two language systems as well as two cultures. Culture has the role of situation fixing. Translation is an intercultural communicative process just as it is intertextual. The translational situation has many socio-cultural elements that affect the process such as time, space and common mood etc. The text is a communicative occurrence that “comprises at least two participants who are able and willing to communicate with each other for a certain purpose and by means of a text” (Nord, 1992, p.12).

Nord (1992, p.14) stressed that the communicative purpose of the text is not fulfilled unless working through the framework of “act-in situation”. She continued that “consequently, the distinction between text and non-text must be based on criterion of communicative function”(1991, p.14).

### **3.2.1 Cohesion**

Cohesion exists in any text and it is the easiest standard of textuality that can be traced and measured because it has its obvious identifiable tools. The same does not apply for other standards, which need to be comprehensive and more accurate. There is no such text that does not have repeated items or some pro-forms or synonyms, collocations... etc. But, the fact remains that the use of cohesive devices has varying degrees. There could be a maximum or a minimum functioning of cohesive ties. Also, the presence of cohesive ties is not enough. In fact, the appropriateness of those ties has to be examined. This section deals with the definition of cohesion and some of its devices that produce connectivity of structure in a text.

Bell (1991, p.164) believed that cohesion “consists of the mutual connection of components of surface text within a sequence of clauses or sentences”. Martin & Rose (2007) added that a text is organized cohesively through a hierarchy of waves of information called ‘periodicity’ or ‘information flow’. According to them “periodicity is concerned with the way in which meanings are packaged to make it easier for us to take them in...giving readers some idea about what to expect, fulfilling those expectations, and then reviewing them”(2007, p.187).

Martin & Rose (2007) showed how a meaningful text is created from periodical waves of information flow, which means that the writer’s ability in creating relations within the text is one of the crucial factors in organizing cohesive ties within the discourse.

Cohesion provides texture in texts. It is necessary in the construction of text “though not a sufficient condition for the creation of text” (Halliday & Hasan, 1976, p.294). Cohesion expresses continuity of structure in a text in spite of the fact that continuity is not the whole of texture (Halliday & Hasan, 1976, p.298). The organization of each segment of a discourse in terms of its information structure, thematic patterns and the like is also part of its texture and is no less important than the continuity from one segment to another.

The continuity in structure means that each clause or statement in a text has a marker or a tie that relates it to preceding discourse. It is the continuity provided by cohesion that enables the reader to supply all the missing pieces (Halliday & Hasan, 1976, p.297).

Cohesion, for Baker (1992, p.218) “is the network of surface relations which link words and expressions to other words and expressions in a text”. Cohesion, then, works on the lexical and the syntactic elements that constitute any text. The cohesive markers have the work of filling in any gap that may occur between one structure and another following or preceding it. Linkage between words and structures to produce surface textness means cohesion.

Cohesion, accordingly, is the linguistic means that produce connectedness in a text. Neubert & Shreve (1992) believed that cohesion and coherence can never be separated or discussed independently. Baker (1992) supported this view when she commented on cohesion in relation to coherence. They all believed that cohesion is the structuring of sentences and coherence is the structuring of meaning. The cohesiveness of the text grows as the text is

read, because sentences show more contact and ideas become much clearer. Baker (1992, p.218) confirmed the strong relation between cohesion and coherence stating that “cohesion is the surface expression of coherence relations, that it is a device for making conceptual relations explicit”.

### 3.2.1.1 Lexical Cohesion

Lexical cohesion refers to the role played by the selection of vocabulary in organizing relations within a text. Halliday & Hasan (1976, p.274) aptly defined lexical cohesion as “the cohesive effect achieved by the selection of vocabulary”. They also stated that no matter how rich in grammatical cohesion, no piece of discourse can form a text if it does not contain “cohesive patterning of a lexical kind”(Halliday & Hasan, 1976, p.292). Martin & Rose (2007) devoted a chapter in their book to what they called “periodicity: information flow”. The text is organized cohesively through a hierarchy of waves of information, called ‘periodicity’(Martin & Rose, 2007, p.187).The recognition of periodical waves of information flow helps to create cohesive ties in a text and there are other devices which work together with periodicity for example, conjunction, reference and lexical cohesion (Halliday & Hasan, 1976).

Baker (1992, p.202) echoed Halliday & Hasan’s (1976) definition of lexical cohesion by stating that “lexical cohesion refers to the role played by the selection of vocabulary in organizing relations within a text”. Lexical cohesion does not deal with grammatical or semantic connections but with connections based on the words used. It is achieved by the selection of vocabulary using semantically close items. Because lexical cohesion in itself carries no indication whether it is functioning cohesively or not, it always requires reference to the text to some other lexical item to be interpreted correctly.

Halliday & Hasan (1976) believed that on the border line between grammatical (reference, substitution, ellipsis and conjunction) and lexical cohesion is the cohesive function of the class of general nouns. The class of general nouns is a small set of nouns having generalized reference within the major noun class such as ‘human nouns’, ‘place nouns’ and ‘fact nouns’, etc.

Regarding analysis of a text in respect of lexical cohesion, Halliday & Hasan (1976, p.290) emphasized that the most important thing is to use “common sense, combined with the knowledge that we have, as speakers of language, of nature and structure of its vocabulary”. Halliday & Hasan (1976, pp.274-292) distinguished two categories of semantic relations: reiteration and collocation. Reiteration is a form of lexical cohesion by which a reiterated lexical item is either: a repetition, a general word, a synonym, a near-synonym, or a superordinate. They are repeated below for convenience:

“There is a boy climbing the tree.”

- a. *The boy's* going to fall if he does not take care.(repetition)
- b. *The lad's* going to fall if he does not take care.(synonymy)
- c. *The child's* going to fall if he does not take care.(superordinate)
- d. *The idiot's* going to fall if he does not take care.(general word) (Baker, 1992, p.203).

In example (a), there is a repetition of the same lexical item: ‘boy’; in (b), the reiteration takes the form of a synonym or near-synonym ‘lad’; in (c), of the superordinate is the term ‘child’; and in (d), of a general word is ‘idiot’. All these instances have in common the fact that one lexical item refers back to another to which it is related by having a common referent.

As for collocation, Halliday & Hasan (1976, p.284) admitted that it is the most problematic part of lexical cohesion. Unlike lexical reiteration, which takes place through repetition of an identical lexical item and through the occurrence of a different lexical item that is systematically related to the first one as a synonym or superordinate, collocation is achieved through the association of lexical items that regularly co-occur irrespective of whether or not there is identity of reference. Halliday & Hasan (1976, p.285) believed that in collocation the basis of the lexical relationship that features as a cohesive force is extended to include not only the reiteration categories (synonyms, near-synonyms, etc.) but also other categories such as complementaries, antonyms, etc.(see Halliday & Hasan,1976, pp.284-285).

### 3.2.2 Coherence

Coherence is another standard of textuality. A text may be cohesive but not necessarily coherent. Coherence is the main feature that creates a continuity of sense and meaning. Making sense is not an open-ended issue but it is limited to the background knowledge of the receivers. The text ought to make sense in accordance with the situational context of the readers. De Beaugrande & Dressler (1981, p.84) believed that “a text makes sense because there is a continuity of senses among the knowledge activated by the expressions of the text”.

Creating a continuity of senses or a unified whole in a text is accessible through the construction of cohesion and coherence as the text unfolds (Halliday & Hasan, 1976; Butt et al., 2000; Martin & Rose, 2007). This can be applied through different strategies such as the use of reference, conjunction, lexical cohesion, and through the relationship of theme and rheme.

Coherence produces wholeness in the text construction, in other words, the misplacement of any clause or sentence may cause a sort of disturbance in the flow of text continuity. De Beaugrande & Dressler (1981, p.84) defined a senseless text as “one in which text receivers can discover no such continuity, usually because there is a serious mismatch between the configuration of concepts and relation expressed and the receivers’ prior knowledge of the world”.

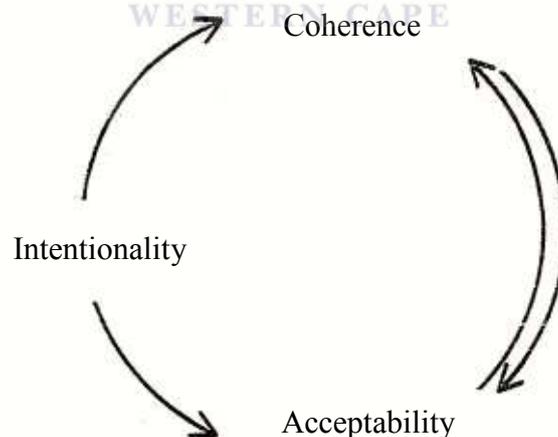
Whether a text makes sense or not is subject to the presence or absence of coherence. Getting along with the meanings implied in the surface structure of any text written or spoken is conditioned by the writer or speaker’s own way of constructing the text coherently. Coherence as Baker (1992, p.218) noted is “the network of conceptual relations which underlie the surface text”. Coherence, here, is developed through the stretches of language that are connected by virtue of conceptual or meaning dependencies. Readers have their own expectations regarding the texture and the structure of texts; coherence in these texts fulfils those expectations. Just as cohesion makes the text hang together grammatically and lexically, coherence makes the text hang together conceptually and meaningfully.

Neubert & Shreve (1992, pp.93-102) presumed coherence to be “a logical structure which defines the semantic connections between information units in the text”. As for translation in

relation to coherence, the translator should attempt to reproduce in the translated text coherence functionally parallel to that of the source text. Coherence is established in the TT by use of the translator's full understanding of coherence in the ST. This understanding is shown in the logical structuring of the TT, which in turn works as a guide to the reader through the text.

The importance of reflecting coherence in texts is faced with the complexity of determining specific parameters that can guarantee textual coherence. A text that is coherent is easier to comprehend and is processed more effectively. This is precisely the aim of translation. One translates to communicate a specific message. This communicative process involves comprehension and acceptability. Acceptability is one standard of textuality that exists partially in coherence and partially in intentionality.

Preserving coherence in texts means considering the receivers. The translator intends the text to be coherent so as to meet the expectations of the receivers. The intentions of the translator are involved in such a process. However, it seems that coherence, intentionality and acceptability constitute a closed circle. Coherent texts appeal to the audience, the text users cooperate using their background knowledge and the translator intends the text to be coherent and acceptable.



**Figure 3.2 The Co-Relation between Coherence, Intentionality and Acceptability**

**Adopted from El-Zayat (2000, p.97)**

### 3.2.3 Intentionality

Intentionality is the third standard of textuality as suggested by De Beaugrande & Dressler (1981). It is related to the text producer (the author) and the text reproducer (the translator). Written or spoken texts have their implied intentions. If the intentions of the producer are not explicitly or implicitly definable, intentionality would not occur and subsequently textuality would be breached. Bell (1991, p.167) stressed the need to show intentions in the text, which closely relates to the acceptability of the text: “Even if a text is cohesive and coherent, the producer of the text must intend it to contribute towards some goal”.

Hatim and Mason stressed that intentionality should be examined because of its strong connection with cohesion and coherence (Hatim & Mason, 1997, p.19).

In so far as intentionality is concerned, translators need to specify as close as possible the intentions of the original producer. They seek to convey to the TL reader ‘what has already been communicated by a text producer and presented with varying degrees of explicitness in the text’ (Hatim & Mason, 1997, pp.20-21).

The text user and the TT user have their own parts to play because intentionality is discovered only in relation to the way readers perceive it. In other words, the intentions of the writer are identified if the receivers find some relevance in the text. Readers attend to only those elements which relate to their communicative purposes in the exchange. In translation, the translator works according to his or her knowledge about the features that make a certain text relevant to the readers.

Hatim & Mason (1997, p.19) regarded intentionality as a contextual criterion which involves “the text producer’s attitude that the text in hand should constitute a cohesive and coherent whole that links up with a set of socio-textual conventions recognizable by a given community of text users”.

Meaning in a text can never be in isolation from the text producer’s (whether the author or translator) intentions, beliefs, presuppositions and inferences. Meaning as Hatim & Mason (1997) explained is understood to cover areas of both socio-cultural and socio-textual practice.

Translation as a sort of rewriting involves the translator's attempt to be as faithful as possible to the intentions of the original text producer. This faithfulness in TT production is achieved through operating the cooperative principle introduced by Grice (1975). The writer should establish his or her text in accordance with the maxims provided by the cooperative principle. This principle involves the producer's intention to exchange information in the text with the receivers but this exchange can run forward and backward when the four maxims are applied in the structure of the text. The text "must consist of utterances which are in some way connected to each other. What guarantees this connection is called the cooperative principle" (Malmkjær, 1998, p.29).

The four maxims are mentioned in detail earlier in this chapter. Grice (1975) believed that working out these four maxims would help the receivers to get through the text. Consequently, if the translator attempts to observe these maxims, s/he would reach the required level of acceptability to the readers as far as the intentions become obvious. What is lacking in the idea of cooperation are certain parameters that indicate the presence or the absence of the maxims. The fact remains that it is hardly possible for a translator to be faithful to the intentions of the author. Interpretation or rather translation is "highly context dependent. The reason for this strong context dependence lies in the influential nature of human communication" (Gutt, 1998, p.49).

### **3.2.4 Informativity**

Informativity is regarded as the fourth most important standard of textuality as far as this study is concerned. The content of any text can never be separated from the coherence, intentions and cohesive devices of the text. Informativity is strongly connected to coherence, in particular, since it has to do with the thematic structure of text in addition to the informative structure. From an informative point of view, a text is seen as the informative structure. It is seen as the realization of choices made from among sets of options. The less probable and predictable a choice is, the more informative and interesting it is (Bell, 1991, p.167). Informativity takes place in a text when there is a balance created between the expected and the less expected content. De Beaugrande & Dressler (1981, p.139) used informativity to "designate the extent to which a presentation is new or unexpected for the receivers". The strong relation between coherence and informativity appears in their

commentary: “if attention is focused on the coherence of concepts and relations, other systems are not given prominence unless deliberately handled in noticeably non-expected ways”(1981, p.139).

There are three levels of informativity, which must be present in the text with acceptable degrees but there should also be a sort of a balance among the three levels:

- 1- First level occurrences are well integrated into a system or setting that they receive very little attention. First level choices are those function words that even the frequent occurrences of them in a text are hardly noticed. On the other hand, content words are more informative, since they activate more extensive and diverse cognitive materials and can elicit more pronounced emotions or mental images than can function words. First order informativity is always present in any text whether or not there are higher orders.
- 2- Second level occurrences appear when the first order choices are below the upper range of probability. The presence of at least some second order occurrences would be the normal standard for textual communication, since texts, purely on the first order, would be unacceptable at all and difficult to construct. It is impossible to create a text that consists only of function words.
- 3- Third level occurrences are those choices that at first appear to be outside the set of more or less probable options. They are at the highest degree of informativity because they constitute the unexpected part of the text. These are comparatively infrequent occurrences which demand much attention and processing resources, but which are, in turn, more interesting. The usual kinds of the third order occurrences are one of two: (a) Discontinuity where material seems to be missing from a configuration.(b) Discrepancies where text presented patterns do not match patterns of stored knowledge. De Beaugrande & Dressler (1981, p.145) continued defining the limitation of third level choices saying:

The degree to which a third-order occurrence is actually disturbing would depend on the strength of linkage affected. An occurrence that ran counter to DETERMINATE knowledge would be more disorienting than one that ran counter to TYPICAL; and a violation of typical knowledge would be more disturbing than that of ACCIDENTAL.

The aim of applying informativity as an important standard of textuality lies in the text producer’s desire to keep the reader interested and attentive throughout the whole text. This

interest of the reader is produced through setting some conventions on the part of the text producer, whether the author or translator. In fact, the author is much more burdened with preserving those conventions more carefully and more attentively:

- 1- Real world: All the facts and propositions that have proven to be true must be put into account, in addition to the beliefs which are applicable to some real or recoverable situation or event. The real world is the text readers' reference to the textual world; and if there is a sort of matching between the textual world and the real world, communication occurs. Of course, text producers create many texts that are not factual as far as the real world is concerned; still readers tend to use the real world as their point of orientation.
- 2- Language: The language of the text should be properly organized. Sound and syntax should be functionally matched and appropriately used to fulfill their intended purpose.
- 3- Functional sentence perspective: This is the technique for arranging sequences according to the informativity of elements or groups of elements, as means for signaling the considered new, important, or unexpected. There should be a balance between maintaining a clear point of orientation and keeping a high level of informativity.
- 4- Text type: It is an important criterion that controls the range of options that would be utilized. Conventions of expression should be modified according to the text type and purpose, establish informative content and create the needed balance in the text construction.
- 5- Immediate context: It is the situational context where the text occurs and is utilized. What is different about informativity is its ability-if observed properly-to perform the unexpected through the expected. The expected lies in the words chosen themselves; they are not awkward or weird; still, they are put in a specific form that makes the whole clause or statement unexpected to the receivers. Actually, readers are always expecting specific choices to occur more frequently than others but informativity can be increased on occasions by breaking out of one's own established style. The actual effects of an occurrence in its context can always be upgraded or downgraded via appropriately planned settings (De Beaugrande & Dressler, 1981, pp.146-150).

All the previously mentioned conventions must be taken into consideration while planning the text to be informative. Neubert & Shreve (1992, p.89) related informativity to translation

as: “a measure of the information a translation provides to an L2 readers about L1 events, states, processes, objects, individuals, places and institutions”.

Translation is a sort of channel that elicits exchange between senders and receivers. This channel ought to be informative taking information to the other side and receiving from it. Given that translation is a communication process, it is then an occurrence of information transfer. Hatim & Mason (1997, p.26) noted that informativity “concerns the extent to which a communicative occurrence might be expected or unexpected, known or unknown, certain or uncertain”. They view the communicative occurrence of informativity in translation from two points, a local one and a global one.

Higher degrees of informativity occur when the text producer uses a certain choice of words that does not seem to fulfill the expectations of the receivers. For example, one could encounter a very high degree of informativity if a linguistic genre is used in an informal conversational setting. Situation or context of the occurrence has a very significant role to play in the degree of informativity in a text. The fulfillment or defiance of the receiver’s expectations stands at the center of communicative or stylistic creativity. Informativity must have a scale of two extremes: the least and the most expected. The translator has the task of setting his or her text on that scale to measure the level of the informative content in this text (Hatim & Mason, 1997, p.27).

As mentioned earlier, there is an undeniable connection between situationality and informativity. Situationality determines the need for information, the content that must be transferred. Texts exist in the TT culture whose situationality and informativity are similar to that of the translation. If the informativity of the ST and the TT is identical, there is no need for translation.

Parallel texts are important guides for the translator to produce a TT similar in construction to the original since it exhibits most of the features that the translation should possess. The translator’s mission is to create a linguistic surface that will allow the ST user to retrieve from the text the same content that was in the ST original. Thus, translation makes the appropriate changes in the text concerning informativity. Translation reorders informativity making alternates and new distributions. All the reordering influences and is influenced by the text receiver’s attitudes. “The order of informativity is a measure of significance of the information units in a text.” (Neubert & Shreve, 1992, pp. 89-92).

One more task for the translator is his/her attempt, before translating, to determine the mutual background knowledge of the SL and the TL readers in order to make some reasonable assumptions that would be used in the translation process.

### **3.2.5 Acceptability**

Acceptability as a standard of textuality is concerned with the reader's reaction to the text. The writer should be aware of what is acceptable for his readers and what is not. Baker (1992, p.123) averred that "the acceptability of any sequence of sentences in a given context depends on how it fits into its surrounding textual environment". Acceptability is not separate from other standards. In fact, it is strongly connected to both intentionality and coherence. The receiver accepts a text when he finds himself going through it and there is a sort of continuity running within that text. In other words, the acceptability of a text is guaranteed by the presence of coherence.

Intentionality and acceptability are closely linked, because if the producer intends the text to be acceptable, s/he will make use of all the possible means to reach such a goal. Also, intentionality is observed only if the reader accepts the text and figures out the intentions. Neubert & Shreve (1992, p.73) stated that "for a text to be received as a piece of purposeful linguistic communication, it must be seen and accepted as a text... the receiver must be able to determine what kind of text the sender intends to send, and what was to be achieved by sending it".

For a translator to produce a culturally acceptable text, s/he should be aware of the acceptability standards of the target community. Also, the translator should understand the mechanisms of producing an acceptable text of a specific type. In other words, every text type in every culture has its own characteristic features that the translator should be aware of to reflect the required effect. Neubert & Shreve (1992, p.73) assumed that "this is not difficult if the SL and the language users have the same acceptability standards of the text type". De Beaugrande & Dressler (1981, p.131) believed that "text receivers must accept a stretch of language as a cohesive and coherent text capable of utilization". Acceptability has to be distinguished from grammaticality, since acceptability is concerned with the communicative perspective of the utterance not the grammatical structure.

Acceptability of a text is an unannounced agreement between the author and the reader to create a channel for communication where both should intend to cooperate as to

communicate. The attempt to read a translated text implies that the receiver is willing to accept the text as a translation and hence fills in any slots of communication that maybe due to differences of cultural background or situation.

### **3.2.6 Situationality**

Situationality involves the extent to which a specific text is relevant to a certain situation. Texts possess a degree of relevance in so far as they exist for a particular communicative purpose and link communicative acts to the situation in which they occur (Bell, 1991, p.16). Relevance or situationality is considerably linked to acceptability. Judging the acceptability of a text is done in terms of the validity of its reference not to the real world only, but rather in terms of its believability and relevance to the participants' outlook regarding the situation. Situationality is marked through the author's use of the variables of field, mode, and tenor. The subject matter that the author is discussing together with all the contextual factors decides the author's choice of the formality level and the medium he will use (Hatim & Mason, 1997, p20). In fact, texts are part of a specific context. It is undoubtedly misleading to try to separate a text from its situational setting. Neubert & Shreve (1992) identified situationality as "the location of a text in a discrete socio-cultural context in a real time and place".

Situationality in translation is an essential standard because the translator is reproducing a text in a completely new context, that is, the TL culture. This creates many complexities for the translator who should be able to cover everything about the target culture and the acceptable contextual setting. Neubert & Shreve (1992, p.85) stated that "in translation the text will be activated in a situation never intended by the L1 author". The translator is a receiver and a sender at the same time. He has to absorb the SL text comprehensively in order to reorganize it and accommodate it as to fit into the new cultural community. The relevance of the text to the new situation is the only determiner of the translatability of any text.

### **3.2.7 Intertextuality**

Intertextuality is a wide-ranging textual phenomenon that is crucial to text processing both within and between languages. Intertextuality as a standard of textuality concerns "the ways in which the production and reception of a given text depend upon the participants' knowledge of other texts."(De Beaugrande & Dressler, 1981:182). According to Bell (1991,

pp.170-171) intertextuality refers to “the relationship between a particular text and other texts which share characteristics with it; the factors which allow text-processors to recognize, in a new text, features of other texts they have encountered” Neubert & Shreve (1992, p.120).

Neubert & Shreve (1992, p.117) believed that “intertextuality may be the most important aspect of textuality [i.e. communicativeness] for the translators. “Every translation can be viewed as having a double and mediated intertextuality: ‘double’ because the ST has intertextual relationships with other SL texts, the TT has a special relationship with the ST and the TT enters new relationships with other TL texts; ‘mediated’ because translators meet the target culture’s need to access information in source culture texts by mediating ST and TT intertextuality. De Beaugrande & Dressler (1981, p.206) suggested that “the whole notion of textuality may depend upon exploring the influence of intertextuality as a procedural control upon communicative activities at large”. It is Neubert & Shreve (1992, p.118) who provided a method for unifying goal in translation. This is why translators must strive to create the ‘right’ text to match the right goal. Deviations from expected norms in the SL may be attributed to intertextual incompetence-the writer ‘doesn’t know how to write-but in translation deviations are usually the result of the translator’s inability to mediate the divergence between the textual conventions of the two language cultures. This is the reason why it is essential for the translator to consult parallel texts in the TL as these would supply clues that “translation is mediated intertextuality” (Neubert & Shreve, 1992, p.123).

### **3.3 Conclusion**

The chapter has surveyed the literature on meaning and its relevance to translation. Both semantic and pragmatic aspects of meaning and their role in translation have been discussed. The chapter has also tackled new trends in text linguistics such as texture and textuality. The contributions of scholars such as Halliday (1994), Halliday & Hasan (1976), Martin & Rose (2007) and De Beaugrande & Dressler (1983) to the field of text linguistics have also been surveyed and consulted. Finally, standards of textuality as discussed by De Beaugrande & Dressler (1983) have been discussed in detail. The applications of such standards to translation studies as discussed by Neubert & Shreve (1992), Baker (1992) and Hatim & Mason (1990) have been explicated throughout.

## Chapter IV

### Analytical Framework

#### Models of Religious Translation

##### 4.0 Overview

This chapter deals with the analytical framework of the study, part of which has been theoretically presented in chapter III. It discusses basic theoretical models that can be partially utilized in the translation of near-synonyms in the Qur'ān. Of these models, Nida's (1964) dynamic equivalence, Gutt's (1991) relevance theory as well as Beekman & Callow's (1974) historical vs. dynamic fidelity are reviewed. Since the study is also concerned with the role of near-synonyms in the textuality of the text, the chapter, therefore, surveys the text-analysis translation-oriented approaches of Hatim & Mason (1990) which is a direct application of Halliday's Systemic Functional Linguistics (1994), De Beaugrande & Dressler's (1981) and Neubert & Shreve (1992). These models, along with the other theoretical aspects discussed in the previous chapter, form the basis of an eclectic approach to be followed in this study. They will further facilitate the analysis of the near-synonyms and direct the study systematically

##### 4.1 Models of Religious Translation

There are different kinds of theoretical models which have been designed for the purpose of dealing with problems in translation studies. These models undoubtedly contributed, each in its own way, to the theoretical understanding of the process of translation. Models are classified according to the aspects they emphasize most; some models may emphasize the formal aspect of translation, others may focus on the cultural aspect of translation, yet some others may concentrate on the textual aspect of meaning.

##### 4.1.1 Nida's (1964) Model of Bible Translation

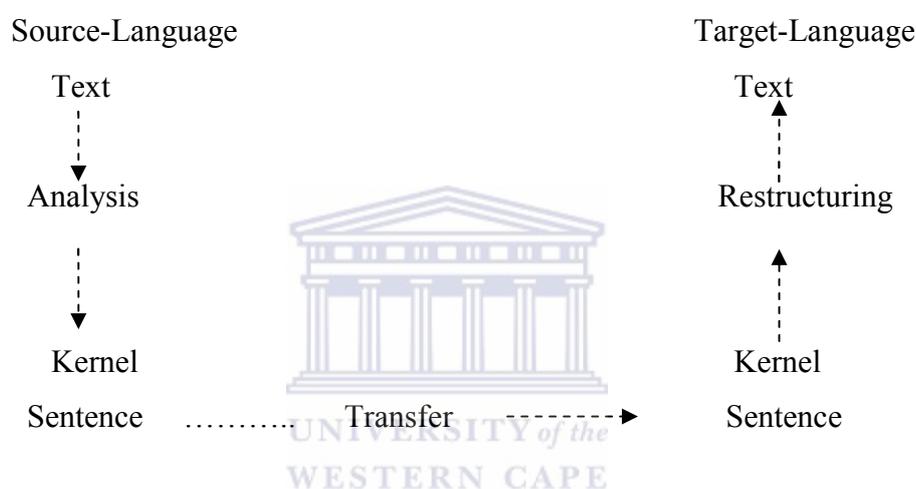
Nida's (1964) *Towards a Science of Translating* is considered a major turning point for providing a scientific theory of religious translation in general and Bible

translation in particular. Following the prevailing code–model of communication, he made two fundamental assumptions: (a) “any message can be communicated to any audience in any language provided that the most effective form of expression is found; (b) humans share a core of universal experience which makes such communication possible” (Smith 2007). Based on the latest linguistic advances to translation theory, he opted for an idiomatic rather than a literal translation of the Bible. Based on the principle of equivalent effect of Rieu & Phillips (1954), Nida (1964) stressed the importance of dynamic equivalence in Bible translation. According to Nida (1964, p.156), two types of translational equivalence take place. The first is the formal equivalence which “focuses attention on the message itself, in both form and content...”. On the other hand, a translator who opts for dynamic equivalence in translation “is not so concerned with matching the receptor-language message with the source-language message, but with the dynamic relationship...”. In other words, a dynamically equivalent translation, according to Nida (1964, pp.159-160)

aims at complete naturalness of expression, and tries to relate the receptor to modes of behavior relevant within the context of his own culture; it does not insist that he understands the cultural patterns of the source-language context in order to comprehend the message.

The translator can substitute (TL) items “which are more culturally appropriate for obscure (ST) items making linguistically implicit (ST) information explicit and building in a certain amount of REDUNDENCY to aid comprehension” (Nida, 1964, p.131). The translator does not attempt to “match the receptor-language message with the source-language message”; he/she rather attempts to “relate the receptor modes of behavior relevant within the context of his own culture” (Nida, 1964, p.159). An example of dynamic equivalence is Nida’s well-known translation of the Biblical phrase “Lamb of God”, which has been dynamically translated into an Eskimo language as “seal of God” for those who are not acquainted with (lamb); (pig-herder) is substituted for (shepherd) for those who are not acquainted with (sheep) (Nida and Reyburn, 1981, p.1). Nida and Taber argued that a “high degree” of equivalence of response is needed for the translation to achieve its purpose, although they pointed out

that this response can never be “identical with that elicited by the original” (1969/1982, p.24). However, dynamic equivalence according to them, should not be adopted in all contexts. Only linguistically implicit elements in the ST- rather than any additional contextual information which may be necessary to a new audience-may legitimately be made explicit in the TT (Shuttleworth & Cowei, 2007, p.47). In so far as the translation process is concerned, Nida & Taber (1969) made it clear that translation is a three-stage process: analysis, transfer and restructuring as the following diagram shows:



**Figure 4.1 Nida’s System of Translation**

(i) Analysis: at this stage the text is analyzed into what Nida called “kernel sentences” which refer to “the basic structural elements out of which the language builds its elaborate surface structure” (Nida & Taber, 1969, p. 39). (ii) Transfer: it is concerned with “adjustments necessary in a dynamic equivalence translation, such as who should make the translation, semantic adjustments, idioms, grammatical adjustments, and the emotional impact of the translation” (Doty, 2007, p.47).

(iii) Restructuring: at this stage of the translation process the material transferred to the receptor language is adjusted to the requirement of the language it is transferred to, so that it would be acceptable. Factors such as language register, oral versus written style, dialects, and even discourse structure are considered at this stage.

The translation will be considered as appropriate as far as it equally affects the target audience (TA) as the original affects the source audience (SA). This is why the translator should work out the different aspects of the source context, try to translate the context and modify the TT accordingly. Nida & Taber observed that “contextual consistency should be given greater preference than verbal consistency”. Words cannot be translated without regard for the context in which they occur (1969/1982, p.15). They cited examples of Greek Soma in different passages of the Bible and observed that in one English–language version it has been differently translated into *body, herself, corpse, your, very, selves, and lower nature* (1969/1982, p.15).

Needless to say, this emphasis on context as advocated by De Beaugrande & Dressler (1981), Halliday (1994), Martin & Rose (2007) and Mwihiaki (2004) has been discussed as a prime criterion for translation in the previous chapter.

However, Nida himself acknowledged that it is not always possible that the translated text affects the TA in the same way the original text affected its audience. He argued that “the total impact of a translation may be reasonably close to the original, but there can be no identity in detail”(1964, p.156). In a later publication and to avoid the misinterpretation of the term by other researchers, Nida & Reyburn (1981) coined the term functional equivalence instead of dynamic equivalence. They justified the shift of their paradigm stating:

One conspicuous difference in terminology in this volume in contrast with *Theory and Practice of Translation* and *Towards a Science of Translating* is the use of the expression “functional equivalence” rather than “dynamic equivalence.” The substitution of “functional equivalence” is not designed to suggest anything essentially different from what was earlier designated by the phrase, “dynamic equivalence.” Unfortunately, the expression “dynamic equivalence” has often been misunderstood as referring to anything which might have special impact and appeal for receptors. Some Bible translators have seriously violated the principle of dynamic equivalence as described in *Theory and Practice of Translation* and *Towards a Science of Translating*. It is hoped, therefore, that the use of the expression “functional equivalence”

may serve to highlight the communicative functions of translating and to avoid misunderstanding ( De Waard & Nida, 1986, pp.vii-viii).

Nida's functional or dynamic model of Bible translation is important for the translation of the meanings of the Qur'ān because of its focus on the context and communicative effect. It is an accepted fact that the effect of the translated text on the TA will never match the effect of the original on the SA for the simple reason that the Divine effect cannot be challenged. It would be helpful if the translator tries to translate the words of God in such a way that the translation looks straightforward and easily comprehensible. The present study takes the criterion of equivalence effect into account especially when one of the translations under investigation looks more natural than the other. It adopts some of Nida's insights, for example, the dynamism of the ST expressions and compares them to their TT equivalents. Translating the meanings of the Qur'ān for the study does not confine itself to a particular model or approach but applies what is relevant and useful for the religious translator.

#### **4.1.2 Beekman and Callow's (1974) Model**

Beekman & Callow (1974, pp.33-34) tackled the notion of fidelity in translation, which is considerably significant in translating a sacred text. It does not only focus on meaning but also on the features of linguistic form. For them, a faithful translation is one which transfers the meaning and dynamics of the original text. They pointed out that to translate faithfully involves knowing what the scripture mean. That is to say, a faithful translation should convey to the reader and hearer the information that the original text conveyed to its readers or hearers. At the same time, it makes natural use of the linguistic structures of the original and it should be understood with ease by the recipients of the translation. In brief, the question of fidelity, according to Beekman & Callow (1974, p.34), answers two questions: “(1) Does the translation communicate the same meaning as the original? (2) Does it communicate the meaning as clearly and as idiomatically as the original?”

Beekman & Callow (1974) paid special attention to two types of fidelity while translating scriptures. The first is fidelity to the meaning of the original or what they called exegetic fidelity. A translator should be able to exegete the text if he/she is to

preserve the meaning of the original. Exegesis is defined by Toussaint (1966) in (Beekman & Callow, 1974, pp.34-35) as “a critical study of the Bible according to hermeneutical principles with the immediate purpose of interpreting the text...”

Fidelity to historical reference is another aspect of fidelity to the meaning of the original text. As Christianity is deeply rooted in history, the historicity of the message should be rendered carefully without any distortion. Beekman & Callow (1974, p.35) adopted the strategy of not transplanting historical narratives into a target setting. What is applicable to Christianity is also applicable to Islam. Thus, “objects, places, persons, animals, customs, beliefs or activities which are part of a historical statement must be translated in such a way that the same information is communicated by the translation as by the original statement”(1974, p.35).

A translator of a holy text, as Beekman & Callow (1974, p.36) argued, should not undermine fidelity to didactic references. The Bible “is replete with commands, illustrations, parables, and similitude, all of which have a didactic function which in a faithful translation must be preserved.” However, the tension between didactic and historical fidelity is sometimes unavoidable. Some cultural items for instance have both historical and didactic nuances. Any attempt to be faithful to both functions will be at the cost of the dynamics of the original. The translator

will find himself in a dilemma. To keep the unfamiliar items used by an author in an illustration may obscure the teaching. On the other hand, to substitute known items of the RL (receptor language) culture may misrepresent the cultural setting of the original documents (Beekman & Callow, 1974, p.36).

A third type of fidelity that needs to be considered while translating the scripture is the “dynamic fidelity”, which refers to the naturalness of the linguistic structures of the TT and the ease with which the readers can understand the translated message (Beekman & Callow, 1974, p.39). Thus, for some religious texts to be translated according to Beekman & Callow (1974), “historical fidelity” as well as “exegetic fidelity” should be given priority over the impact of the message on different audiences.

The strategies of historical fidelity and didactic fidelity should be adopted while translating the Qurʾān in general and near-synonyms in particular. It is customary to say that languages differ in their lexical structures and although “there is an extensive core of shared concepts between languages”, on the other hand “total matching cannot be assumed” (Beekman & Callow, 1974, p.175). A good translation therefore handles equivalence at the literal and non-literal levels according to the requirements of the TT. Beekman & Callow (1974, p.178) listed the possibilities of literal and non-literal lexical equivalence across several structural features of the lexicon as table (4.1) explains:

STRUCTURAL FEATURE OF THE LEXICON	LEXICAL FORM IN THE ORIGINAL LANGUAGE	Lexical form in the receptor language	
		Literal Equivalent (form of original and RL match)	Non literal Equivalent ( form of original and RL do not match)
Componential Complexity	Single word	Single word	Phrase or clause
	Phrase or clause	Phrase or clause	Single word
Synonymy	Several Synonyms	Same number of equiv. synonyms	Fewer, more, or no synonyms
	No synonyms	No synonyms	Several synonyms
Antonymy	Positive	Positive	Antonym negated
	Negative	Negative	Antonym stated positively
Generic Specific	Generic	Generic	Specific
	Specific	Specific	Generic
Reciprocity	Nonreciprocal	Nonreciprocal	Reciprocal
Figurative Nonfigurative	Figurative	Figurative	Nonfigurative
	Nonfigurative	Nonfigurative	Figurative

**Table 4.1 Literal and Non-Literal Equivalence**

In so far as synonymy is concerned, the original language may have several synonyms whereas the receptor language may have an equal number of synonyms, fewer, more, or even none at all. Beekman & Callow (1974, p.181) cited the terms such as *trespass*, *unrighteousness*, *lawlessness*, *bad*, *evil* and *offend*, which can be used as synonyms

for *sin* in certain contexts. If the TL has only one way to express the concept of *sin*, the translator is forced to use it in all other contexts. When the translator comes across several near-synonyms in the original, he/she should refer to some reliable reference works and examine the generic and specifying components of meaning. The generic component refers to the component of meaning shared by each member of the semantic text. The specifying components refer to the distinctive or contrastive components associated with each member of a semantic set. In some cases, incidental or supplementary components of meaning may also be considered. A particular area of synonymy which poses special difficulty to the translator is that of “doublet” or “rhetorical parallelism” where two or more near-synonyms are used together. This linguistic device is commonly used in Arabic for explanatory, emphatic and stylistic purposes. To translate those doublets, Beekman & Callow (1974, p.182) argued:

The meaning of the doublet is to be preserved faithfully, even if the form cannot be. In fact, the translator should use a doublet form only in those ways and contexts in which it is naturally used in the RL. In practice, this means that a synonymous doublet is often handled by one of the equivalent forms....In the case of generic-specific doublets there is the choice of using both terms or of using just the term which is in focus in the context which is usually the specific one.

Beekman and Callow’s approach, although based, to a great extent, on Nida’s formal vs. dynamic equivalence model mentioned earlier, provides useful insights for the present study. While translating near-synonyms in the Qur’ān, the issue of fidelity cannot be ignored. The translator has to try his/her best to remain faithful to the historical and cultural elements of the original and sacred text even if annotations are needed and they may hamper the naturalness of the translated text. It is an accepted fact that the translator, however skilful, cannot produce a translation which is as natural to the TA as the original is to the SA. While translating the Qur’ān, an exegetic translation is, therefore, unavoidable. Besides, Beekman & Callow’s treatment of near-synonyms and especially doublets will be taken into account while translating the Qur’ān.

### 4.1.3 Gutt's (1991) Relevance Theory

When an addressor makes an utterance, he/she intends to transmit some kind of information. The linguistic properties of the speaker's utterance enable the addressee to infer the intention of the speaker and to form semantic representations in the mind. The relevance theory of Sperber & Wilson (1986) is mainly interested in the description of how communication takes place and how linguistic expressions acquire their meaning in context. According to the relevance theory, Fawcett (1997, p.135) observed that text "does not mean the co-text or the situation. It is rather a set of assumptions that the listener has about the world. This set is potentially enormous, including absolutely everything the hearer can see, feel, remember, etc.". A context, therefore, is a cognitive concept that refers to the part of cognitive environment employed in the interpretation of a text. Gutt (1991) claimed that this theory provides the much needed framework for understanding translation. The basic tenet of this theory lies in the assumption that if communication is solely a matter of encoding and decoding messages as the code model of communication claimed, then, any message can be communicated to any audience. Communication is highly context dependent, and thus, it is not always possible to convey any message to any audience just by finding the best way of encoding it. Gutt objected to the meaning-based approaches to translation of Nida (1964), Nida & Taber (1969), Beekman & Callow (1974), because they do not pay attention to the context-based nature of communication properly. The translator seeks to produce a successful translation which should attempt to convey the contextually derived implications of the original to the target readers. Relevance is a graded notion which depends on the interaction of two dimensions: contextual effects and processing effort. Zhou (2004, p.236) in Zhonggang (2006, p.45) classified relevance in terms of its degree into optimal relevance, strong relevance, weak relevance, and irrelevance as the table below demonstrates:

Relevance	Contextual Implication	Processing Effort
Optimal relevance	Fully comprehensible	Without unnecessary effort
Strong relevance	Relatively clear	With some necessary effort
Weak relevance	Implied	Considerable effort taken
Irrelevance	Vague and unclear	All the effort is in vain

**Table 4.2 Classification of Relevance**

Three basic distinctions in relevance theory are of special interest to translation. The first is the descriptive use vs. interpretive resemblance. According to Gutt (1991), a translation can be an instance of interpretive resemblance if it is related in some cases to the original. If a translation, on the contrary, is independent and the addressee does not know there was an original, it is a case of descriptive use.

Another important dichotomy in relevance theory is that of primary and secondary communication situations. A primary communication situation includes three factors which the addressee needs to understand to grasp the addressor's informative intention: the speaker's utterance, the activation of the correct set of contextual assumptions and properly functioning capacity to make inferences from these two things obtained (Fawcett, 1997, p.136). A secondary communication situation takes place when an addressee or text-receiver "may fail to activate the contextual assumptions intended by the communicator"(Fawcett, 1997, p.136). The latter situation is very common while translating between distant cultures such as Arabic and English.

Gutt (1991, p.122) introduced two types of translation with a "desire to distinguish between translations when the translator is free to elaborate or summarize and those when he has to somehow stick to the explicit contents of the original". In direct translation, the translator tries to remain faithful to the content and the form of the original as far as possible. It is only by use of the originally intended contextual information, this goal can be achieved.

Concerning the linguistic differences, Gutt (1991, p.6) pointed out that what matters for the achievement of interpretive resemblance is not so much the sharing of the

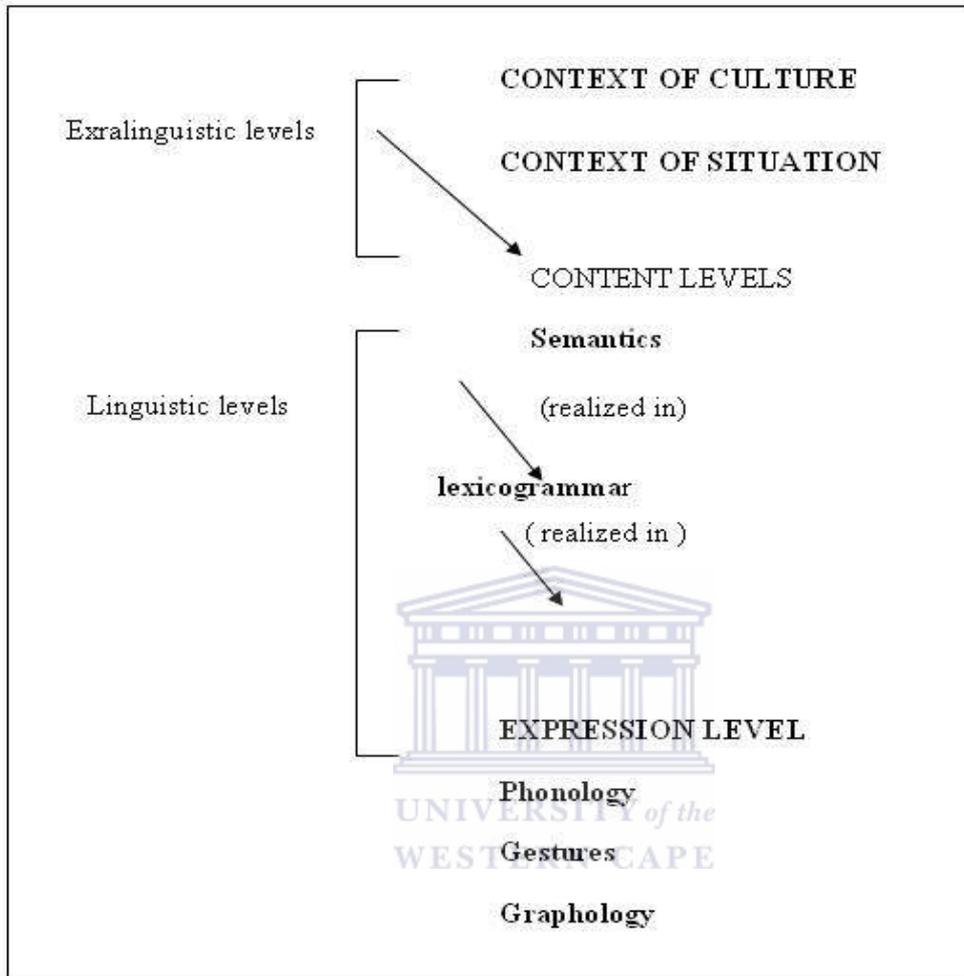
concrete linguistic features as the possibility of replicating in the receptor language the more abstract communicative clues provided by the original. As Shuttleworth & Cowie (2007, p.41) pointed out, “the notion of the original context-which is conceived in terms of the explicit and implicit information which is available to the original audience-is vital”, since translation is viewed in terms of the “interaction of context, stimulus and interpretation”(Gutt, 1991, p.188), and the new audience bears the responsibility of compensating for changes in the contextual information available. Translators who use this mode of translation do not prefer to use explanatory insertion in the translated text, but rather use footnotes, end notes and glossaries to help the readers understand the original text properly.

Indirect translation, on the other hand, is based on the assumption that the whole meaning of the original cannot be conveyed across contextual chasms. The translator does not seek to convey all the nuances and assumptions of the original but only those relevant assumptions to the receptor audience. Fawcett (1997, p.138) described this kind of translation as a flexible context-sensible concept of translation which allows for very different types of TTs to be called translation. The translation of near-synonyms in the Qur<sup>ʿ</sup>ān becomes easy if the context is very clear. Communication cannot be successful unless the contextual effect is obvious. To familiarize the reader with the real context and to keep the content of the original, several devices such as glossaries, footnotes, book introductions, etc., can be used to bridge any relevance gap. Unlike Nida’s functional equivalence and Beekman & Callow’s idiomatic translation, this model discourages cultural domestications or adjustments and emphasizes the urgent need to educate the readers as to the cultural background of the Bible so that they can understand the message when they read it.

#### **4.1.4 Halliday’s Sociosemiotics Approach**

Halliday’s sociosemiotics approach or Systemic Functional Grammar (SFG) as it is commonly known is a social approach that views language as a meaning-making resource. Language, according to SFG, consists of several strata. These strata are: context, which include context of situation, context of culture, discourse, semantics, lexicogrammar and phonology/graphology. The context, which is an extralinguistic stratum, is realized in the content level of language and the content is realized in the

expression level. Butt et al. (2000, p.7) showed a diagrammatic representation of the relationship between the different strata as follows:



**Figure 4.2 Halliday's Sociosemiotics Approach**

(All the levels except the context level are systems within language.)

Semantics: Resource for meaning. This level is the gateway to the linguistic system; for instance, it enables us to act by means of meaning, i.e. by adopting semantic strategies, and it enables us to reflect on the world by turning it into meaning, i.e. by semanticizing it. The strata role of semantics is thus that of an interface—an interface between systems that lie outside language and systems at the stratum of lexicogrammar. Since meaning is interpreted as a resource, it is a functional/rhetorical/communicative phenomenon rather than a

formal/philosophical one and this is reflected in two ways in the conception of semantics: (i) it is multifunctional: it is not concerned only with representational meaning; and (ii) it is a semantics of text (discourse), not only of propositions. The latter follows from the observation that text (rather than words or sentences) is the process of communication.

Lexicogrammar: Resource for wording meanings, i.e. for realizing (expressing) them by means of structures and ‘words’ (more strictly, grammatical and lexical items), or wordings. Lexicogrammar includes lexis (vocabulary) as well as grammar in one unified system; lexis is interpreted as the most specific (delicate) part of grammar. Grammar includes morphology as well as syntax; the two are not stratally distinct (Matthiessen, 1995, p. 5).

According to Halliday (1994, p.35) a distinctive meaning is construed through three strands of meaning referred to in SFG as metafunctions. These metafunctions are ideational, interpersonal and textual metafunctions. Ideational meaning represents our experience of the world. Interpersonal meaning is concerned with the relationship between the speaker and the listener and personal attitude. Textual meaning expresses how the ideational and interpersonal meanings are organized into a coherent linear whole as a flow of information (Kim, 2007, p.6).

Each metafunction is realized through a particular system. The ideational metafunction is realized through transitivity, the interpersonal metafunction is realized through mood and the textual metafunction through theme. They are also related to the three situational aspects of register: field, tenor and mode respectively. In brief, SFG emphasizes the relationship between a text, context, and the social structure. Language is a system of signs with some social functions. Grammar or linguistic forms are means to an end rather than an end in themselves (i.e., they are means to realize meanings). It is worth mentioning that SFG inspired several meaning-as-use taxonomies which have been mentioned in the previous chapter.

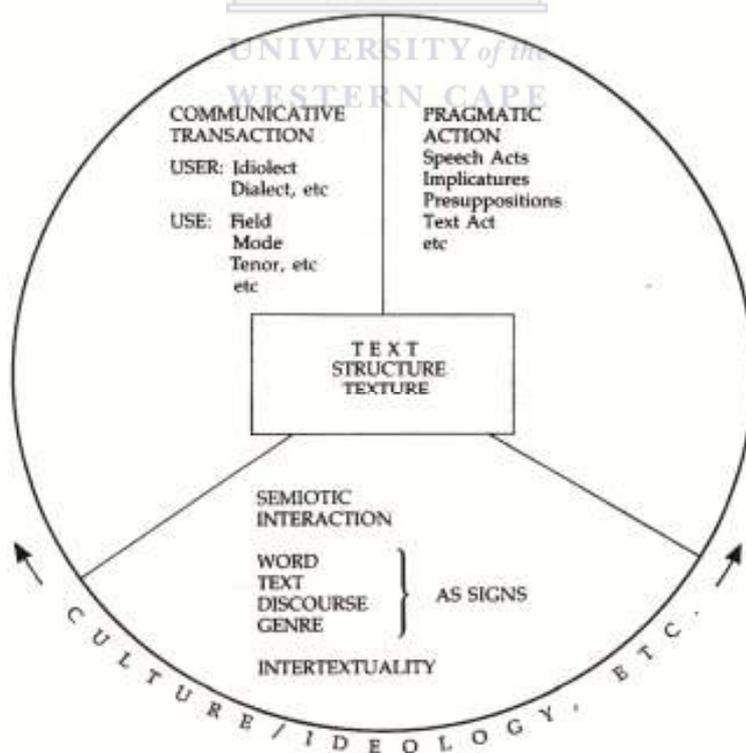
This model can be useful to the present study for the significance it gives to context in its wider meaning, that is, the context of situation and in its narrower meaning, that is, the co-text). This resolves ambiguity and helps translators better understand not only lexical, syntactical, and structural meaning, but also the difference between referential and associative meaning (Hu, 2000, p.4). It can be used to account for the extent to which the translation of near-synonyms in the Qurʾān contributes to the textuality of the discourse structure. This can be done through the investigation of coherence and cohesion of the translated passages. The analysis of the Qurʾānic near-synonyms from a contextual, semantic (pragmatic) and lexicogrammatical point of view will ultimately help the translator produce a faithful translation that maintains to a great extent the spirit of the original.

This sociosemiotic approach is widely used in translation studies by House (1977;1997); Hatim & Mason (1990; 1997), Bell (1991), Baker (1992) Munday (1997; 2001), Trosborg (2002), Hervey & Higgins (1992) and many others. House, for example, is one of those translation scholars who employed Halliday's SFG in translation studies. Her model is based on the concept of register analysis. Her later "revisited" model (1997) as Munday (2001, p.92) indicated, "incorporates some of her earlier categories into an openly Hallidayan register analysis of field, tenor and mode". Baker (1992) is another scholar who applied Halliday's SFG in her handling of the textual function, especially "thematic structure and cohesion and the incorporation of the pragmatic level" (Munday, 2001, p.95). In addition, Bell (1991) explained the issue of transitivity and translation within the theoretical framework of SFL. Trosborg (2002) introduced the theoretical concepts of textual analysis: the extra-textual features which are composed of the situational aspects and the genre. The components of the intra-textual features are the ideational function, the interpersonal function and the textual function that are all based on Halliday's SFG

#### **4.1.5 Hatim and Mason's (1990) Model of Translation**

Hatim and Mason (1990) are great advocates of the Hallidayan model of linguistics to translation studies in their prominent works: *Discourse and Translator* (1990), *The Translator as Communicator* (1997) and *Communication across Cultures* (1997). For

them, “translation is a communicative process which takes place within a social context” (1990, p.3). In their 1990 model they argued that meaning is established through the interplay of three independent contextual factors or dimensions: the communicative, pragmatic and semiotic. The communicative dimension deals with language variation. Hatim & Mason (1990) established a framework for the description of language variation in which the user-oriented and use-oriented dimensions interact. The user-related varieties include geographical, temporal, social standard dialects and idiolects. Use-related variation is known as register, which is concerned with variables such as field, mode and tenor of discourse. The pragmatic dimension is mainly concerned with the intentionality of text. It aims to find out the equivalence not only of the propositional content but also of the illocutionary force. Factors such as speech acts (Austin,1962; Searle, 1969), and implicatures (Grice’s maxims) are dealt with in this dimension. Finally, the semiotic dimension is concerned with the study of signs. It classifies and structures signs along the line of genre, discourse and text-type. It also tackles semiotic components of context such as intertextuality, allusion and the like. Hatim & Mason’s (1990) model can be diagrammed as follows:



**Figure 4.3 Hatim & Mason’s Model of Translation (1990, p.58)**

#### 4.1.6 De Beaugrande and Dressler's (1981) Approach to Text

In chapter III, the researcher has discussed the approach to text by different scholars including De Beaugrande & Dressler (1981) and Neubert & Shreve (1992). De Beaugrande & Dressler (1981/1980) have developed their own theory of the science of text. They identified what makes the text a unified meaningful whole rather than a mere string of unrelated words and sentences. According to their work *Introduction to Text Linguistics* (1981) a text cannot be considered a text unless it meets the seven standards of textuality: cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality. They believed that the standards of textuality make text analysis applicable to a wide variety of areas of practical concern: the textuality of the text depends on the communicative features it contains.

The first two principles of textual communication – cohesion and coherence, are text-centered. Cohesion has to be postulated/assumed within two perspectives, that is, a text may attain cohesiveness by means of sequential connectivity between elements within phrases, clauses and sentences; it may also achieve it through connectivity within stretches of text of longer range. These two perspectives, according to them, are closely related to each other, “each occurrence is instrumental in ACCESSING at least some other occurrences”(De Beaugrande & Dressler, 1981, p.48). This assumption is the core of the concept of cohesion and the two perspectives to the mechanisms by which it is elaborated.

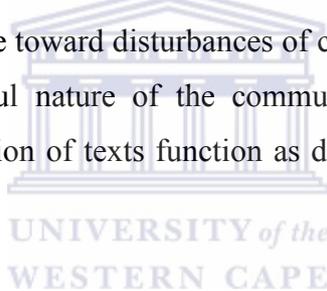
Unlike cohesion, coherence is concerned with what lies beyond the surface text, that is, it looks at the internal textual world. De Beaugrande & Dressler (1981) held the discussion of this concept from a suitable psychological and philosophical viewpoint. They stated that coherence goes beyond the text boundary, because by its definition, it refers to cognitive aspects linked with texts by means of concepts and relations. They stated:

Cohere[n]ce [...] concerns the ways in which the components of the TEXTUAL WORLD, *i.e.* the configuration of CONCEPTS and RELATIONS which *underlie* the surface text, are mutually *accessible* and *relevant*. A CONCEPT is definable as a configuration of knowledge (cognitive content) which can be

recovered or activated with more or less unity and consistency in the mind. RELATIONS and the LINKS between concepts which appear together in a textual world: each link would bear a designation of the concept it connects to (De Beaugrande & Dressler, 1981, p.3).

Intentionality and acceptability connect with the attitude of the text users: the producer and the receiver respectively throughout the process of actualizing the text. Intentionality includes the text producer's attitude that the presented configuration is to be considered not only as a cohesive and coherent entity but also as manifesting relevance to the "plans" and "goals" of the producer (De Beaugrande & Dressler, 1981). According to De Beaugrande & Dressler:

A language configuration must be intended to be a text and accepted as such in order to be utilized in communicative interaction. These attitudes involve some tolerance toward disturbances of cohesion or coherence, as long as the purposeful nature of the communication is upheld. The production and reception of texts function as discourse actions relevant to some plan or goal .



Acceptability subsumes the text receiver's attitude to regard the existing configuration as a cohesive and coherent entity having some relevance to the receiver, e.g. "to acquire knowledge or provide co-operation in a plan" (De Beaugrande & Dressler, 1981, p.3). This attitude is affected by some factors such as text-type, cultural or social background and the desire of goals.

For De Beaugrande & Dressler, informativity concerns the extent to which text events are unexpected, new, known, or astonishing while situationality refers to factors that render text "relevant to a current situation of occurrence" (De Beaugrande & Dressler 1981, p.7-9).

The last standard is intertextuality which refers to the ways in which the text presupposes knowledge of other texts. According to De Beaugrande (1980,

p.20), intertextuality is the major factor in the establishment of text types, where expectations are formed for whole classes of language occurrences.

#### **4.1.7 Neubert and Shreve's (1992) Text Linguistic Approach to Translation**

This is a further development to the traditional linguistic model which puts emphasis on the lexical and sentential level. It “differs from the linguistic model in its broader, text based conception of meaning and its more realistic formulation of the notion of translation equivalence.” (Neubert & Shreve, 1992, p.24). It situates “equivalence at the textual and communicative level, not at the sentential and lexical level” (Neubert & Shreve, 1992, p.24). According to Neubert & Shreve, translation begins from a text linguistics approach, which identifies the integration of isolated words and sentences, that is, meaning is not restricted to isolated words and sentences. They added that “translations are texts” and that “the process of translation is primarily textual process”. The arguments they presented for each model of translation that they outlined has some relevance to the integrated theory. Furthermore, text linguistics offers “the integrity concept”, the text as a system of systems opposite to an isolated, fixed sampling of language. Text linguistics holds that translation is the “pragmatic function of the source text” that is transferred (Neubert & Shreve, 1992, p.23). This leads to the issue of equivalence and their advocate of communicative equivalence.

From the text linguistics point of view, the process of translation does involve the “communicative value of the source text that is transferred” (Neubert & Shreve 1992, p.24). This term as they advocated, refers to the “communicative contextualization of words and meanings in discourse. Neubert & Shreve (1992) further discussed the seven textuality standards (cohesion, coherence, intentionality, acceptability, situationality, informativity and intertextuality) in details that combine to produce the textness of the whole text. It is this universal strategy that helps in the production of possible as well as faithful translation.

The researcher depends on these textuality standards discussed by Neubert & Shreve (1992) with adaptation, modification and combinations of other models to serve the sacred nature of the original text.

The survey of all these models which represent different theoretical assumptions does not imply that the researcher is going to employ all their insights in the theoretical framework. The researcher believes that the application of all the insights of these models to the translation of near-synonyms in the Qur<sup>ān</sup> is not only time-consuming but also impractical. Therefore, the researcher develops an eclectic approach which consists of a set of procedures that serve to tackle the difficulties involved in translating near-synonyms in the Qur<sup>ān</sup> into English.

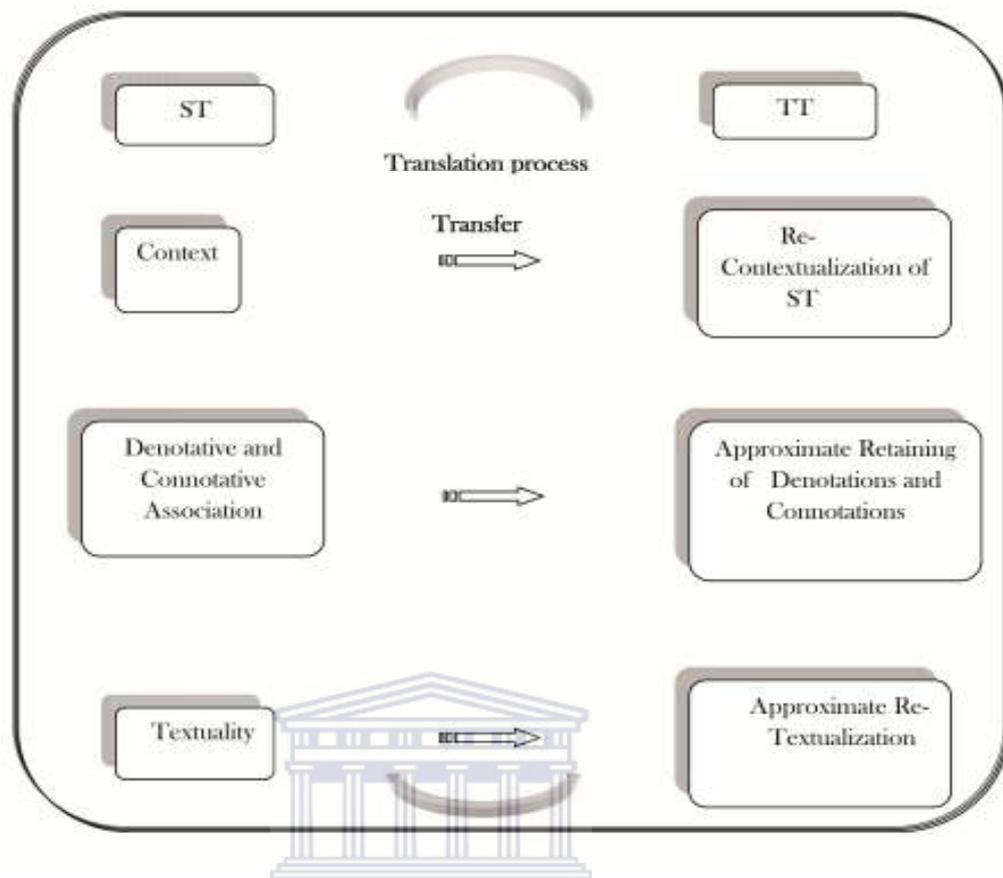
Almost all the models share one common feature, that is, the focus on context as a corner stone in the process of translation. The context, whether linguistic or extralinguistic, should be considered while translating a sensitive text such as the Qur<sup>ān</sup> or the Bible. Therefore, the notion of context is very crucial to the field of translation. Translators do not merely render isolated words, but a stretch of discourse with a linguistic, situational and cultural context. Insights from Gutt's relevance theory as well as Halliday's SFG are used to consider the contexts in which the near-synonyms under investigation are used in the original with a view to producing a faithful translation that keeps, to a great extent, the contextual information of the original. For pairs in which the contextual considerations are hard to be retained in the translated text, Nida's dynamic or functional equivalence can be used to successfully negotiate the impasse. To render the denotative and connotative associations of the near-synonyms and their subtle nuances, Beekman & Callow's (1974, p.35) strategy of historical and exegetic fidelity is used. A translator of near-synonyms in the Qur<sup>ān</sup> is likely to encounter some lexical items which are deeply rooted in culture and history, so transplanting them into the TL may lead to a certain kind of loss. To avoid such loss or distortion, both exegetic and historical fidelity of those near-synonyms should be considered and thus they must be translated in such a way that the same information is communicated by the translation as the original statement. Besides, considering what Beekman & Callow (1974) called the generic component and specifying components of meanings can be useful in translating near-synonyms in the Qur<sup>ān</sup>. In the same vein, Gutt's model of direct translation which "purports to interpretively resemble the original completely in the context investigated for the original" (1991, p.88) is also very useful for the present study. To render the contextual information and the subtle nuances of meanings of Qur<sup>ānic</sup> near-

synonyms, the use of devices such as introductions, endnotes, footnotes or glossaries is inevitable if a translator aims to equip the TA with a full understanding of the original text.

As text is the locus and the basic unit of translation assessment as systematists believe, Halliday's SFG as well as SFL-based translation approaches as Hatim & Mason (1990) are used to evaluate the irrelevance of textual aspects in the two translations (if any).

#### **4.2 A Suggested Outline Approach to the Analysis of Qur'ānic Near-Synonyms Translation**

The researcher prefers an eclectic approach drawing on a number of linguistic and translation models as stated above. These models have several procedures that can serve as a "toolkit" approach for the translation of near-synonyms in the Qur'ān. The proposed approach includes a toolkit of categories through which near-synonyms can be analyzed in a systematic attempt to produce a faithful translation that reflects the cultural, semantic and textual properties of the original. The approach takes into account three criteria related to the source Qur'ānic text and the translations of near-synonyms in the two translations under investigation. The approach can be represented diagrammatically as follows:



**Figure 4.4 A Suggested Outline Approach to the Analysis of Qur'ānic Near-Synonyms**  
 Translation

The consideration of these factors constitutes a detailed analysis of translating near-synonyms in the Qur'ān that takes into account lexical and textual factors. Yet, not all these aspects can be considered while analyzing each and every near-synonym. In so far as aspects of textuality are concerned, the researcher will examine the contexts in which the textuality standards are not maintained and posed difficulty for Qur'ān translators.

### 4.3 Conclusion

The chapter has surveyed the theoretical linguistic and translation models that serve to set up the eclectic approach which will be used in the analysis of the data. It has examined Halliday's SFG which is solely a theory of meaning as well as Hatim and Mason's sociometric approach to translation which is mainly based on Halliday's SFG.

The chapter has also dealt with meaning-based models of translation represented by Nida's dynamic equivalence and Beekman & Callow's idiomatic translation. The two models are relevant to the context of the Bible and thus their theoretical implications can be pivotal while translating the Qur<sup>ān</sup> which shares the characteristic of sacredness with the Bible. The chapter has also pointed out the contributions of Gutt's direct translation of the Bible and how it can be applied to the translation of the Qur<sup>ān</sup>. The chapter concludes with a suggested approach based on the eclecticism of the models stated above.

It is impractical if not impossible to apply all of the suggested ideas and notions presented by linguists and translation theorists in this chapter. Instead, the study does not rigidly stick to a single paradigm or theory but selects the most applicable elements or insights from each model that is relevant to translating Qur<sup>ān</sup>ic near-synonyms. The analysis of the textuality standards is mainly based on De Beugrande & Dressler (1981) as well as Neubert & Shreve's (1992) approaches to the text. The study employs the Hallidayian model of context and the significance of both context of situation and context of culture in its wider scale (original context) and how it will be rendered through the process of translation. The context is important in investigating, for example, cohesion and coherence on the basis of Halliday's insights. The study has also focused on the relevance of Beekman & Callow's historical and exegetic fidelity to the ST which is fundamental and central to Qur<sup>ān</sup> translation. The study also investigates the problems of denotative and connotative shades of meaning, focusing on Nida's dynamic equivalence and Gutt's context-based nature of communication as mentioned above. The application of some elements of these models in addition to the theoretical perspectives provided on meaning in chapter III are the core of the whole analysis of denotative, connotative and textual aspects of the chosen near-synonyms in their contexts.

# Chapter V

## Methodology

### 5.0 Overview

This chapter discusses the methods used in this study. The researcher clarifies the research design, states its relevance to the study, describes data gathering tools, data analysis and the scope and limitations of the study. The chapter identifies the corpus of the study and gives information about the structure of the Qur<sup>ʿ</sup>ān in general and the selected near-synonyms in particular. Furthermore, the corpus provides an overview of the frequency of the near-synonymous pairs under investigation in the Qur<sup>ʿ</sup>ān.

### 5.1 Method of the Study

The distinction between quantitative and qualitative research is well-known in research methodology. Quantitative research according to Dörnyei (2007, p.24), “involves data collection procedures that result primarily in numerical data which is then analyzed primarily by statistical methods”. Qualitative research, on the other hand, “involves data collection procedures that result primarily in open-ended, non-numerical data which is then analyzed by non-statistical methods”(Dörnyei, 2007, p.24). In the field of Applied Linguistics, quantitative methods are more frequently used than qualitative methods. In a survey conducted by Lazaraton (2005, pp.31-32) which included 524 empirical studies published in four journals between 1991 and 2001, it was found that quantitative methods dominate qualitative and mixed methods. While 86% of the studies were found to be quantitative, only 13% were qualitative and 1% mixed methods. The common use of quantitative research may be attributed to the fact that quantitative methods are relatively easy to describe and the principles of the approach are a matter of consensus among its practitioners. The qualitative approach, on the contrary, “is difficult to define clearly. It has no theory or paradigm that is distinctly its own.... Nor does qualitative research have a distinct set of methods or practices that are entirely its own.” (Denzin & Lincoln, 2005, pp.6-7).

However, the use of quantitative methods is not always practical and to resort to interpretive descriptive methods becomes unavoidable. The present study is an instance of a qualitative-oriented methodological approach. The paradigm is chosen for its interpretive nature which suits the scope and nature of the study. According to Dörnyei (2007, p.38), “several alternative interpretations are possible for each data set, and because QUAL studies utilize relatively limited standardized instrumentation or analytical procedures, in the end it is the researcher who will choose from them”.

To examine the problems involved in the translation of Qur<sup>ā</sup>nic near-synonyms into English, the qualitative paradigm is more relevant than the quantitative one. It helps the researcher to interpret to what extent the translated near-synonyms are accurate in the specific context of the texts/verses under investigation. Furthermore, since the paradigm allows the researcher to be part of the research exercise and considers him/her to be “the main measurement device” in Miles & Huberman’s (1994, p.7) words, it is appropriate for this study.

A qualitative research in translation studies may follow one or more translation models. William & Chesterman (2002, p.49) pointed out that there are three basic types of models that are widely used in translation studies: comparative, process and causal. The comparative model as the title implies compares the ST with the TT. It is product-oriented and it focuses on some kind of equivalence relation. The process model is mainly concerned with translation as a process and with what happens in the black box of the translator while translating. The causal model, on the other hand, tries to determine why “the translation looks the way it does, or what effects it causes.” (William & Chesterman, 2002, p.53). The causal model does not ignore other models but incorporates them and thus complements them. Chesterman (2005, p.191) put it clearly that:

The causal model is the widest of the three, and in fact incorporates the other two, but it is seldom made explicit. Several approaches in translation studies are more or less implicitly causal: skopos theory, relevance theory, polysystem theory, critical cultural studies, think-aloud protocol studies and the whole of the perspective tradition. An explicit causal model can show how these

different approaches are related. It can also highlight the importance of making and testing explicit hypotheses of various kinds. I argue that a causal model of translation also has obvious applications in translation training (2005, p.191).

The present study follows the causal model of translation as it attempts to make statements about causes and effects. It responds to questions such as why do the translators of the Qur<sup>ān</sup> translate Qur<sup>ānic</sup> near-synonyms the way they do? How do the translations affect the meaning and textuality of the Qur<sup>ānic</sup> text? In this sense, the study is not only concerned with what are the causes and effects of a particular Qur<sup>ānic</sup> translation but also the linguistic textual features of such a translation.

## 5.2 Data Gathering Tools

The present study makes use of qualitative content analysis for gathering data. Krippendorff (2004, p.18) defined this technique as "... making replicable and valid inferences for texts (or other meaningful matters) to the context of their use.... It provides new insights, increases a researcher understanding of particular phenomena, or informs practical actions". Content analysis is a flexible method to analyze text data (Cavangah, 1997; Hsieh & Shannon, 2005). It describes a series of analytic approaches ranging from impressionistic, intuitive, interpretive analyses to systematic and strict textual analyses (Rosengren, 1981).

A content-based analysis of the Qur<sup>ān</sup> or its translation should take into consideration two dominant principles of Arabic discourse (*balāghah*), namely context and internal relationships. The principle of context is of great significance to grasp a full understanding of the Qur<sup>ānic</sup> verse and it plays a vital role in its interpretation or translation. The translation of Qur<sup>ānic</sup> text out of context may lead to great distortion of the message. For instance, the Qur<sup>ānic</sup> verse, "And kill them wherever you find them..." (Q 2:191) may be understood as a call to violence against non-Muslims which is not the case if the reader/translator considers the co-text and context of the verse. A proper context-based translation of the verse above reads:

And kill them wherever you find them, and expel them from where they expelled you, and know that persecution is worse than being killed. And do not fight them at the Sacred Temple unless they fight you in it; if they fight you then kill them, thus is the reward of the disbelievers (Q 2:191) in (*The Qurʾān: A Pure and Literal Translation*, 2008, p.viii).

Here, the verse makes it clear that Muslims who have been driven out of their lands should defend themselves and fight to reclaim their lands. (*The Qurʾān: A Pure and Literal Translation*, 2008, p.viii). In so far as near-synonyms are concerned, a near-synonym may be used to denote different references in different contexts. Consider, for instance, the use of *daraba* in the following Qurʾānic verses:

“Have you not seen how God puts forth (*daraba*) the example that a good word is like a good tree, whose root is firm and its branches in the sky”(Q 14:24). Here, it is used in the sense of **putting forth** but it has been used in the sense of **beating** as follows: “So how will it be when their lives are terminated by the angels, while striking (*yaḍribūn*) their faces and their backs?” (Q 47:27) in (*The Qurʾān: A Pure and Literal Translation*, 2008, p.ix).

Therefore, the significance of context which is acknowledged by modern linguists has been used by Qurʾānic scholars for centuries. Abdel-Haleem (1993, p.72) stated that “the concept of *maqām* (the context of the situation) and its role in determining the utterance and providing the criterion for judging it” is one of the most important contributions of scholars in the field of *Balāghah*.

The principle of internal relationship, on the other hand, is based on the assumption that the Qurʾān is self-referential and thus all the references to a particular concept or object in the Qurʾān should be considered if a translator, exegete or researcher is to get a full picture of the concept or object under investigation. Abdel-Haleem (1993, p.71) observed that:

Internal relationships were encapsulated in the dictum: *al-Qurʾān yufasir baʿduhu baʿda* (different parts of the Qurʾān explain one another)-in modern

linguistic terms ‘intertextuality’- which given the structure of the Qur<sup>ā</sup>nic material, was argued to provide the most correct method of understanding the Qur<sup>ā</sup>n.

A lot of Qur<sup>ā</sup>nic verses in different chapters revolve around one particular theme and thus they explain each other and provide us with more information. The theme of *divorce*, for instance, is tackled in *sūrat al-Baqarah*, *al-Aḥzāb* and *al-Ṭalāq* and a full understanding of the laws of divorce cannot be achieved unless the intertextuality of all the verses is taken into account. Thus, the consideration of *maqām* (i.e. the context of situation) and *tanās* (i.e. intertextuality) is very significant in the translation of the Qur<sup>ā</sup>n. In the present study, a lexicogrammatical and textual analysis (Halliday, 1994; Halliday & Hasan 1985; Eggins 2004; De Beaugrande & Dressler 1981 and Neubert & Shreve 1992) are used to examine to which extent the two translations maintain the meaning, function and textual aspects of the original. As stated in Chapter IV, coherence, cohesion, intentionality, informativity, situationality and intertextuality will be considered. In this sense, the study discusses the problematic aspects of translating near-synonyms in the Qur<sup>ā</sup>n on the basis of insights derived from a textual theory of meaning along with specific knowledge of the Qur<sup>ā</sup>n and the linguistic and non-linguistic contexts of near-synonyms in the Qur<sup>ā</sup>n. It, therefore, bridges the gap between Qur<sup>ā</sup>nic studies which “are, after all, studies of a communicative text, and pragmatic textual analysis, which is the scientific study of texts” (El-Awa, 2006, p.22).

Qualitative content analysis has been profoundly used by researchers of Qur<sup>ā</sup>n and *ḥadīth* studies (see for instance Abdul-Roaf, 2001; El-Awa, 2006; Mir, 2008 to mention but a few).

### **5.3 Design and Procedures**

When analyzing the two translations, the researcher follows the following procedures:

1. The researcher has access to the translations of Yusuf Ali<sup>1</sup> and Irving<sup>2</sup>, which are readily available on the internet.
2. Quoting the Arabic Qur'ānic verses (*āyāt*) in which near-synonyms under investigation occur, numbering the verses as well as underlining and writing the near-synonyms in bold letters.
3. Transliterating the verses/texts, then italicizing them.
4. Presenting the two translations of the same verse/text within quotation marks and giving the translated near-synonyms special focus (writing them in bold letters).
5. Studying each near-synonymous pair in terms of the problems of meaning (denotative and connotative) and textual problems based on the seven standards of textuality
6. Analyzing denotative and connotative aspects of meaning covers all the verses in which the near-synonyms appear in the Qur'an while in textual analysis, the researcher chooses just one example for the context in which a particular pair appears. Special attention is given to only eight verses, representing the four pairs.
7. Analyzing both Yusuf Ali and Irving's translations and suggesting which one is more apt, then giving comments on both translations.
8. Depending on different accurate authentic classical and modern exegeses, views of different linguists and translation theories, classical Arabic-Arabic dictionaries, English dictionaries, encyclopedias, Arabic-English lexicons etc.

### 5.3.1 The corpus of near-synonyms in the Qur'ān

The corpus for the present study includes the translations of four near-synonymous pairs in the Qur'ān. These pairs are as follows:

- 1- *Ghayth* vs. *Maṭar* (غيث و مطر)
- 2- *Al-ḥilf* vs. *al-Qasm* (الحلف و القسم)
- 3- *Bakhīl* vs. *Shahīḥ* (بخيل و شحيح)
- 4- *°Āqir* vs. *°Aqīm* (عافر و عقيم)

<sup>1</sup><http://www.altafsir.com/ViewTranslations.asp?Display=yes&SoraNo=1&Ayah=0&toAyah=0&Language=2&LanguageID=2&TranslationBook=4>

<sup>2</sup> [http://arthursclassiconovels.com/koran/koran\\_irving11.html](http://arthursclassiconovels.com/koran/koran_irving11.html)

Some of the near-synonyms selected may be different in their grammatical category, but their morphological root is the same. For example, *al-ʿafw* and *al-ṣafah* are both nouns in Arabic and they are used as verbs in the Qurʾān *yaʿfū* and *yaṣfah*, but their morphological root is the same *ʿafā*.

### 5.3.2 Contextual information of the Qurʾānic near-synonyms

The Qurʾān is the religious text of Islam which is widely regarded as the finest piece of literature written in the classical Arabic language. It includes 114 *sūrahs* or chapters which are traditionally arranged roughly in order of decreasing length. Each *sūrah* consists of a number of verses (*āyāt*) of varying length. In this study, while quoting the source Qurʾānic text or its translation, the *sūrah* number is given first followed by *āyah* number. A colon separates *sūrahs* from *āyāt* and the whole reference is enclosed in parenthesis. Thus (5:6) means the sixth verse (*āyah*) of the fifth chapter (*sūrah*).

It is useful, in this regard, to point out the contextual information of the synonymous pairs in the Qurʾān. Data for the entries of near-synonyms in the Qurʾān were found online, in a corpus dealing with Qurʾānic word frequency as follows:

**Table 5.1: *Ghayth* vs. *Maṭar***

Near-synonym	<i>Sūrahs and Verses</i>	Frequency
<b><i>Ghayth</i></b>	(Q 42:28),(Q 31:34),(Q 57:20),(Q 12:49) (Q 18:29).	6
<b><i>Maṭar</i></b>	(Q 7:84),(Q 26:173),(Q 27:58),(Q 46:24) (Q 4:102),(Q 8:32),(Q 15:75),(Q 82:11),(Q 25:40).	13

**Table 5.2: *al-Ḥilf* vs. *al-Qasm***

Near-synonym	<i>Sūrahs</i> and Verses	Frequency
<i>Al-Ḥalaf</i>	(Q 4:62),(Q 5:89),(Q 9:42-56-62-74-95-96-107),(Q 58:14-18), (Q 68:10).	13
<i>Al-Qasm</i>	(Q 5:3-107),(Q 6:109),(Q 7:49),(Q 14:44) (Q 16:38),(Q 24:53),(Q 27:49),(Q 30:55),(Q 35:42),(Q 75:1-4),(Q 56:75-76),(Q 70:40),(Q 69:38-40),(Q 81:15-18),(Q 84:16-19),(Q 90:1-4).	22

**Table 5.3: *Bakhīl* vs. *Shahīḥ***

Near-synonym	<i>Sūrahs</i> and Verses	Frequency
<i>Bakhīl</i>	(Q 180:3),(Q 4:38),(Q 57:24),(Q 9:76),(Q 47:37-38),(Q 5:10).	12
<i>Shahīḥ</i>	(Q 59:9),(Q 4:128),(Q 64:16),(Q 33:19).	5

**Table 5.4: *‘Āqīr* vs. *‘Aqīm***

Near-synonym	<i>Sūrahs</i> and Verses	Frequency
<i>‘Āqīr</i>	(Q 3:38-40),(Q 19:1-9).	3
<i>‘Aqīm</i>	(Q 51:24-30),(Q 51:41),(Q 22:55),(Q 42:49-50).	4

One of the reasons for choosing these near-synonyms is their frequency in different Qurʾanic contexts. The near-synonyms selected as shown in the above table are frequently used in several *sūrahs* of the Qurʾān. Another reason for this choice is that although they are sometimes used in Modern Standard Arabic (MSA) to reflect the same semantic identity or reference they are used in the Qurʾān to refer to different semantic components. Since it is difficult to examine the translations of all the near-synonyms in the Qurʾān, it is just as difficult to examine the near-synonyms under

investigations in all the verses, (especially textual problems), of the Qur<sup>ʿ</sup>ān. Besides, some near-synonyms often recur to refer to the same semantic entity and to describe the same situation and thus the researcher prefers not to repeat them to avoid redundancy. In addition, the translations of near-synonyms in their contexts in some translations including that of Yusuf Ali and Irving are problematic and this prompted the researcher to examine the contexts in which they appear.

As mentioned earlier, the study limits itself to the two translations of Yusuf Ali and Irving. These translations are regarded as among the most noted in the field. As Kidwai (1987, p.67) pointed out that Yusuf Ali’s translation is “perhaps the most popular translation [that] stands as another major achievement in this (Qur<sup>ʿ</sup>ānic translation) field.” As for Irving’s translation, it is one of the most recent translations of the Qur<sup>ʿ</sup>ān and the first American version. Irving has tried his best to accommodate the American readers of the Qur<sup>ʿ</sup>ān and thus rendered its meanings in a smooth and straightforward style, which captures the attention of the reader. It came as a reaction to previous translations carried out by Muslims which “are not always acceptable” in Irving’s (2002) words<sup>3</sup>.

Irving (2002) commented on some translated versions as Muhammed Ali’s translation which is clear but his commentary and at times the English text exhibit his sectarian tendency. Pickthall’s translation is in heavy Jacobean English laid upon a superstructure of Eastern preoccupations. Dawood’s translation is “merely prosaic paraphrase” and “Egyptian and Pakistani interpreters often show that they have not been talking to anyone outside of their own circle.” Thus, a translation that takes into account the pitfalls of previous Qur<sup>ʿ</sup>ānic translations is assumed to be accurate to a great extent and, therefore, the researcher has selected it.

Since any translated version of the Qur<sup>ʿ</sup>ān is merely a commentary written in the TL and should be based on Qur<sup>ʿ</sup>ānic exegeses or interpretations, the present study draws chiefly on reliable classical and modern exegeses such as Ibn Kathīr, al-Ṭabarī, al-Qurṭubī, al-Zamakhsharī, Sayyid Quṭb and others. Special care is given to avoid exegeses which may lead to controversy or those that represent certain types of

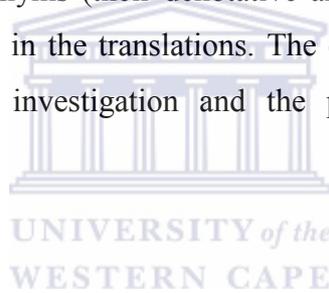
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<sup>3</sup> [http://arthursclassiconovels.com/koran/koran\\_irving11.html](http://arthursclassiconovels.com/koran/koran_irving11.html)

prejudices. For the entire contexts of near-synonyms selected and their translations for investigation see (Appendices).

#### **5.4 Conclusion**

The chapter has dealt with the methods used in the study. It has given an idea of the two dominant types of research methodology, namely, qualitative and quantitative research. It has also stated why qualitative research is more suitable for the analysis of the data of this study. The qualitative content analysis of the translation of near-synonyms in the two selected translations is based on the causal model of translation which “incorporates the comparative as well as the process models” as Chesterman (2005, p.191) stated. It has also dealt with some classical criteria for the study of Islamic literature such as *maqām* and *tanās* (internal relations) which will be used in the analysis of the near-synonyms (their denotative and connotative associations as well as the textual problems) in the translations. The chapter has also presented the near-synonyms selected for investigation and the procedures followed in their analysis.



## Chapter VI

### Problems of Meaning in the Translations

#### (*Ghayth* vs. *Maṭar*)

##### 6.0 Overview

In this chapter, the researcher explores the difficulties associated with translating the near-synonymous pairs of (*ghayth* and *maṭar*) based on selected Qurʾānic verses, with reference to the translations of Yusuf Ali and Irving and the authoritative Qurʾānic exegeses. The chapter focuses on how the two translations reflect and maintain the denotative and connotative aspects of *ghayth* and *maṭar* and the extent to which the translated lexical items are relatively equivalent to the original. A translator who aspires to achieve total lexical or textual equivalence is like someone “chasing a mirage: total equivalence at any level of language is impossible, relative equivalence at any level possible” (Abdul-Raof, 2001, p.12). In the context of the Qurʾān, determining the equivalent of a lexical item requires the consideration of the context of situation, the linguistic context of the item in the classical Arabic lexicons as well as its interpretations in the reliable exegeses for “the meanings of words constantly overlap with one another and the boundaries of meaning are fuzzy and poorly defined” (Nida, 2001, p. 29).

The translator, therefore, should handle the meaning of the original near-synonyms with utmost care and should not depend on intuitions. Ignoring the context of situation, (the reasons for the revelation of the verses) will affect the flow of the text in terms of denotative and connotative meanings. Thus, whichever meaning is understood, it will prevent the reader from understanding the various semantic features and the reader will fail to access all the compressed meanings of the synonymous pairs in question.

A lot of the translator’s errors can be attributed to insufficient knowledge of the contextual and socio-cultural factors. Awareness of the original meaning will certainly help the translator to discover plausible relevant equivalents which reflect

the spirit of the original and the limitations of the TL audience. Besides, the Qur<sup>ʿ</sup>ānic language is expressively denotative and highly associative and thus all the shades of meanings should be considered to avoid the distortion of the Qur<sup>ʿ</sup>ānic text in general. It is with the paratextual annotations and footnotes, “the fog of the language can be illuminated” (Abdul-Raof, 2001, P. 40), enriching the TT and enlightening the readership with rich exegetical literature.

Translation without footnotes, however, can appear sterilized and prove difficult to accommodate by the target readers. The translator resorts to footnotes “as a concession to communicative requirements” (Hatim & Mason, 1990, P. 18) which have a vital significance to the communicative process of translation. Yusuf Ali (1953<sup>1</sup>) supported his translation with extended commentary to explain the implications of some terms and sometimes added further clarifications throughout his translation of the Qur<sup>ʿ</sup>ān. In brief, this chapter focuses on how Irving and Yusuf Ali (referred to as Ali in this and the following chapters) have rendered the four Qur<sup>ʿ</sup>ānic near-synonyms into English and to the extent to which the associative, attitudinal, allusive or reflective shades of meaning (if any) are preserved in the translation. These are the criteria against which the appropriateness of the translation can be evaluated. The pairs which are going to be analysed here and in the subsequent chapters are taken from the Qur<sup>ʿ</sup>ān, an informative and religious text. The symbols given in the analysis such as Q, ST, TT refer to the Qur<sup>ʿ</sup>ān, the source text and the target text respectively. The Arabic words and expressions taken from the Qur<sup>ʿ</sup>ān will be italicized and the translations of Ali and Irving will be written within quotation marks.

### **6.1 Context and Co-Text: (*Ghayth*)**

The word *ghayth*, with its derivatives, appears in six Qur<sup>ʿ</sup>ānic verses and is used in the context of mercy and persistent demand for help in times of hardship. According to Ibn Fāris (2002, p. 445), it refers to life that comes from heaven. Ibn Manzūr (1955, p. 3323) pointed out that *ghayth* refers to what grows as a result of rain, rather than the rain itself.

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<sup>1</sup> The number of years refers to the author’s death in online sources of the whole study .

Both *ghayth* and *maṭār* share the core meaning of water that descends from the sky, but they differ in their attitudinal, associative, allusive, and affective shades of meaning. In the Qurʾān, the term is used in the context of heavenly mercy, the translators, however, have experienced difficulty in translating it in certain contexts. For instance, *ghayth* has been mentioned in *sūrat al-Shūrā*.<sup>2</sup>

1- “وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ.” (28:42)

(1a): *Wa huwa alladhī yunazzil al-ghayth min baʿd mā qanaṭū wa yanshur raḥmatah wa huwa al-Walī al-Ḥamīd.*

(1b): “ He is the One that sends down **rain** (even) after (men) have given up all hope, and scatters His Mercy (far and wide). And He is the Protector, Worthy of all Praise. ”

(1c): “ He is the one who sends down **showers** after they have lost hope, and scatters His mercy aboard. He is the Praiseworthy Patron! ”

In the case of *al-ghayth* in the ST, the speaker’s implied attitude to the listener in most of the selected verses produces highly emotional overtones of the blessing of God on those who feel despair of His mercy. Ali and Irving however, were careless by introducing a different impact and irrelative associative meanings into the TT. They have thus failed to render the attitudinal effect of the original. The emotional overtone of blessing and mercy is absent in the two translations. Instead, Ali’s rendering is negatively associated with both harmful as well as beneficial rain and he does not use it to refer to mercy as will be explained later. In this context, the term has been translated as “rain” by Ali and “showers” by Irving. Both translations do not capture the denotative and connotative shades of meaning of the Arabic word *ghayth*. In its immediate linguistic context, *ghayth* is associated with mercy and thus it would have been more appropriate if Ali had translated it as beneficial rain, rather than generic rain, which is the equivalent of *maṭār*. In fact, Ali has added a comment to his translation and refers to rain as “such a blessing rain”. Had he collocated blessing with the rain in his translation rather than in the comment, the translation would sound relatively appropriate. The word *ghayth* is more specific and refers to rain that people

<sup>2</sup> Throughout the chapters of analysis two numbers will be given after each verse, the first refers to the number of chapter (*sūrah*) and the second refers to the number of verse (*ayah*). Any verse under investigation will be followed by its transliteration (xa) and then by (xb) and (xc) which refer to Yusuf Ali’s and Irving’s translation respectively.

badly need to save them from aridity, famine and the like. Perhaps Ali has tried to pick up the subtle nuance of *ghayth* and added “even” in brackets to point out the difference between the two states of hope and despair. But the co-text of a word is not always sufficient to reproduce “the message in another contextually different language.”(Abdellah, 2003, p.49). Irving on the other hand, has rendered it as “showers” which is another degree of rain other than *ghayth* and thus it does not preserve the connotations of God’s mercy on those who lost hope in His mercy. In fact, “shower” has a neutral attitude and does not convey the implied emotional overtone of *ghayth* throughout all the translated verses in the Qur’ān.

Again, the word *ghayth* has been repeated in the Qur’ān in:

2 - «إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ» (34:31)

(2a): *Inna Allāh ʿindah ʿilm al-sāʿat wa yunazzil al-ghayth wa yaʿlam mā fī l-arḥām wa mā tadrī nafsun mādhā taksib ghadan wa mā tadrī nafsun bi-ayy arḍ tamūt inna Allāh ʿAlīm Khabīr.*

(2b): “Verily the knowledge of the Hour is with God (alone). It is He Who sends down **rain**, and He Who knows what is in the wombs. Nor does anyone know what it is that he will earn on the morrow: Nor does anyone know in what land he is to die. Verily with God is full knowledge and He is acquainted (with all things) ”.

(2c): “God the All-Knowing, God has knowledge about the Hour. He sends down **showers** and knows whatever wombs contain. Yet no person knows what he will earn tomorrow, nor does any person know in what land he will die. Still, God is Aware, Informed! ”

Similarly, both translators of this verse have failed to convey the attitudinal shades of meanings effectively as shown in the original text. The answer of the Prophet (p.b.u.h.), while uttering this verse, carries a positive attitudinal effect. It is a statement full of confidence and trust on God and the keys of the unseen (*mafātīḥ al-ghayb*). The translators’ rendering of “rain” and “showers” affects the emotional tone of the speaker and changes the implication of *ghayth* which refers to beneficial and blessed rain that comes after a long period of aridity when the land dries up and thus it revives life. According to al-Baghawī (1997, p. 18), this Qur’ānic verse was revealed

when a Bedouin (°Amr Ibn Ḥārithah) came to the Prophet (p.b.u.h.) and asked him several questions among them: our land has dried up, when is it going to rain?” It is clear then that “rain” and “shower” as suggested by Ali and Irving do not convey the associations of mercy, grace and welfare the Qur’ānic verse intends to convey. Both “rain” and “showers” may refer to heavy rain that can cause floods and a lot of damage.

*Ghayth* also occurs in *surat al-Ḥadīd* (Q57:20) in:

3- “أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ وَرَبُّنَا نَفَاخِرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ.” (20:57)

**(3a):** *I°lamū annamā l-ḥayāt al-dunyā la°ib wa lahw wa zīnah wa tafākhur baynakum wa takāthur fī l-amwāl wa-l-awlād kamathal ghayth a°jaba l-kuffār nabātuh thumma yahīju fa tarāhu musfarran thumma yakūn ḥutāman wa fī l-ākhirah °adhāb shadīd wa maghfirah min Allah wa riḍwān wa mā l-ḥayāt al-dunyā illā matā° al-ghurūr.*

**(3b):** “Know ye (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children. Here is a similitude: How **rain** and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong) and Forgiveness from God and (His) Good Pleasure (for the devotees of God). And what is the life of this world, but goods and chattels of deception?”

**(3c):** “Know that worldly life is merely a sport and a pastime [involving] worldly show and Competition among yourselves, as well as rivalry in wealth and children. It may be compared to **showers** where the plantlike amazes the incredulous: then it withers away and you see it turning yellow; soon it will be just stubble. In the Hereafter there will be severe torment and forgiveness as well as approval on the part of God. Worldly life means only the enjoyment of illusion.”

The tone of the speaker (God) degrades the significance of this life and belittles it through this parable, which is meant to teach people the significance of life. This

emotional overtone teaches the reader a lesson that good men take the real spiritual harvest and store the spiritual grain. Both translations of “rain” and “showers” fail to convey the positive connotations of *ghayth*.

In all these contexts, the foreignization of the word *ghayth* and adding a footnote to explain its subtle nuances can be more useful. Avoiding the use of footnotes or other explanatory devices will lead to the loss of these features in the translation.

Similarly, the verb *yughāth* in *sūrat Yūsuf* (Q12:49) which is derived from the tetra-verb *ghawth* is used in a similar sense as follows:

4- ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْرِضُونَ. (49:12)

(4a): *Thumma ya'tī min ba'd dhālik 'āmm fī-hi yughāth al-nās wa fī-hi ya'ṣirūn.*

(4b): “Then will come after that (period) a year in which the people will have **abundant water**, and in which they will press (wine and oil).”

(4c): “Then a year will come after that when people will receive **showers**, and in which they will press [grapes].”

In this verse, *yughāth* means to be rescued or saved from a long-term natural disaster. It was revealed regarding the King of Egypt who had dreamt that seven fat cows are devoured by seven lean ones, and seven green ears of corn and seven others dry. Joseph, the prophet of Allah, after the failure of the priests, princes and chiefs of the state, interpreted the dream. He informed the king that people will plant and have fruitful seasons for seven consecutive years and recommended that the harvest of these years should be left in the ears to be preserved well. People should eat only what they need, for seven years of drought will come and no harvest they will gain. But after this long period of drought, a productive year with abundant blessing rain will come and thus people will plant in abundance, press wine and oil (Ibn Kathīr, 2009, p.112).

*Yughāth*, therefore, is used in the sense of the coming of the long-awaited blessed rain. Ali has translated it as “abundant water” which does not imply mercy or even blessed rain. That is, it may refer to ground water. Similarly, Irving has translated it as “people will receive showers”. An alternative translation could be: [people will have

abundant blessed rain] which preserves the connotative associations of mercy and welfare.

*Yastaghīthū* and *yughāthū* which are also derived from the same root *aghātha* occurs in *sūrat al-Kahf* (Q18:29) in the context of the desperate demanded of the wrongdoers who ask for help amidst terrible punishment.

5- ”وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَعِينُوا يُمَاعًا كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا“ (29:18)

(5a): *Wa qull al-ḥaqq min rabbikum fa man shā'a fa-l-yu'min wa man shā'a fa-l-yakfur innā a<sup>c</sup>tadnā li-l-dhālimīn nāran aḥāṭa bi-him surādīquhā wa-in yastaghīthū yughāthū bi-mā' ka-l-muhl yashwī l-wujūh bi'sa l-sharāb wa sā'at murtafaqan*

(5b): “Say, “The truth is from your Lord”: Let him who will believe, and let him who will, reject (it): for the wrong-doers We have prepared a Fire whose (smoke and flames), like the walls and roof of a tent, will hem them in: if they **implore relief** they will be **granted water** like melted brass, that will scald their faces, how dreadful the drink! How uncomfortable a couch to recline on! ”

(5c): “We have reserved a fire for wrongdoers whose sheets will hem them in. If they should **ask for some relief**, then water like molten brass will be **showered** on them to scorch their faces. How awful such a drink will and how evil is such a couch! ”

The original context carries an emotional overtone of threat and anger, which differs completely from the TT translations. This verse is also different from the above mentioned verses which imply mercy, kindness, sympathy and pity on the depressed people. The associative and attitudinal meanings of *yughāthū* are definitely negative in both translations. It is sarcasm in which God maligns the condition of the inmates of the Hellfire and dismisses them from His mercy and kindness. The Qur'ānic word *yastaghīth* has been translated by Ali as “implore relief” and by Irving as “ask for some relief”. Yet, it would have been better had Irving described the miserable conditions of the people of the Hellfire and their pervasive and earnest request for mercy by using “beseech mercy” or “cry out for relief” which reflect the meaning of *yastaghīth* better than “ask for some relief”. However, while translating the verb *yughāthū* which denotes the response the wrongdoers get for their beseeching, both

translators have not rendered the word appropriately. *Yughathū* means to be hardly succored by someone. The word *granted* as suggested by Ali does not always suggest the assistance given to somebody in times of difficulty and it is commonly used with positive connotations.

What the people of Hell are given according to the verse, is nothing but *al-muhl* which according to Ibn ʿAbbās is ‘thick water similar to the sediment in oil’ (Ibn Kathīr, 2009, p. 141); and according to al-Maḥali (864 A.D) and al-Suyūṭī (911 A.D), it resembles molten copper like thick [burning oil], which scalds faces because of the [intensity of] its heat, if it is brought near them<sup>3</sup>. Furthermore, it is not only hot but also heinous and undrinkable which carries negative connotations. Hence, the meaning can be best rendered as “will hardly be granted or will hardly be succored with”. Irving’s translation of *yughāthū* on the other hand, as “showered” is quite misleading. It may create the misconception that the inmates of the Hellfire are looking for water to have a shower, which is not the case here. The people of Hellfire are looking for water to quench their thirst!

## 6.2 Context and Co-Text: (*Maṭar*)

Although *maṭar* is used interchangeably with *ghayth* in modern standard Arabic (MSA), its use in the Qurʾān is different. While *ghayth* is always associated with mercy, compassion and welfare, as mentioned in the previous section, *maṭar* is associated with punishment, destruction and Godly wrath and torment. ʿUmar (2001, p.424) pointed out that *maṭar* is used in the Qurʾān for harm and torture of the wrongdoers. It is worthy to note that the translation of this term in a Qurʾānic verse should point out the specific connotations associated with it therein. However, some of these shades of meanings are lost in the translation as seen below. In Arabic, the word *maṭar* serves as an umbrella term for varying degrees of rain, but in this context, it has several senses beyond its denotative meanings. Unlike the rain that comes from the sky, it is neither pure water nor accompanied with ice. Rather, it is stones from the hell of heavy mass and destructive power.

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<sup>3</sup><http://www.altafsir.com/Tafsir.asp?tMadhNo=0&tTafsirNo=74&tSoraNo=18&tAyahNo=29&tDisplay=yes&UserProfile=0&LanguageId=2>

In the Qur'ānic verse of *al-A'raf* (Q7:84), both *amṭār* and *maṭar* have been used respectively as follows:

1- "وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ." (84:7).

(1a): *Wa amṭarnā 'alayhim maṭaran fa unzur kayfa kāna 'āqibat al-mujrimīn .*

(1b): "And we **rained** down on them a shower (of **brimstone**): Then see what was the end of those who indulged in sin and crime! "

(1c): "We sent a **rain** down on them: look how the outcome was for such."

In the above verse, *amṭarnā* is unmarked and is used in its normal denotative sense, but the second word *maṭaran* denotes an entirely different kind of rain. According to al-Baghawī (1997, p.121) *amṭāra* in the Arabic language is used only for punishment but *maṭar* can be used for mercy as well. Similarly, Ibn Fāris (2002, p.369) mentioned *amṭār* in the context of punishment. Hence, Ali has successfully translated it as "rained" and added a shower (of brimstone). Ali's translation, as he pointed out in his comment, is guided by the fact that the shower is expressly stated in the Qur'ān to have been of stones<sup>4</sup>. The attitudinal and associative meaning of the original is clearly retained in Ali's translation. The speaker's (God) implied attitude to the people of Lot is that of anger. However, Irving's translation as "We sent a rain down on them" does not indicate the kind of rain and forces the reader to take the literal meaning of the word for granted. In this context, however, the reference is to the people of Lot, who were involved in homosexuality with males and thus God severely punished them for their sin by raining stones on them. Thus, it would have been better had Irving explained it as abnormal rain even by using brackets to reflect the overtone of the original context, as Ali has done. Ali's translation in this context seems contextually driven and he seems to have consulted the broader contexts of situation and culture.

Both *amṭār* and *maṭar* occur in similar contexts in the Qur'ān in *sūrat al-Naml* (Q 27:58) and *sūrat al-Shu'arā'* (Q 26:173) as follows:

2- "وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنذَرِينَ." (173:26)

(2a): " *Wa amṭarnā 'alayhim maṭaran fa sā'a maṭar al-mundharīn.*

<sup>4</sup><http://www.altafsir.com/ViewTranslations.asp?Display=yes&SoraNo=7&Ayah=84&toAyah=84&Language=2&LanguageID=2&TranslationBook=4>

(2b): “ We **rained** down on them a shower (of **brimstone**): and evil was the shower on those who were admonished (but heeded not)! ”

(2c): “We sent a **rain** down upon them. How evil was such a rain for those who had been warned! ”

3- “ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنذَرِينَ. “ (58:27).

(3a): *Wa amṭarnā ʿalayhim maṭaran fa sāʿa maṭar al-mundharīn*

(3b): “And We **rained** down on them a shower (of **brimstone**): and evil was the shower on those who were admonished (but heeded not). ”

(3c): “We sent a **rain** down upon them; how evil was such rain for those who had been warned! ”

Ali has retained the same meanings for *amṭār* and *maṭar* in both verses and has used “rained” for *amṭār* and “a shower (of brimstone)” for *maṭar*. Undoubtedly, his rendering is legitimate and is relatively equivalent in terms of denotative and connotative shades of meaning. His awareness of the contextual and cultural meaning of this context helped him to find such a relevant equivalent, which reflects the tone of threat and the negative associations implied in the original context. Irving, on the other hand, has ignored the context of situation and has thus failed to retain the negative associations of the term in question. He needed to be aware of the context of Lot and His people and the sin they committed to arrive at a plausible and relative equivalent. In another context, the word *amṭār* in *al-Aḥqāf* (Q 46:24) has been translated in a similar sense as follows:

4- “فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُعْطِرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ.” (24:46)

(4a): *Fa lammā raʿawhu ʿarīḍan mustaqbil awdiyatihim qālū hādha ʿarīḍ mumṭirunā bal huwa ma istaʿjaltum bi-hi rīḥ fī-hā ʿadhāb alīm.*

(4b): “Then, when they saw the (Penalty in the shape of) a cloud traversing the sky, coming to meet their valleys, they said, “This cloud will give us **rain!**” “Nay, it is the (Calamity) ye were asking to be hastened!- A wind wherein is a Grievous Penalty! ”

(4c): “When they saw it as a disturbance advancing on their valleys, they said: “This is some storm which will bring us **rain.**” Rather it was what you sought to

hasten up for yourselves, a wind containing painful punishment, which would demolish everything at its Lord's command. ”

This context is about the folk of °Ād, who were warned by their prophet, but they did not respond. In the broader context, the story of their destruction is reflected through the tone of the speaker's anger and threat. Consequently, they were afflicted by drought, and once they saw dense clouds, they became very happy, thinking that it brought them blessed rain. Yet, it was a stormy rain that led to their destruction. Thus, it would be more appropriate to relay this irony of fate by capitalizing rain and using the word blessed before rain to indicate a blessed rain. The irony lies in the fact that while they thought the clouds would bring them mercy, they brought painful chastisement instead. Both translators have translated *mumṭirunā* as “rain” which sounds relatively equivalent in so far as it reflects the negative associations and the tone of anger implied in the original context.

Furthermore, *maṭar* has also been used in *sūrat al-Nisā'* (Q 4:102):

5- ” ... وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أذىٌ مِّنْ مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا. “ (102:4)

(5a): ... *wa lā junāḥa °alaykum in kāna bi-kum adhā min maṭar aw kuntum marḍā an taḍa°ū asliḥatakum wa khudhū hidhrakum inna Allāh a°adda li-l-kafirīn °athāban muhīnan*

(5b): “But there is no blame on you if ye put away your arms because of the inconvenience of **rain** or because ye are ill; but take (every) precaution for yourselves. For the Unbelievers God hath prepared a humiliating punishment. ”

(5c): “Nor will it be held against you if you are bothered by **rain** or are ill should you lay down your weapons and take [similar] precautions for yourselves. God has prepared humiliating torment for disbelievers. ”

In *The Holy Qur'ān: English Translation of the meanings and Commentary* (1984, p.247) *maṭar* is used in the context of harm and bother. The verse was revealed when the Prophet (p.b.u.h.) once put away his sword while it was raining. He decided to go for a walk thinking that the place is safe enough. All of a sudden one of the idolaters surprised him, taking out his sword, he addressed the Prophet (p.b.u.h.) saying “who

can prevent you from me? ” (Ibn Kathīr, 2009, pp.102-103). Then, the Prophet (p.h.u.h.) replied: “God (prevents me from you)”. The sword fell from his hand and the people picked it up. This verse is an advice to all Muslims to keep their swords unsheathed in times of war but they are allowed to put away their swords once they are bothered by rain. Al-Rāzī (1983 A.D, p.364) pointed out that in such circumstances there is no problem to put away the weapons because they may be damaged or become heavy by absorbing water or ailments. Though Ali’s translation of “rain” does reflect the denotative meaning of water that comes from the sky, it does not maintain the connotative aspects implied in the broader context. This is clearly shown in the rendering of the word “inconvenience” which does not rely on the meaning of the original context that indicates bothersome and troublesome. Irving’s translation of “bothered by rain”, on the other hand, is justified when compared to the original context.

Again, the word *amṭir* is used in *sūrat al-Anfāl* (Q 8:32):

6- “ وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَنْظِرْ عَلَيْنَا جَارَةٌ مِنَ السَّمَاءِ أَوْ آتِنَا بِعَذَابٍ أَلِيمٍ. ” (32:8)

(6a): *Wa idh qālū Allāhumma in kāna hādhā huwa l-ḥaqq min ʿindik fa amṭir ʿalaynā ḥijārah min al-samāʾ aw iʿtinā bi-ʿadhāb alīm.*

(6b): “Remember how they said: “O God if this is indeed the Truth from Thee, **rain down** on us a **shower of stones** from the sky, or send us a grievous penalty.”

(6c): “ When they say: “O God, if this is the Truth from You, then **rain down stones** from Heaven on us, or give us painful torment!” God is not apt to punish them while you are among them, nor will God be their tormentor so long as they seek forgiveness. ”

The word *amṭir* has been negatively associated with painful retribution and torment. In the broader context, God describes the disbelief, transgression, rebellion, as well as misguided statements the Pagans of Quraysh used to utter when they heard God’s verses being recited to them (Ibn Kathīr, 2009, p.137). The speaker’s implied attitude of the original context is that of sarcasm and disbelief at their claim they are capable to produce something similar to the Qurʾān. The verse is indicative and reflective of the Pagans’ enormous ignorance, denial, stubbornness and transgression. Both translations have successfully retained the attitude and the negative association of the

original through using “rain down...a shower of stones” and “rain down stones” to distinguish this kind of rain from what has been mentioned earlier.

7- “فَجَعَلْنَا عَلَيْهِمَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ (٧٤) إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ.” (75:15)

(7a): *Fa ja<sup>c</sup>alnā ‘āliyahā sāfilahā wa amṭarnā ‘alayhim ḥijārah min sījīl.ina fī thalika laāyāt lil mutawasīmī.*

(7b): “And We turned (the cities) upside down, and **rained** down on them brimstones hard as baked clay.”

(7c): “We turned things upside down and **rained** down stones which had been stamped with their names on them. ”

This verse was revealed regarding Lot and his people who have been mentioned elsewhere in the Qur<sup>ān</sup>. The term *amṭār* has a negative association and denotes stones of baked clay. The general meaning indicates that the clay has been formed in a special way to be poured on the disbelievers. *Ḥijārah min sījīl* are stones which are very hard (Al-Qurṭubī, 671 A.D).<sup>5</sup>

It seems that Ali’s translation has successfully retained the negative attitudinal and associations of the original context through the expression “rained down on them brimstones hard as clay”. It is suggestive and expressive of the kind of rain as well as stones. Irving’s translation, on the other hand, has violated the expressiveness and suggestiveness since it does not indicate the kind of stones. Instead, he has confused the term *sījīl* with *musawwamah*, that is mentioned in the chapter of *Hūd* and refers to the stones which were marked and sealed by the names of their victims. In fact, the original verse intends to explain that God has rained upon them stones of *sījīl* (stones of baked clay).

The term *amṭarnā* is also repeated in *sūrat Hūd* (Q11:82-83):

8- “فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَيْهِمَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمَا حِجَارَةً مِّن سِجِّيلٍ مَّنصُودٍ. مُسَوِّمَةٌ عِنْدَ رَبِّكَ.” (83-82:11).

<sup>5</sup> <http://quran.al-islam.com/Page.aspx?pageid=221&BookID=14&Page=262>

(8a): *Fa lammā jā'a amrunā ja'alnā 'āliyahā sāfilahā wa amṭarnā 'alayhā hijārah min sijjīl maḍūd. musawwamah 'inda rabika.*

(8b): “When our Decree issued, We turned ( the cities) upside and **rained** down on them **brimstones** hard as baked clay, spread, layer on layer: Marked as from thy Lord: Nor are they ever far from those who do wrong. ”

(8c): “When our command came along, we turned them upside down and **rained stones** on them from tablets which had been sorted out, stamped by your Lord. ”

Ibn Kathīr (2009, p. 57) stated that *sijjīl* is a Persian word meaning stones made of clay. Al Tabarī (2000, p. 207) referred to a mixture of stones and clay. The word *maḍūd* (in an array) means the stones that were arranged in the heavens and prepared for that (destruction). Some of the stones followed others in their descent upon the people of Lot. Ibn Kathīr (2009, p.57) added that these stones were marked and sealed, having the names of their victims written on them. Ali has retained the denotative and connotative shades of meaning through paraphrasing the kind of rain that descended from the sky. Furthermore, his translation of *musawwamah* does not indicate what kind of marking or sealing these stones have, leaving the meaning vague. Yet, this kind of rain used in another verse will be referred to in its broader context (Q15:75-61) in chapter VII. Irving, on the other hand, has tried to maintain the denotation and connotations of rain while paraphrasing the expression as “rained stones on them from tablets which had been sorted out, stamped by your Lord.” *The Free Online Dictionary* defines “tablets” as:

A slab or plaque, as of stone or ivory, with a surface that is intended for or bears an inscription.

2. (2a): A thin sheet or leaf, used as a writing surface.

(2b): A set of such leaves fastened together, as in a book.

(2c): A pad of writing paper glued together along one edge.<sup>6</sup>

It would have been more appropriate if the translation reads:[ ...rained stones (of baked and heated clay) in array which had been sealed with their (Lot’s people) names written on them.

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<sup>6</sup> <http://www.thefreedictionary.com/tablets>

Ibn Kathīr (2009, p. 57) said that “the stones were marked and sealed, all of them having the names of their victims written on them. Qatādah and °Ikrimah both said, *musawwamah* means each stone was encompassed by a sprinkling of red coloring”. Ibn Kathīr (2009, p. 57) further added that “the shower of stones descended upon the people of the town and the surrounding villages, striking the people in the entire land” until they destroyed all of them. Not even a single one of them still alive.

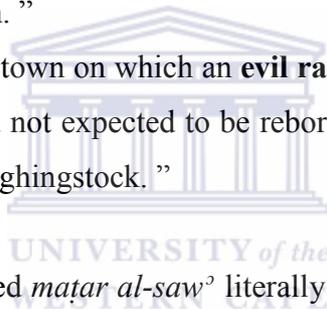
9- ” وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا مَطَرًا سَوِيًّا أَلَمْ يَكُونُوا يَرَوْنَهَا بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا.

(40:25)

(9a): *Wa laqad ataw °alā l-qaryah allatī umṭirat maṭar al-saw° afa lam yakūnū yarawnahā bal kānū lā yarjūn nushūran.*

(9b): “And the (Unbelievers) must indeed have passed by the town on which was **rained a shower of evil**: did they not then see it (with their own eyes)? But they fear not the Resurrection. ”

(9c): “They have come to the town on which an **evil rain poured** down. Had they not seen it? Indeed they had not expected to be reborn whenever they see you, they merely treat you as a laughingstock. ”



Both translators have translated *maṭar al-saw°* literally as well as metaphorically. Al-Zamakhsharī (1966, p. 460) indicated that *maṭar al-saw°* is the *ḥijārah min sijjīl* (stones that are hard, heated and baked). Ali has rendered it as “rained a shower of evil” which does not carry the genuine affective overtone of the fatal rain that destroyed the cities of Lot by brimstones. However, his added a note, referring to Lot’s story and the destruction of Sodom and Gomorrah, the wicked cities of the plain near the Dead Sea, by a shower of brimstones clarifies the picture and makes his translation legitimate and relative to the broader context of situation. Irving’s translation reads as “an evil rain poured down”. Though the translation has metaphorically explained the rain as evil and retained the negative associations of rain, it lacks the implied attitudinal effect of the original. In fact, this lack is due to insufficient explanation of the type of rain, compared to Ali’s note.

### 6.3 Conclusion

Surveying the different contexts of *ghayth* and *maṭar* in the Qurʾān, the researcher can clearly highlight that these pairs cannot be total (absolute) synonyms. The fact that modern standard Arabic (MSA) as well as Classical non-Qurʾānic Arabic use *maṭar* to refer to the general meaning of “rain” is not a justification for considering *ghayth* and *maṭar* to be the same in the Qurʾānic context.

It is praiseworthy to mention that the investigation of the denotative and connotative shades of meaning lay great stress on context, which plays a major role in determining the meaning, and in leading translators to an agreement on a certain meaning.

The translators could not provide a reasonable rendering for *ghayth*. Ali has treated it as an absolute synonym for *maṭar* and provided “rain” in most of the verses as a relative equivalent. Irving’s translation differs from that of Ali’s as he has rendered *ghayth* as “showers”, referring with that to a degree of rain which is not intended by the original context. The translation of *ghayth*, however, still suffers from some deficiencies as it does not imply mercy or relief, which is intended in the original Qurʾānic context. Similarly, the term *maṭar* has been rendered as “rain” by both translators; they have maintained the denotative meaning effectively, though they differ in relating it to the context of situation.

In translating such a string of successive synonyms, Shunnaq (1992, p. 25) maintained that “a parallel coupling in translation might be unnecessary and may even look redundant”. Indeed, the problems while translating such near-synonyms are several. Since these pairs of near-synonyms are mainly context-dependent, the translators should first examine their wider context of use to see if they are used merely for emphasis and aesthetic values or if they are meant to indicate subtle differences and reflect certain implied meanings. They should then exercise their intuition to see if there is a need to reflect such differences in their translation.

In fact, in dealing with such near-synonyms, the translators are usually torn between producing faithful renderings and making their translation sound natural as well as apt in the TT.

Though each of the translations aspired to achieve relative resemblance to the original not every translation seems to have managed to render the lexical aspects successfully. This does not mean that the translators are incompetent; rather it suggests that they may have come under the influence of certain textual-contextual considerations, which have driven them to sacrifice the less foregrounded meaning. In effect, the ignorance of both the context of situation, the context of culture and the theological and emotional context led translators to digress from the main point. Such digression produces loss or irrelevant denotative and connotative shades of meaning and thus affects the translation negatively.



## Chapter VII

### Textual Problems in the Translations

#### (*Ghayth* vs. *Maṭar*)

##### 7.0 Overview

In the previous chapter the researcher has discussed the denotative and connotative aspects of the Qurʾānic near-synonyms *ghayth* and *maṭar*. In this chapter, the researcher examines the textual problems relating to this pair in the Qurʾānic translations carried out by Ali and Irving. The co-text and the context of the original and their translations will be pointed out. For this purpose, the researcher analyzes the textuality standards with reference to De Beaugrande & Dressler (1981), Neubert & Shreve (1992) as well as Halliday & Hasan (1976).

A text must meet several standards of textuality to be communicated. If any of these standards is not considered to have been met, the text will not be communicative. De Beaugrande & Dressler (1981, pp. 3-4) indicated that “non-communicative texts are treated as non-texts”.

This chapter focuses on the context of the near-synonymous pair *ghayth* and *maṭar* in relation to the beginning and end verses of *sūrat al-Kahf* and *al-Hijr*. It is in this chapter “the context is maximized and the role of the individual words is minimized” (Joos, 1972, p. 195). However, for reasons of space and time, the researcher will concentrate only on the verses which have posed some problems to the translators in terms of cohesion, coherence, intentionality, acceptability, informativity, situationality and intertextuality.

As the researcher has stated in the previous chapter, each near-synonymous pair has been repeated several times in the Qurʾān which is an informative and religious text. However, it will prove difficult to examine the textuality standards in every context. The researcher, therefore, gives special attention to only eight verses, representing the four pairs. The choice is motivated by the fact that the ST includes all the standards of textuality some or all of which the translators have failed to retain in their translations.

Each of these standards by itself is important to the text and its absence creates barriers to an efficient and effective communication.

### 7.1 Context and Co-Text: (*Ghayth*)

In this part, the researcher examines to what extent the near-synonyms and their co-texts meet the standards of textuality and to what degree they are faithful to the sensitive nature of the sacred Qur<sup>ā</sup>nic text.

Consider the context and co-text of *ghayth* in *sūrat al-Kahf* (Q 18:28-31):

1- ”وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا (٢٨). وَقُلِ الْحَقُّ مِن رَّبِّكُمْ ؕ فَمَن شَاء فَلْيُؤْمِنْ وَمَن شَاء فَلْيُكْفُرْ ؕ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهَا بِيَوْمِ سُورَاتِهَا ؕ وَإِن يَسْتَعْجِلُوا بِغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ؕ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا (٢٩). إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا (٣٠). أُولَٰئِكَ لَهُمْ جَنَّاتٌ عَدْنٌ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِن سُنْدُسٍ وَإِسْتَبْرَقٍ مُّتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ ؕ بَعِمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا (٣١).“

(1a): *Wa iṣbir nafsak ma<sup>a</sup> alladhīn yad<sup>c</sup>ūn rabbahum bi-l-ghadāt wa-l-<sup>c</sup>ashī yurīdūn wajhah wa lā ta<sup>c</sup>du<sup>c</sup> aynāk<sup>c</sup> an-hum turīd zīnah al-ḥayāt al-dunyā wa lā tuṭi<sup>c</sup> man aghfalnā qalbah<sup>c</sup> an dhikrinā wa ittaba<sup>c</sup> hawāhu wa kāna amruh furuṭan. Wa qull al-ḥaqq min rabbikum fa man shā<sup>a</sup> fa-l-yu<sup>o</sup>min wa man shā<sup>a</sup> fa-l-yakfur innā a<sup>c</sup>tadnā li-l-ẓālimīn nāran aḥāṭa bi-him surādiqihā wa in yastaghīthū yughāathū bi-mā<sup>o</sup> ka-l-muhl yashwī l-wujūh bi<sup>o</sup>sa l-sharāb wa sā<sup>o</sup>at murtafaqan.. Inna alladhīn āmanū wa <sup>c</sup>amilū l-ṣāliḥāt innā lā nuḍī<sup>c</sup> ajr man aḥsana <sup>c</sup>amalan. Ulā<sup>o</sup>ik lahum jannāt <sup>c</sup>adn tajrī min taḥtihim al-anhār yuḥallawn fi-hā min asāwir min dhahab wa yalbasūn thiyāb khudran min sundus wa istabraq muttaki<sup>o</sup>in fi-hā <sup>c</sup>alā l-arā<sup>o</sup>ik ni<sup>c</sup>ma l-thawāb wa ḥasunat murtafaqan.*

(1b): “And keep thy soul content with those who call on their Lord morning and evening, seeking His Face; and let not thine eyes pass beyond them, seeking the pomp and glitter of this Life; no obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case

has gone beyond all bounds. (28). Say, “The truth is from your Lord”: Let him who will believe, and let him who will, reject (it): for the wrong-doers We have prepared a Fire whose (smoke and flames), like the walls and roof of a tent, will hem them in: if they **implore relief** they **will be granted water** like melted brass, that will scald their faces, how dreadful the drink! How uncomfortable a couch to recline on!: (29) As to those who believe and work righteousness, verily We shall not suffer to perish the reward of any who do a (single) righteous deed. (30). For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade: They will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on! (31) ”

(1c): “Restrain yourself concerning those who appeal to their Lord in the morning and evening, wanting His presence; yet do not let your eyes wander too far from them, desiring the attraction of worldly life. Do not obey anyone whose heart We allow to neglect remembering Us, so he pursues his own whim. His case results in dissipation. SAY: “Truth comes from your Lord. Let anyone who wishes to, believe, and anyone who wishes to, disbelieve.” We have reserved a fire for wrongdoers whose sheets will hem them in. If they **should ask for some relief**, then water like molten brass **will be showered on them** to scorch their faces. How awful such a drink will and how evil is such a couch! . As for those who believe and perform honorable deeds, well We shall not waste the earnings of anyone whose action has been kind. Those shall have the gardens of Eden through which rivers will flow. They will be decked out with gold bracelets and wear green silk clothing and brocade, as they lean back on sofas in it. How superb will such a recompense be and how handsome is the couch! ”

## 7.1.1 Cohesive devices

### 7.1.1.1 Recurrence

According to De Beaugrande & Dressler (1981, p. 51), the most obvious type of recurrence is repetition of the lexical item (the same words or expressions). Johnstone (1991) considered repetition important in Arabic as a deeply rooted feature in the language itself. The recursive and phrasal tie *fa man shā'a fa-l-yu'min wa man shā'a*

*fa-l-yakfur* which can also be considered as a clear instance of Qur<sup>o</sup>anic contrastive structure has been undermined in Irving’s translation while Ali has preserved this device. It would have been better had the translators preserved these devices in the translation, thus pointing out the striking contrast in the verse. An alternative translation would be: [Say, the truth from your Lord; whoever desires may believe (in it) and whoever desires may disbelieve (in it)], where the phrasal tie *man shā’a* is retained in the translation to draw the attention of the reader to something important i.e., the freedom of expression and religion.

Another recursive and contrastive structure in the verses under discussion is clearly evident in *bi’sa al-sharāb wa sā’at murtafaqan* and *ni’ma l-thawāb wa ḥasunat murtafaqan*. Though *murtafaqan* has been used in the context of both hell and paradise, the translations do not reflect the intended meaning of the verse and do not match the original context of situation as being well integrated with the overall theme of the verse. The purpose of this recurrent expression is to facilitate reading the verses and strengthening and emphasizing the idea of threat and bless. It also adds richness to the Arabic style which may threaten the English style as being redundant.

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#### 7.1.1.2 Ellipsis

In the verse *wa sā’at murtafaqan* (Q18:29), there is “something left unsaid” (Halliday & Hasan, 1976, p. 142), which is the lexical item “fire”. Ali and Irving have omitted this elliptical lexical item *al-nār* (fire) which has been previously mentioned in the verse as follows:

Ali: “How uncomfortable a couch to recline on!”

Irving: “How evil is such a couch!”

In the expression *wa sā’at murtafaqan* (Q18:29), the elliptical element is the water of the hell. Similarly, in *wa ḥasunat murtafaqan* (Q18:31), the elliptical lexical item is “paradise” which is misinterpreted by the two translators. It would have been better if the expression had been rendered as: [and how good a place of rest/to dwell is (the Paradise)]! The absence of the elliptical items in the ST reflects the explicit nature of Arabic prose and this is echoed in the appearance of these items in the TT.

Both translators have mistakenly opted to include inappropriate elliptical elements in brackets, thus violating one of the cohesive devices of the text.

### 7.1.1.3 Conjunction

In the Arabic text, there are 14 conjunction markers of *wa* (and) and *fa* (so). The conjunction *wa* indicates an additive relationship between the items it coordinates regardless whether these items are phrases, clauses, sentences or paragraphs. At the sentence level, there is a loss in the additive relationships signaled by *wa* at the head position in (Q18:27-28) as is clearly shown in the table (7.1). Irving has dropped the connectives in the TT; while Ali has preserved the flow of discourse, that the statement or “the argument is still ongoing with no major breaks”. (Al- Batal, 1990, p. 246). Such omission at the head position violates the flow of ideas in the preceding and succeeding verses and further leads to sacrificing the overall steady flow of the whole text.

At the word level, most of the Arabic connectives are absent in the English TT, or have corresponding punctuation marks to produce a style which is acceptable in English. However, both translators have either omitted the connectives or replaced them with punctuation marks. There are two cases of incorrect rendering of the connective *wa* as appears in the following:

Translators	Omission of connectives	Verse No.	Replacing Connectives by Punctuation Marks		Verse No.
Ali	<i>wa kāna</i>	28	ST	TT	28
			<i>wa lā tuṭi<sup>c</sup> wa ittaba<sup>c</sup>a</i>	semicolon comma	
			<i>wa man fa lyakfur wa in wa sā<sup>3</sup>at</i>	solon comma colon exclamation	29
			<i>wa husunat</i>	exclamation	31

**Table 7.1 Ali's Rendering of Connectives in the Context of *Ghayth***

Translator	Omission of connectives	Verse No.	Replacing Connectives by Punctuation Marks		Verse No.	Wrong Rendering of Connectives		Verse No.
			ST	TT		ST	TT	
Irving	<i>wa işbir</i> <i>wa lā tuṭī<sup>c</sup></i> <i>wa kāna</i>	28						28
	<i>wa qull</i> <i>wa man</i> <i>wa-in</i>	29	<i>fa-l-yu<sup>3</sup>min</i> <i>fa-l-yakfur</i>	comma comma	29	<i>wa lā</i> <i>ta<sup>c</sup>du</i> <i>wa</i> <i>ittaba<sup>c</sup>a</i>	Yet so	

**Table 7.2 Irving’s Rendering of Connectives in the Context of *Ghayth***

The extensive use of *wa* in the ST reflects the Arabic style preference of spontaneity and casualness. Inani (1990, p.221) highlighted that “it is quite normal to find a run on sentence that seems to be a non-stop” which is due to the dense use of *wa*, *fa* and *thumma*. In this case, the translators should not only take into consideration such semantic connection, but should also try to preserve it in translation with great care. The major textual function of *wa* undertaken in the Qur<sup>3</sup>ān cannot be maintained in a linguistically and culturally distinct language like English. Consider the following example in verse (Q18:29): *Wa qull al-ḥaqq min rabbikum fa man shā<sup>3</sup>a fa-l-yu<sup>3</sup>min wa man shā<sup>3</sup>a fa-l-yakfur*.

There are five connectives, three recurrently used as *fa* and two as *wa* which create obstacles during the process of translating into a linguistically distinct language. Consider the following translations of Ali and Irving respectively:

- 1-”Say the truth is from your Lord: Let him who will believe, and let him who will, reject (it):”
- 2- “SAY: Truth comes from your Lord. Let anyone who wishes to, believe, and anyone who wishes to, disbelieve.”

Rendering all the connectives into the TT is a great challenge to the translators which has forced them to replace the form with punctuation marks, thus substituting the following three connectives in *wa ittaba<sup>c</sup>a*, *fa-l-yu<sup>3</sup>min* and *fa-l-yakfur*, with commas. The connective *fa* is a prototypically cohesive element in the Qur<sup>3</sup>ān. It is used to

indicate a sequential relationship, hence contributing to the coherence as well as the cohesion of the text. The loss of this connective threatens the logical relationship that exists between the two parts of the expressions. In fact, it is difficult, if not impossible, to supplant all the connectives in the translation. However, the translators can minimize the loss and maintain most of the connectives or replace them with proper punctuation to produce an acceptable coherent and cohesive text. Holes (2004, p.275) said that “the repetition of *wa, fa* may be considered redundant in the TT, in such case, punctuation or capitalized phrases between them perform the identical functions of chunking the text and making explicit the logical relationships between the chunks”.

#### 7.1.1.4 Lexical Cohesion (Antonyms)

Lexical cohesion refers to the “cohesive effect achieved by the selection of vocabulary” (Halliday & Hasan, 1976, p. 274). This is another cohesive element which undergoes a certain kind of inappropriateness through the process of rendering the concepts of *fa-l-yu<sup>3</sup>min* and *fa-l-yakfur*. Ali has failed in rendering *fa-l-yakfur* (disbelieve) as “reject” while his translation of *fa-l-yu<sup>3</sup>min* as “believe” is successfully relevant to the context of situation. Had Ali preserved the pattern of antonyms; his translation would have sounded stylistically cohesive and impressive.

#### 7.1.1.5 Hysteron and Proteron

The translations appear somewhat problematic at the texture level. The intra and inter-sentential cohesive devices, which are “at the heart of discourse, rhetoric and textuality” (Al- Batal, 1990, p. 255) seem to be lost in the two translations. Consider, for instance, the rendition of the Qur<sup>3</sup>ānic hysteron proteron, which reflects the sublime style and effective texture in *innā a<sup>c</sup>tadnā li-l-ẓālimīn nāran aḥāṭa bi-him surādīquhā* where *nāran* and *surādīquhā* are backgrounded and *li-l-ẓālimīn* and *bi-him* are foregrounded. Both translations have failed to preserve this aspect of the grandeur style of the Qur<sup>3</sup>ān perhaps due to the linguistic norms of English which impose limitations on the translatability of the Qur<sup>3</sup>ānic text (Abdul-Roaf, 2001, p. 129). While Irving’s translation has failed to maintain the backgrounded and foregrounded information, Ali’s translation, although it tried to capture the Qur<sup>3</sup>ānic stylistic feature, it has inappropriately thematized “for the wrongdoers” and thus

focused more on the wrongdoers rather than on what is prepared for them as punishment. The hysteronity of the Qurʾānic verse could have been preserved better had the translators preserved the same syntactic order as in “Surely, We prepare for the Wicked fire....”.

### 7.1.1.6 Parallelism (Rhymed Prose)

The Qurʾān is characterized by the accumulative occurrence of parallel structures which contribute effectively to the overall cohesion of the text, both rhetorically and syntactically. Johnstone (1991, p. 107) added that repetitive parallel structures involve grammatical parallelism which can be “the principal text-building strategy in the text”. This parallel structure is clearly visible among the pattern of concepts in the middle as well as at the end of verses:

Internal Rhymed structures	Verse No.	End Rhymed structures	Verse No.
<i>fa man shāʾa fa-l-yuʾmin wa man shāʾa fa-l-yakfur</i>	29	<i>furūṭan</i>	28
<i>wa in yastaghīthū yughathū</i>	29	<i>murtafaqan</i>	29
<i>yuḥallawn fī-hā</i>	31	<i>ʿamalan</i>	30
<i>muttakiʾin fī-hā</i>	31	<i>murtafaqan</i>	31

**Table 7.3 ST Rhymed Structures in the Context of *Ghayth***

Qutb (1994, pp. 149-150) stated that “the Qurʾānic music is in accordance with the occasion and atmosphere. It exhibits qualities of both prose and poetry. It has rhythm though its verses may not rhyme.” He showed that the Qurʾānic verses have inner music, the balance of which is so delicate that even a little change in word order destroys the harmony. However, it is not poetry nor can it be confined within the bounds of poetry. All the parallel or rhymed structures have been lost in the translation of both Ali and Irving. None of them has preserved the effective rhythmical patterns or any of the metrical patterns applied in the ST. The harmony of the ST is thus completely lost in the translation. There are only English sentences that are deprived of the softness and beautiful amalgamation of the ST Qurʾānic discourse as rhyme-phrases, refrains, internal rhymes, sound patterns and strophes.

### 7.1.1.2 Coherence

Cohesion deals with the surface text whereas coherence deals with the underlying text and traces the continuity of senses in a text. A text creates the “feeling that a text hangs together, that it makes sense, and is not just a jumble of sentences”(McCarthy, 1991, p.26). The unity of meaning through the harmony of concepts and relations is emphasized here. What makes a text coherent is the use of related words and utterances etc. This relation exists when there is causality, reason, purpose, time and enablement in the text. Thus, to relate sentences to each other in a meaningful way, they should be relevant items. Therefore, when a reader reads a coherent text s/he finds meaningfully united sets of expressions in that particular text.

#### 7.1.1.2.1 Use of Thematic Pattern

There is a constant progression of theme development in the TT which is characterized by a series of verses that all have a reference to the main theme. The objectives of brevity, uncertainty and vanity of this life apply to many paradoxes in the *sūrah*, which can only be understood by patience and the in-depth knowledge of the authentic exegeses.

Both translations maintain the steady progression of theme without the omission of any paragraphs. The translators have tried to render the four stories in the *sūrah* which are linked through the string of trials. Each story is followed by comments which identify the lessons to be learned and the way in which people can protect themselves from trials and temptations. This is the magnificence of the Qurʾān; it does not tell stories for their own sake but to serve the theme and to emphasize the lessons to be learnt after each story. In this respect, the whole thrust of the *sūrah* is to make the message crystal clear: protecting oneself from the various forms of temptation.

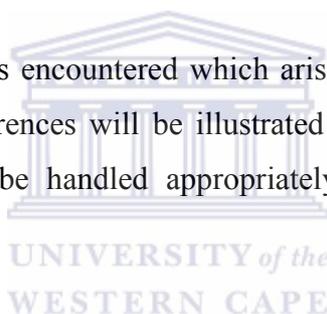
It seems that both translators have transferred the idea of the true servants of God in (Q18:28) as well as those who stray from His path (Q18:29). Furthermore, they have retained the general idea of the terrible consequences of the wrongdoers and the idea of reward for the righteous through depicting hell and paradise (Q18:29-31). However, the theme and the general idea of the verses are distorted in the translations

because of mismatched concepts and items, which sometimes appear irrelevant to the intended meaning of the ST.

### 7.1.1.2.2 Continuity of Senses

The configuration of concepts and relations must be mutually accessible and relevant to the ST. De Beaugrande & Dressler (1981, p. 84) believed that “a text makes sense because there is continuity of senses among the knowledge activated by the expressions of the text”. However, there are instances of serious mismatch among the concepts and their relations while translating into the TT. The translator’s ability to maintain the steady progression of the thematic pattern does not imply that they have successfully retained the continuity of senses. Rather, there is a serious mismatch of some concepts and expressions which could cause a disturbance in the flow of text continuity.

The difficulties the translators encountered which arise from the processing of non-expected or discrepant occurrences will be illustrated in the following table. These unexpected patterns cannot be handled appropriately by the translators as well-integrated stored patterns.



Translator	ST Pattern of Concepts/ Expressions	TT Serious Mismatch of the Pattern of Concepts/Expressions	Verse No.
Ali	<i>wa iṣbir</i>	content	28
	<i>nāran aḥāṭa bi-himsurādiqūhā</i>	A fire whose (smoke and flames), like the walls and roof of a tent.	29
	<i>wa sā<sup>3</sup>at murtafaqan</i>	How uncomfortable a couch to recline on!	29
	<i>wa ḥasunat murtafaqan</i>	How beautiful a couch to recline on!	31
Irving	<i>nāran aḥāṭa bi-him surādiqūhā</i>	a fire for wrongdoers whose sheets will hem them in.	29
	<i>wa-in yastaghīthū yughathū</i>	If they should ask for some relief showered	29
	<i>wa sā<sup>3</sup>at murtafaqan</i>	How evil is such a couch!	29
	<i>waḥasunat murtafaqan</i>	How handsome is the couch!	31

**Table 7.4 Mismatched Concepts/Expressions in the Translated Context of *Ghayth***

As it is obvious from the table above, there is a deviation in the appropriateness of concepts used and their relations to each other. The translation of the concept *wa iṣbir*

should fit and correspond with the other concepts and their relation to the overall context of situation. Furthermore, while translating *aḥāṭa bi-him surādīquhā*, the translators could not avoid the generation of odd expressions. The translation of Ali's "wall of tent" and Irving's "sheets" do not seem acceptable especially to the non-Muslim reader. Thus, it would be better to avoid such controversial analogies and render the verse as "Fire whose walls will be surrounding them" which does not create the metaphysical misconceptions of "sheets" and "tents". In so far as the Qur'ānic concepts of *yastaghīthū yughāthū* are concerned, Irving has failed to retain these concepts and their relation to the source text appropriately. Irving's rendering for *yastaghīthū* as "ask for relief" does not indicate the miserable conditions of the people of Hellfire and their persistent and serious request for mercy. It would have been better to use [beseech] for mercy or [cry out/implore relief] which carry the meaning of *yastaghīthū* and relate it to the other patterns of concepts and the context as a whole, rather than "ask for relief". As for *yughāthū*, which denotes the response the wrongdoers get for their beseeching, both translators have failed to render the word appropriately. *Yughāthū* means to be hardly succored something by someone. The word "granted" used by Ali does not always indicate the assistance given to somebody during times of difficulty and is commonly used with positive connotations. Irving's translation of *yughāthū* on the other hand, as "showered" is deceptive and may be the result of a misunderstanding that the people of Hellfire are looking for water to have a shower, which is not the case here. The people of Hellfire are looking for water to quench their thirst.

Regarding the mismatch of the translation of *wa sā'at murtafaqan* (Q18:29) and *wa ḥasunat murtafaqan* (Q18:31), the translators have maximized the loss of the relative concepts through the unexpected and discrepant rendering which does not fit the expected and well-integrated pattern of ST concepts. The Qur'ānic concepts *murtafaqan*, translated as "couch", is defined by *The Free Online Dictionary* as: (a) "sofa; (b) a comfortable piece of furniture big enough for two or three people to sit on"<sup>1</sup>. As for *The Merriam Webster Online Dictionary* (2010): "Couch" means :(a): an

<sup>1</sup> <http://www.thefreedictionary.com/>

article of furniture for sitting or reclining (b): a couch on which a patient reclines when undergoing psychoanalysis”.<sup>2</sup>

Ibn Kathīr (2009, p. 142) pointed out that *wa sālāt murtafaqan*, means “how evil a place is the Fire to dwell and rest and gather”. As God says elsewhere *innahā sālāt mustaqarran wa muqāman*: “Evil indeed it [Hell] is as an abode and as a place to rest in” (Q25:66).

The Qurʾānic concept of “couch” which is associated with a positive connotation sounds odd in the context that describes the Hell-frame, its blazing flames and molten water scalding the faces etc. In order to preserve the frames and chains of this Qurʾānic verse, it would be relative if it had been translated as [and how evil a place is (the fire)]! By bringing the elliptical item “fire” into focus, the translator can avoid the misconception and preserve the continuity of relative senses while translating the other Qurʾānic concept *wa ḥasunāt murtafaqan* (Q18:31) in the follow-up verse. Again, the same concept of “couch” is used here by the translators to indicate the favorable situation of those who do righteous deeds. To preserve the continuity of senses and to minimize the loss of the relevant concepts, it would be acceptable if it had been translated as: [and how good a place to dwell/rest is (the paradise)]!

### 7.1.1.3 Intentionality and Acceptability

As far as intentionality is concerned, the Qurʾānic verse aims to instruct as well as to explain. It instructs the people as a directive and warns by giving some parables to show that life is brief and subject to vicissitudes. The relevant verses are consistent and compatible with the overall theme of giving warnings to the unbelievers and giving glad tidings to the believers. Although the translators have tried, to a great extent, to reflect the intentionality of the text, they have sometimes monitored the text and provided a detached translation to some extent, which affects the communicative goal of the TT. Ali’s translation does not convey the intended meaning properly especially as far as the explanation of *ka l-muhl* and *wa sālāt murtafaqan* are concerned. *Wa sālāt murtafaqan* for instance, has been translated as “how

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<sup>2</sup> <http://www.merriam-webster.com/dictionary/couch>

uncomfortable a couch to recline on!” and thus it distorts the communicative goal of the ST and leads to the misconception that the wicked will be tortured while reclining on couches. However, what the Qurʾānic verse means is that “how evil a place is the Fire to dwell and rest and gather” (Ibn Kathīr, 2009, p. 142). Therefore, the reference is to the Fire.

Irving’s translation, on the other hand, steers the intended meaning of the Qurʾānic verse in such a way that the reader may confusedly think that when the wicked cry for help and ask for relief, water will be showered on them to refresh them. However, the water will not be showered on them. Rather, it will be offered to them to drink, but they will not be able to drink it because of its intense heat that will scald their faces. Megrab (1997, p. 234) indicated that while intentionality requires that the translation should probe into the producer’s intentions, acceptability compels him or her to accommodate the receiver’s response, that is, an equivalent effect should be sought.

It can be said that in their search for acceptability, the translators have sometimes sacrificed intentionality. This does not mean, however, that the two translations of this Qurʾānic verse have fully met the standard of acceptability. As acceptability takes into consideration the target reader’s response, the translation should to some degree seek an equivalent effect. While translating *aḥāṭa bi-him surādiqihā* the translators could not avoid the generation of odd stereotyped assumptions for the target reader. In other words, Ali’s “a Fire whose (smoke and flames) like the walls and roof of a tent will hem them in” and Irving’s “...a fire...whose sheets will hem them in” do not seem to be acceptable especially to the non-Muslim reader. The Fire, God has prepared for the wicked has giant walls which will embrace them and thus such walls cannot be equated with Ali’s “walls of tent” and Irving’s “sheets”. As a result, it would be better to avoid such controversial analogies and to render the verse as [Fire whose walls will be surrounding them] which does not create the metaphysical misconceptions of “sheets” or “tents”.

#### **7.1.1.4 Informativity**

In so far as informativity is concerned, it refers primarily to the manner in which language elements are used to present information in texts. It is widely accepted that

all types of information do not possess the same informativity. For instance, inappropriate use of concepts, violating the TT structures and replacing or expounding in the use of rhetorically poetic devices such as metaphor, simile, and personification may lead to the lack of acceptability. It is the task of the translator to pay special attention to the effective transfer of information in a text (in other words, between the sensitive/well-known and insensitive/unknown information) so that the balance between known and unknown information create a text that is both readable, as well as interesting.

The translator's attempt to maintain the informativity of the Qur'ānic text is sometimes reduced and this is clearly seen through the transfer of some concepts and images. Consider, for example, the translation of the Qur'ānic word *ka l-muhl* which has been referred to in Chapter VI or the translation of *surādiqihā*. Here, the use of footnotes can be very useful "to maximize the informativity of our translation and elevate target audience response..." (Abdul-Roaf, 2001, p. 183).

In addition, Ali has translated the expression *yurīdūn wajhahu* literally as "seeking His face" which preserves the image of the ST. Yet, it sounds unpredictable in the TT which may arise from the fact that the level of informativity between the ST and its translation is different. This is due to the sensitivity of the text under discussion which produces an obstacle to "any attempt to create a correspondingly interesting text in the TT" (Megrab, 1997, p. 235) .

Irving's translation, on the other hand, has violated the original information of the ST by producing a far-fetched image of "His presence" which does not match the intended meaning. The expression *yurīdūn wajhahu* has been mentioned in a number of verses in the Qur'ān which metaphorically implies God's way. Al-Qurṭubī (671 A.D) added that it means seeking God's mercy and forgiveness for God's way/direction is the believers' aim.<sup>3</sup>

Though both translators have tried to present approximate information of the ST, unparalleled contextual information exists in the TT, leaving the meaning sometimes

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<sup>3</sup> <http://www.al-eman.com/islamlib/viewchp.asp?BID=136&CID=128#s27>

unclear. Ali's translation of *jannāt ʿadn* as "Gardens of Eternity" conveys the meaning implied in the ST. However, it would have been better had he translated it as "Gardens of Aden" and clarified the expression in brackets as (Gardens of Eternity). *ʿAdn* is the Arabic term for Eden which means "fixed residence," i.e., the everlasting abode of the faithful". *Jannāt* (gardens) *ʿAdn* occurs "ten times in the Qurʾān (in *sūrahs* ix.73, xiii. 23, xvi. 33, xviii. 30, xix. 62, xx. 78, xxxv. 30, xxxviii. 50, xl. 8, xli. 12) , to be the abode of the righteous and never as the residence of Adam and Eve". However, the Muslim commentators agree in calling it *Jannāt ʿAdn* (the Gardens of Eden)<sup>4</sup>.

According to the Bible, the Garden of Eden was the original home of Adam and Eve. "It was a well-watered garden with beautiful trees" which has been called Paradise. Eden is a symbol of the endless harmony between God and mankind before the first sin was committed, after which Adam and Eve were expelled from it.<sup>5</sup>

Irving, on the other hand, has literally rendered it as "Gardens of Aden" which sounds vague to Muslims and non-Muslims alike unless it is explained. The translator should take into consideration that not all readers are well-versed with the social, cultural, religious and ideological background of the ST. Literal translation as well as insufficient information reduce the informativity factor and it is thus logical to accept the loss at this stage through the process of translating into the TT.

#### 7.1.1.5 Situationality

As for situationality, Irving and Ali have not considered this feature of the Qurʾānic text. This affects the informativity and the intertextuality of the text. Situation is an essential aspect of meaning and the translation of a sensitive text cannot be successful unless the translator considers all the surrounding aspects of meaning. The translator is "often required to go beyond the immediate context in order to find meaning in other contextually far, but related texts" (Megrab, 1997, p. 235). Al-Ṭabarī (2000, p. 206) and Ibn Kathīr (2009) stated that the verse was revealed as a response to a

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<sup>4</sup> <http://www.jewishencyclopedia.com/view.jsp?artid=39&letter=E>

<sup>5</sup> <http://mb-soft.com/believe/txh/eden.htm>

Qurayshian who came to the Prophet (p.b.u.h.) while a group of poor Muslims, including Salmān the Persian who was wearing a sweaty woolen gown and asked the Prophet: “Does not the smell of these people annoy you?” He despised them saying that “we are the elite of Quraysh and if we embrace Islam, people will embrace it, but such poor sweaty people are an obstacle in our way to Islam, so let them stay away from you so that we can follow you or allocate a gathering for them and another for us.” When the Prophet (p.b.u.h.) was about to accept this proposal, the verse was revealed. It would have been useful if the translators had explained the occasion for the revelation of this verse to make its situationality very explicit.

### 7.1.1.6 Intertextuality

Since the meaning of a Qurʾānic verse usually depends on other Qurʾānic verses or *ḥadīth* texts, the translator should pay adequate attention to them as they help to produce an accurate translation. The concepts of *wa in yastaghīthū yughāthū bi-māʾ ka l-muhl yashwī l-wujūh biʾsa l-sharāb* (Q18:29), for instance, are used in many places in the Qurʾān to refer to the request of the helpless for assistance from Almighty God in times of hardship. In this verse, as stated above, the wrongdoers are looking for mercy such as a sip of water that will quench their thirst but they are given *al-muhl* instead. Thus, it is given to them to drink rather than showered on them. Therefore, “showered” as suggested by Irving shows his unfamiliarity with the intertextuality of the related verses. If the translator had considered the following Qurʾānic verses he might have avoided the use of “showered”. The following verses reflect the intertextual relation as explained by Ibn-Kathīr (2009):

1- “وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ.” (15:47)

“and are given to drink boiling water so that it cuts up their bowels”(2009, p.142).

2- “وَيَسْقَىٰ مِنْ مَّاءٍ صَدِيدٍ يَتَجَرَّعُهُ وَلَا يَكَادُ يُسَبِّغُهُ.” (16 :14)

“and he will be made to drink boiling, festering water”( 2009, pp. 163-164).

3- “إِنَّ شَجَرَةَ الزُّقُومِ- طَعَامُ الْأَثِيمِ- كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ- كَغَلْيِ الْحَمِيمِ.” (45-43:44)

“Verily, the tree of Zaqqum will be the food of the sinners. Like boiling oil, it will boil in the bellies, like the boiling of scalding water”( 2009, pp. 127-128).

Similarly, the information and understanding of the expression *wa sāt murtafaqan* (Q18-29) will be influenced by the meaning of other similar texts (25:66):

"Evil indeed it (Hell) is as an abode and as a place to rest in" (Q 25:66) (Ibn Kathīr, 2009, p. 142). Such connection with other relevant texts acts as a guide for translators to facilitate their task in relating the verses to the context of situation and context of culture.

Had the translators identified the intertextual relation of the relevant verses with other verses, the degree of loss or producing unnatural translation at the level of coherence, informativity, acceptability and situationality would have been minimized.

## 7.2 Context and Co-Text: (*Maṭar*)

Here, the researcher examines the problems the translators have encountered while rendering the textuality standards in *surat al-Hijr* (Q15:75-61) as follows:

2- "فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ (٦١) قَالَ إِنَّكُمْ قَوْمٌ مُنكَرُونَ (٦٢) قَالُوا بَلْ جِنَّتَكَ بِمَا كَانُوا فِيهِ يَخْتَرُونَ (٦٣) وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ (٦٤) فَأَسْرَبَ أَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبَعْتَ أَدْبَارَهُمْ وَلَا يَلْتَفِتُ مِنْكُمْ أَحَدٌ وَآمَضُوا حَيْثُ تُؤْمَرُونَ (٦٥) وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُّصْبِحِينَ (٦٦) وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ (٦٧) قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ (٦٨) وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ (٦٩) قَالُوا أَوْلَمْ نُنْهَكَ عَنِ الْعَالَمِينَ (٧٠) قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ (٧١) لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ (٧٢) فَأَخَذْتَهُمُ الصَّيْحَةُ مُسْرِقِينَ (٧٣) فَجَعَلْنَا عَلَيْهِمَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ (٧٤) إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ (٧٥)"

(2a): *Fa lammā jāʿa Āl-Lūṭ al-mursalūn. Qāla innakum qawm munkarūn(62). Qālū bal jiʿnāk bi-mā kānū fi-hi yamtarūn. Wa ataynāk bi-l-ḥaqq wa innā laṣādiqūn. Fa asri bi-ahlik bi-qit<sup>c</sup> min al-layl wa ittabi<sup>c</sup> adbārahum wa lā yaltafit minkum aḥad wa imḍū ḥayth tuʿmarūn. Wa qaḍaynā ilayh dhālik al-amr anna dābir hāʿulāʿmaqtūʿūn muṣbiḥīn. Wa jāʿa ahl al-Madīnah yastabshirūn. Qāla inna hāʿulāʿḍayfi fa lā tafḍahūn Wa ittaqū Allāh wa la tukhzūn. Qālū awa lam nanhak ʿan al-ʿālamīn. Qāla hāʿulāʿ banātī in kuntum fāʿilīn. La ʿamruk innahum la fi sakratihim yaʿmahūn. Fa akhadhathum al-ṣayḥah mushriqīn. Fa jaʿalnā ʿaliyahā sāfilahā wa amṭarna ʿalayhim hijaratah min sijjīl. Inna fi dhālik la āyāt li-l-mutawassimīn."*

(2b): "And when the messengers came unto the family of Lot, (61)He said: Lo! Ye are folk unknown (to me)(62) .They said: Nay, but we bring thee that concerning which they keep disputing, (63) And bring thee the Truth, and lo!

We are truth-tellers. (64) So travel with thy household in a portion of the night, and follow thou their backs(64). Let none of you turn round, but go whither ye are commanded. (65) And We made plain the case to him, that the root of them (who did wrong) was to be cut at early morn. (66) And the people of the city came, rejoicing at the news (of new arrivals)(67). He said: Lo! They are my guests. Affront me not!(68) And keep your duty to Allah, and shame me not! (69) They said; Have we not forbidden you from (entertaining) anyone? (70) He said: Here are my daughters, if ye must be doing (so)(71). By thy life (O Muhammad) they moved blindly in the frenzy of approaching death. (72) Then the (Awful) Cry overtook them at the sunrise. (73) And We turned it upside down and We rained upon them stones of heated clay. (74) Lo! Therein verily are portents for those who read the signs(75).”

(2c): “When the emissaries came to Lot’s household, he said: “You are folk who should be ignored.” They said: Rather we have come to you about something they have been puzzling over. We have brought you the Truth, for we are reliable. Travel with your family at dead of night; you should follow in their rear, and let none of you glance around! Keep on going wherever you are ordered to. We have passed judgment on that case for him so that those people’s last remnant shall be cut off once morning dawns for them. The people of the city came up gay with the news. He said: “These are my guests so do not disgrace me. Heed God, and do not shame me.”They said: “Didn’t we forbid you to have contact with [anyone in] the Universe [outside]?” He said: “ These are my daughters if you are going to do (something).” Upon your life, they were groping along in their drunkenness so the Blast caught them at sunrise. We turned things upside down and rained down stones which had been stamped with their names on them. In that are signs for investigators; and it lies along a permanent highway.”

## 7.2.1 Cohesive Devices

### 7.2.1.1 Ellipsis

The translators have encountered instances of elliptical structures in the Qur’ānic verses (Q15:61-62-63-67-68-72-73-74). Such elliptical elements in the ST can cause

misunderstanding of the meaning of the Qurʾānic texture, unless “a footnote is provided or the ST elliptical elements themselves are added by the translator” (Abdul-Raof, 2001, p. 128). The elliptical lexical item of *qāla* in *qāla innakum qawm munkarūn* (Q15:62) refers to the prophet Lot which has been maintained in both translations. It would have been logically appropriate had the translators added the noun (Lot) in brackets. Furthermore, Ali has correctly opted for including the elliptical element in *munkarūn* as “unknown (to me)”. This helps in maintaining the ST rhetorical/syntactic texture and meaning. Irving, however, has left the meaning vague which is due to his literal translation “You are folk who should be ignored”. Nonetheless, the reference remains vague since the reader does not know whether the folk are uncommon to Lot or to someone else. In *yastabshirūn* (Q15:67), Ali has added the lexical item in brackets “rejoicing at the news (of new arrivals). This addition is not reflected in Irving’s translation “gay with the news”, hence creating a misunderstanding of the ST. Moreover, Ali has included the elliptical lexical item (Muḥammad) (Q15:72) in his translation “By thy life (Muhammad) while Irving’s “upon your life” remains unclear and creates uncertainty in the reader’s mind. Further, *Fa jaʿalnā ʿāliyahā sāfilahā* (Q 15:74), has been translated as follows:

Ali: “We turned **it** upside down...”

Irving: “We turned **things** upside down...”

Ali has retained the inappropriate reference “it” which does not maintain the right elliptical element, besides his failure to clarify what the pronoun “it” refers to. Irving, on the other hand, has failed to retain the apt reference as well as the elliptical element. The reference *hā* in the ST refers to the towns of Sodom and Gomorrah in Palestine which were utterly destroyed. It would have been relative if “it” and “things” in the translations had been replaced by (the sinful towns) to provide an apt translation.

### 7.2.1.2 Conjunction

Arabic text has 17 connectives of which *wa* and *fa* are the most common. Ali has rendered most of the cohesive devices of the original while Irving has ignored several of them and thus the translation does not look as coherent as the original. By examining the original context with the translations, the researcher puts emphasis on

how the translators have rendered the cohesive ties in their translations. Perhaps to accommodate the English style, almost all equivalents of *wa* have been deleted in the translation. In a parable like this, one of the sequence of events should be mentioned, and the use of cohesive devices like “and”, “then”, “after” are very important in this context.

In the context of *fa lammā jāʿa Āl Lūt al-mursalūn*, *fa* has been repeated several times at the beginning of the sentence. This does not only contribute to the cohesion of the text but also to its coherence in the sense that it achieves a sequential relationship. *Fa* indicates that there is an event which has preceded it, accordingly, the conjunction ‘and’ can be used to show that. Similarly, there are instances of omitting and incorrect rendering of connectives as shown below:

Translator	Omission of connectives	Verse No.	Wrong Rendering of Connectives		Verse No.
			ST	TT	
Ali	<i>fa lammā</i> <i>wa lā yalṭafit</i> <i>fa lā tafḍahūnī</i>	61	<i>wa imḍū</i>	But	56
		65	<i>fa akhadhat-hum</i>	Then	73
		68	<i>fa jaʿalnā</i>	and	74

**Table 7.5 Ali’s Rendering of Connectives in the Context of *Maṭar***

Translator	Omission of connectives	Verse No.	Replacing Connectives by Punctuation Marks		Verse No.	Wrong Rendering of Connectives		Verse No.
			ST	TT		ST	TT	
Irving	<i>fa lammāwa ataynāka</i> <i>fa asri</i> <i>wa ittabiʿ</i> <i>qaḍaynā wa</i> <i>wa jāʿa</i> <i>fa jaʿalnā</i>	61	ST	TT	65			63
		64						
		65	<i>wa lā yalṭafit</i>	Semi-colon exclamation	65	<i>bal</i>	rather	
		66	<i>wa imḍū</i>					
67	<i>fa akhadhat-hum</i>	colon	73					

**Table 7.6 Irving’s Rendering Connectives in the Context of *Maṭar***

The most striking difference between the ST and the TT texture is that of double extended connectives which cannot be maintained in the TT as in *fa lammā jāʿa Āl Lūṭ*. In the ST, *fa* and *lammā* play a significant textural function but have been omitted in the TT to suit its linguistic norms. According to Al-Batal “Connectives in Arabic are contributors to text efficiency because they render the processing of the text more economical by overly signaling to the reader the underlying semantic relationships” (1990, p. 255).

### 7.2.1.3 Hysteron and Proteron

This is another cohesive device which is problematic in the two translations. In *wa lā yaltafīt min-kum aḥad*, *aḥad* is backgrounded whereas *min-kum* is foregrounded. Both translations have failed to preserve the backgrounded Qurʾānic *aḥad* which is owed to the linguistic norms of the syntactic order. Such norms put restrictions on the translatability of the Qurʾānic text and threaten the stability of the textuality standards as well.

### 7.2.1.4 Pro-form (Reference)

In so far as references are concerned, both translations do not clarify the Qurʾānic anaphoric reference in this verse for the reader. While translating *qālū bal jiʿnāk bi-mā kānū fī-hi yamṭarūn*, Ali has translated it as “They said: Nay, but we bring thee that concerning which they keep disputing”, where both the anaphoric ‘that’ and ‘they’ is vague. ‘That’ refers to the torment or awful cry that will afflict the polytheists from amongst Lot’s people and ‘they’ refers to the polytheists. Similarly, Irving has translated it as “They said: Rather we have come to you about something they have been puzzling over.” in which ‘they’ refers to the people of Lot which is unclear to the target reader. The target reader is unaware of the context in which the words were used and the historical background of these people. In fact, it is the duty of the translator to render such contexts with all its relative cultural and historical background to avoid misunderstanding or infidelity of the original context. This is attainable either by adding footnotes or adding further clarification in brackets.

Again, in the same context *Qāla hā'ulā' banātī in kuntum fā'ilīn* the translators have misinterpreted and mistranslated the anaphoric reference *hā'ulā'* and have rendered it as “daughters” on the mistaken assumption that Lot is referring to his own daughters. However, the reference is to all the women of his nation . Finally, in *Fa ja'alnā 'āliyahā sāfilahā wa amṭarnā 'alayhim hijārah min sijjīl*, Ali has translated it as “we turn it upside down”. When the reference ‘it’ remains unclear as well as irrelative, it confuses the target reader and it would have been better had the reference been changed to “they” and explained in brackets as (the towns of Sodom and Gomorrah in Palestine). Irving, on the other hand, has avoided the reference completely and translated the verse as “We turned things upside down” and rendered the *hā* as ‘things’ due to his unfamiliarity with the real reference, which is mentioned in the books of exegeses (*tafsīr*) as ‘towns of Sodom and Gomorrah’ and to which there are different intertextual references in the Qurʾān. The clarification of such references is very significant for the cohesion of the text and it partly leads to the coherence of the text or “the configuration and sequencing of the concept and relations of the textual world” (Bell, 1991, p. 165).

In the Qurʾānic text certain additions are required to make the intended meaning clearer and the text coherent and logical. However, Ali’s translation has sometimes used such additions while Irving’s translation seems to be completely devoid of them.

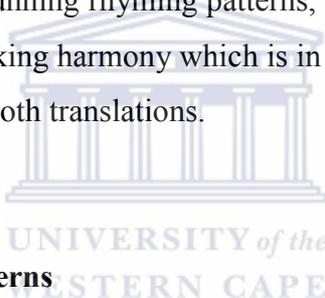
In *wa ataynāk bi-l-ḥaqq wa innā la ṣādiqūn*, Ali has translated it as “...we bring thee that concerning which they keep disputing...” which seems quite unclear. The reader is puzzled; what is the thing they keep disputing? And who are they?

Similarly, Irving has translated it as “we have come about something they have been puzzling over.” where the logical sequence of events is disturbed and the lack of coherence is clear. In both cases, a relative translation could be: [Nay, we have come to you with that (blast/torment) which they have been doubting. And we have brought you the truth (the news of the destruction of your folk) and.....]. Here, [torment] and the [news of the destruction of your folk] are vital to the expression of the intended meaning.

### 7.2.1.5 Parallelism (Rhymed Prose)

The Qur<sup>ā</sup>nic text makes use of end rhyme and particularly of *saj*<sup>c</sup> or rhymed prose where rhyme would be prominently inappropriate in the TT. The rhyme in the ST is chiefly deliberate which reflects and emphasizes that no heavenly Book can approach the Qur<sup>ā</sup>n in beauty of diction and style and in the grandeur of its contents. It is a revered Scripture par excellence. It stands unequalled and unrivalled in every respect. Its beauty and good qualities are so many and so varied that even disbelievers on occasion are forced to confess that they possess nothing like it and wish that they too had possessed a Book like it.

It is virtually impossible to produce a TT that sounds both natural and reproduces the rhythmic characteristics of the ST. The kind of end rhyme of the Qur<sup>ā</sup>nic verses is alien to the traditional rhyming patterns of English. None of the translators has maintained the successively running rhyming patterns, rhythm or any tonal effect that are present in the ST. The striking harmony which is in conformity with the context of situation is ultimately lost in both translations.



### 7.2.2 Coherence

#### 7.2.2.1 Use of Thematic Patterns

It is recognizable that the consistent thematic patterns are introduced in both translations. The translators have preserved the stable movement of themes of the *sūrah*. At the paragraph level, there are no instances of omitted or changed paragraphs which secure the movement of ideas the ST tries to achieve. They have equally retained the special subject matter of this *sūrah* which is the protection of God's Revelation and God's Truth. Evil resulted from pride and the warping of man's will, but God's Mercy is the antidote, as was proved in the case of Abraham and Lot. The translators have transferred the story of Lot and the destruction of his people for their unspeakable crimes. (Q15:16-75).

#### 7.2.2.2 Continuity of Senses

The translator while translating a sensitive text such as the Qur<sup>ā</sup>n, should create a logical framework, for investigating the textual and linguistic aspects of the text. By

connecting the information and elements to produce larger, more global structures of meaning, the translator can understand what is implied and present a precise as well as a relative translation. However, misunderstanding of any concept or information may destroy the coherence of this sensitive text.

The translated texts show an observable degree of unconnectedness or rather discontinuity among senses which lead to a lack of the degree of word linkage. There are mismatches or inappropriate translation of some concepts and expressions which can be illustrated in the following table:

Translator	ST Pattern of Concepts/ Expressions	TT Serious Mismatch of the Pattern of Concepts/Expressions	Verse No.
Ali	<i>al mursalūn</i>	messengers	61
	<i>banātī</i>	my daughters	71
	<i>al ṣayḥah</i>	awful cry	73
Irving	<i>al mursaūn</i>	emissaries	61
	<i>munkarūn</i>	should be ignored	62
	<i>banātī</i>	my daughters	71
	<i>al ṣayḥah</i>	blast	73
	<i>ḥijārahn minsijjīl</i>	stones which have been stamped with their names on them	74

**Table 7.7 Mismatched Concepts/Expressions in the Translated Context of *Maṭar***

Through the process of investigating the sense relation among the concepts, there are possible suggestions put forward by the translators which reflect unwanted implications or attachments. While translating *al-mursalūn*, Ali has translated it as “messengers” which is a generalized concept. Yet, his translation does not convey the idea of being heavenly messengers or messengers (of God). Irving’s rendition, on the other hand, as “emissaries” has deviated from what is intended in the ST. According to *The Merriam Webster Online Dictionary* (2010): “emissaries means (1) one designated as the agent of another: REPRESENTATIVE; (2) : a secret agent”.<sup>6</sup>

Another example is the translation of *munkarūn* as “should be ignored” which seems irrelative to the intended meaning of the ST. This concept implies that the sinful people of Lot’s town might assault them. Al-Ṭabarī (2000, p. 44) stated that Lot does

<sup>6</sup><http://www.merriam-webster.com/dictionary/emissaries>

not know them which is relevant to Ali's "unknown (to me)". Furthermore, *banātī* has been inaccurately rendered by the translators as "my daughters" which contradicts the ST message. This concept is context-sensitive which has been influenced by the context of situation. In this case, the reference is to the women of Lot's nation in general. Likewise, in translating *al-ṣayḥah*, there is loss of the intended meaning associated with the term. Ibn Kathīr (2009, pp. 32-33) indicated that it is the piercing sound that came to Lot's people when the sun rose, which was accompanied by the city being flipped upside down. The translation of Ali and Irving translation cannot be relatively equivalent to the Qur'ānic *ṣayḥah* (awful scream) which accompanies God's punishment and torment. To al-Maḥali and al-Suyūṭī, it is the Cry of Gabriel that seized the cities at sunrise<sup>7</sup> while to al-Tabarī (2000, p. 73) it means the Cry of punishment.

Again, owing to the misreading of similar Qur'ānic texts, Irving's translation of *ḥijārah min sijjīl* as "stones which had been stamped with their names on them" widens the gap among senses. Thus, the TT continues to lack the coherent aspect which is due to the lack of appropriate continuity of senses and the support of authentic exegeses as well as illuminating footnotes.

### 7.2.3 Intentionality and Acceptability

There are also instances in which the intentionality of the original is threatened. For instance, while translating *wa amṭarnā ʿalayhim ḥijārah min sijjīl*, Irving has translated this part of the verse as "..... and rained down stones which had been stamped with their names on them" in which he has violated the intentionality of the original. The original verse intends to explain that God has rained upon them stones of *sijjīl* (stones of baked and heated clay).

Thus, Irving has confused the word *sijjīl* with *musawwamah* mentioned later in the chapter of Hūd that refers to the stones which were marked and sealed, all of them having the names of their victims written on them.

<sup>7</sup> <http://quran.al-islam.com/Page.aspx?pageid=221&BookID=14&Page=1>

In terms of acceptability, some parts of the translations may be viewed completely different in English and are likely to generate negative assumptions for them. Consider, for example, *Qāla hā'ulā' banātī in kuntum fā'ilīn* which has been translated by Ali as "...Here are my daughters, if ye must be doing (so)." and by Irving as "... These are my daughters if you are going to do (something)." Both translations imply that Lot wants to protect his guests even at the cost of his own daughters. In other words, the translation creates negative session reactions within the TL readers (specifically to tell their wrongdoers to have sexual contact with his daughters). Thus, the translation has violated both the intentionality and acceptability of the Qur'ānic text. An attentive translation could be: [Lot said: those (the women of my nation) are my daughters (so that you can marry lawfully), if you must act (so)], which is in harmony with the authentic exegeses of the Qur'ān.

#### 7.2.4 Informativity

In so far as the informativity of the translated texts is concerned, the translations are intelligible to some extent and the target reader is likely to get some clues on the main points of the verse. The original text makes use of particular diction and some rhetorically and highly informative poetic devices. These devices "demand more effort in processing than first-note meaning" (Megrab, 1997, p. 35). While translating *la 'amruk innahum la fī sakratihim ya'mahūn*, the use of *la 'amruk*, an ornamental element of an elevated style, is a Qur'ānic oath in Arabic used to confirm the statement mentioned above and which emphasizes the high rank and noble status of the Prophet (p.b.u.h.). Irving's translation as "Upon your life" misleads the reader to think that the speech is directed to Lot; rather it is to Muḥammad. This inappropriate rendering of information is a marker of low informativity and threatens not only the acceptability factors but also the coherence of the whole text. Such oaths occur frequently in the Qur'ān as prototypical discourse features; it usually occurs at the beginning of the Qur'ānic structure" (Abdul-Raof, 2001, p. 88). Hence, in this verse, God swears by the great life of the Prophet (p.b.u.h.) that the people of Lot are *fī sakratihim ya'mahūn*. The term *sakr* here refers to the deviation from the right path that in their delirium (of lust) are but blindly stumbling back and forth. This metaphorical expression as stated by Ibn Kathīr (2009, p. 31) connoted that in their word intoxication, they were wondering blindly.

Thus, the people in their unconscious behavior are compared to a person in a state of wild intoxication. But, in the translation, Ali has rendered it as “By thy life (O Mohammed) they moved blindly in the frenzy of approaching death...” Although the translation is metaphorical, it is not as informative as the original. Irving, on the other hand, has sacrificed the beautiful metaphorical image of the ST verse using the image of the people “groping along in their drunkenness”. The aesthetic and communicative value of the ST information has been lost in the TT.

According to Neubert and Shreve (1992, p. 91) “the informative transfer in translation is blocked at the linguistic surface in case a lexical item does not have familiar equivalent in the TL or if equivalent exists but attached to their knowledge frames quite differently”. The term *ṣayḥah* has been translated as “awful cry” by Ali and “blast” by Irving, which cannot be relatively equivalent to the Qur’ānic *ṣayḥah* (torment, awful scream).

The tendency of the translators to reduce the ST informativity factor widens the gap among the textual cohesive links “which feeds into the overall textuality and textness of Qur’ānic discourse” (Abdul-Raof, 2001, p. 100). The TT could be judged as not being as informative as required, in particular the continuity of senses.

### 7.2.5 Situationality

Knowing the context of situation is essential in determining as well as examining the textuality standards. Since most of the verses that contain the term *maṭar* refer to the story of the people of Sodom and Gomorrah, it is significant to give the context of the story. According to Islamic tradition, Lot was a nephew of Ibrāhīm (Abraham) who migrated to Canaan in Palestine. He was sent as a prophet to the cities of Sodom and Gomorrah (the twin cities which Lot was sent to with God’s message). His story is used as a reference of strong disapproval of abominable vices (homosexuality). A group of Angels (as guests) visited Abraham and gave him the good tidings of a son blessed with wisdom, they told him that they had been sent by God to the guilty people of Lot to destroy them with a shower of stones of clay (brimstone) and deliver Lot and those who believed in him, except his wife (Ibn Kathīr, 2009, pp. 28-33; Quṭb, 2000, pp. 288-289). According to Sayyid Quṭb “the towns were ruined by a

natural phenomenon which seems similar to that of earthquakes and volcanic eruptions, which are sometimes accompanied by earth subsidence and a showering of stones” (2000, p. 288). The Qurʾān also draws on Lot’s wife as an example for the unbelievers who cheated him and did not believe in his words and was thus condemned to the Hellfire.

Both translators have ignored the situationality of the original. It would have been more explicit if they had referred to the reason for the revelation of the verse in their translations to relate the context of situation and the context of culture with the overall theme of the verse.

### 7.2.6 Intertextuality

The meaning of the Qurʾānic verse is usually reliant on other Qurʾānic texts. A more in depth study of the intertextuality of the Qurʾānic verse will avoid mistranslation and distraction of the original message. When the reader gets the impression that a particular verse sounds wrong as in Irving’s translation, this is due to the fact that the translator has violated the reader’s textual expectations. In other words, Irving’s translation has failed in creating the relative textual image the reader expects for such a sensitive text. The translator has to compare the pre-existing verses and correlate them through his previous experiences to avoid odd or unrelated translation.

The translation of *wa amṭarnā ʿalayhim hijārah min sijjil* by Irving as “and rained down stones which had been stamped with their names on them is sometimes attributed, as the researcher suggests, to the misunderstanding of similar intertextual Qurʾānic texts namely:

1- “وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنصُودٍ مُّسَوَّمَةٌ عِندَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بَبَعِيدٍ.” (83-82:11)  
 “So when Our commandment came, We turned them upside down, and rained on them stones of clay, in an array. Marked from your Lord; and they are not ever far from the wrongdoers” (Ibn Kathīr, 2009, p. 57). This verse states clearly that they are fiery backed clay, but expounds in giving additional details for these stones and the way they have been used in the torment. In other words, these stones of fiery baked clay were rained on them in a well-arranged manner one after the other and were

marked by their Lord. The translator should refer to other verses to produce an apt and acceptable translation. In the following related verses, the reference is to the rain of punishment which is interrelated with the verse under discussion:

2- “قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ.” (33-32:51)

“They said: We have been sent to a people who are criminals, in reference to the people of Lot, (To send down upon them stones of baked clay, marked ...”(Ibn Kathīr, 2009, p.13).

3- “وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقُّ مِمَّنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ.” (32:8)

“And (remember) when they said: “O Allah! If this (the Qur’ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment” (Ibn Kathīr, 2009, p. 136) .

4- “وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ .” (84:7).

“And We rained down on them a rain (of stones). Then see what the end of the criminals was” (Ibn Kathīr, 2009, p.138).

### 7.3 Conclusion

The chapter has dealt with the textuality problems in the translations of *ghayth* and *maṭār* by Ali and Irving. The texts have been analyzed to determine whether the translators have encountered problems during translating the near-synonyms in their broader context. The researcher concludes that the translators have faced several problems at the cohesive, coherence, informativity, situationality, acceptability and intertextuality levels.

The analysis of the textual problems reveals that the translation of the Qur’ān, like other translated texts, inevitably involves loss of meaning. The researcher concludes that the translators, with varying degrees, have failed to retain most, if not all the standards mentioned in the above analysis in their translations. There is total loss of the situationality standards in both the translations. Though both translators have rendered the steady progression of theme without omitting any paragraphs, they lack the coherent aspects, which are due to the lack of appropriate relative continuity of

senses and the loss of the ST cohesive devices such as: pro-form, conjunction, hysteron and proteron etc. The translators have also threatened the stability of acceptability, informativity and intertextuality standards of the ST. The researcher further concludes that the TT is not as cohesive, coherent, informative and intertextual as the ST.

The researcher suggests that the loss of meaning can be compensated for by the Qur<sup>ā</sup>nic exegeses, in addition to the marginal notes or clarifications in brackets or footnotes to illuminate the TT and “inform properly the target readers who have no access to exegetical works of Muslims” (Abdul-Raof, 2001, p. 110).

Undoubtedly such hindrance or ignorance of the ST message leads to an exotic and odd translation. As a result, the TT at times sounds dubious and far-fetched from the credibility of the Qur<sup>ā</sup>n.



## Chapter VIII

### Problems of Meaning in the Translations

#### (*Al-Ḥilf* vs. *Al-Qasm*)

#### 8.0 Overview

In this chapter, the researcher continues to analyze the problems the Qur<sup>ān</sup> translators, Ali and Irving, have encountered regarding the near-synonymous pair of *al-ḥilf* and *al-qasm* with their different morphological structures. The researcher examines whether they have transferred the same denotative and connotative shades of meaning of the Qur<sup>ān</sup>ic near-synonyms as implied in the ST. Eggins (2004, p. 8) noted that “without contextual information, it is not possible to determine which meaning is being made”. The translators have used *al-ḥilf* and *al-qasm* interchangeably in most contexts which puts the TT message at risk of being misunderstood or misconceived.

Throughout this chapter, the researcher evaluates how Ali and Irving have rendered *al-ḥilf* and *al-qasm* while at the same time examining the context of situation and the denotation and connotation of the two concepts. For this, the researcher draws on the leading Islamic theologians and scholars as well as Arabic and contemporary English dictionaries in support of arguments.

#### 8.1 Context and Co-Text:(*Al-ḥilf*)

The term *al-ḥilf* with its variant morphological forms (*yaḥlifūn*, *ḥalaftum*, *layaḥlifunna* and *ḥallaḥaf*) occurs twelve times in the Qur<sup>ān</sup>ic verses selected for this study. Ibn Manzūr (1955, p.963) stated that *al-ḥilf* means *al-yamīn* which is *al-<sup>ʿ</sup>aqd bi-l-<sup>ʿ</sup>azm wa-l niyyah*. The verb *ʿaqada* is the intensive form of *ʿaqd* and the expression *al-<sup>ʿ</sup>aqd bi-l-<sup>ʿ</sup>azm wa-l niyyah* conveys the idea of greater deliberation and solemnity. It originally conveys having the intention or determination of taking oaths in earnest (*al-yamīn*). It is to make a pledge/an oath among people. Ibn Fāris (2002, p.102) indicated that *al-ḥilf* stems from *al-yamīn*, which means firmness on taking an

oath. Bint al-Shati (1971, p. 172) disagreed with those who consider *al-ḥilf* and *al-qasm* as being synonymous.

It should be noted that there are subtle differences between the two nuances. *Al-ḥilf*, in all its contexts, is used in the Holy Qurʾān to express the breaking of an oath (*al-ḥinth bi l-yamīn*) and is usually associated with the hypocrites. *Al-qasm* is used for honest and sincere oaths which are fulfilled (literal: are not broken) (Bint al-Shati, 1971, pp. 204-207). *Al-ḥilf* revolves around probability, disloyalty and uncertainty, thus the one who takes the oath is often vulnerable and can easily opt out of it because he/she swears on doubts, not certainty (Al-Shāya<sup>c</sup>, 1994). According to the Qurʾānic verses, *al-ḥilf* in all the relevant texts applies to the hypocrites who resort to taking an oath (*al-yamīn*) with the intention of breaking it.

Both *al-ḥilf* and *al-qasm* have the core meaning of declaring or affirming solemnly (a statement) as true, especially by invoking a deity etc. as witness, but “total match cannot be assumed” between them (Beekman & Callow, 1974 p.175). They are contextually different in their attitudinal, associative, allusive and affective shades of meaning. Ali and Irving have translated *al-ḥilf* with its different morphological forms as “swear” in all the chosen contexts except in *sūrat al-Qalam* (Q 68:10) and *al-Mujādalah* (Q 58:14). The verses under investigation are loaded with high emotive overtones which should be reflected in the translation. Thus, it would be practical for any translator if he/she has relied on authoritative commentaries especially where the meaning of the text is either obscure or controversial. Consider, for instance, the word *yaḥlifūn* (derived from *ḥalafa*) which has been mentioned in *sūrat al-Nisāʾ* (Q 4:26):

1-”فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَخْلِفُونَ بِاللَّهِ إِنَّ آرْتِنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا.“ (62:4)

(1a): *Fa kayfa idhā aṣābathum muṣībah bi-mā qaddamat aydihim thumma jāʾūk yaḥlifūn bi-Allāh in aradnā illā iḥsān wa tawfiqan.*

(1b): “How then, when they are seized by misfortune, because of the deeds which they hands have sent forth? Then their come to thee, swearing by God: “We meant no more than good-will and conciliation!”

**(1c):** “How will it be when some disaster strikes them because of what their hands have already prepared? Then they will come to you **swearing** by God: “We only wanted to have kindness and success!”

The translators must unquestionably be able to recognize the connotative meanings and present them to the reader as clear and relative as possible. It is through the contextual information, the translator should refer to the speaker’s “strong, weak, affirmative negative or emotional reaction to words” (Nida & Taber, 1969, p. 199).

While translating *yahlifūn*, the speaker’s implied attitude to the listener bears effective emotional overtone of chastising the hypocrites. Ibn Kathīr (2009) remarked that this verse was revealed regarding a man from the Anṣār and a Jew who had a dispute, and the Jew said: “Let us refer to Muḥammad to judge between us”. The Muslim man retorted: “Let us refer to Kaʿb bin al-Ashraf (a Jew) to judge between us” (2009, p. 99). According to Ibn Kathīr (2009, p. 99) the verse was revealed regarding “the hypocrites who pretended to be Muslims, yet they sought to refer to the judgment of the pre-Islamic period (*Jahiliyyah*)”. Other reasons are also posited for the revelation of the verse. The verse, however, has a general intent which criticizes severely “all those who refrain from referring to the Qurʾān and Sunnah for judgment and prefer the judgment of whatever they chose of falsehood” (2009, p.99), which fits describing *Tāghūt* at this point. This is why God states:

“يُرِيدُونَ أَنْ يُتَّخَذُوا إِلَىٰ الطَّاغُوتِ”

“and they wish to go for judgment to the *Tāghūt*” (Ibn Kathīr, 2009, p. 99) (objects of worship/idols/Satan) till the end of the verse.

Ali and Irving have both translated *yahlifūn* as “swearing” which does not alone convey and carry the attitudinal and associative impact of the ST as being an untruthful oath by the hypocrites. They should have initially paid attention to the subtle nuances of meaning and its different layers: “referential content, emotional coloring, cultural association, social and personal connotations” (Dickins et al., 2002, p. 67). The term *swear* according to *The Cambridge Advanced Learner’s Dictionary*, means “to state or promise that you are telling the truth or that you will do something

or behave in a particular way”<sup>1</sup>. According to *The Merriam Webster Online Dictionary* (2010), swear means:

1: “to utter or take solemnly (an oath) 2:*a*-to assert as true or promise under oath *b*:to assert or promise emphatically or earnestly.3: to bind by an oath.4:*obsolete*:to invoke the name of (a sacred being) in an oath”<sup>2</sup>. The translated texts ignore the denotations and associations of the term and its use in the context of the hypocrites so as the Qur’ān implicitly rejects their plea as being hypocritical and self-deceptive. To preserve the denotative and connotative aspects of meaning, it would have been better had the translators added the word “untruthful” before the word “swearing”.

2- “لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ فَكَفَرْتُمْهُُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا نَطَعُمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفْرَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ.” (89:5)

(2a): *La yu’ākhidhukumu Allā bi-l-laghw fi aymānikum wa lākin yu’ākhidhukum bi-mā ‘aqqadtum al-aymān fa kaffāratuh it‘ām ‘asharah masākīn min awsaṭ ma tuṭ‘imūn ahlīkum aw kiswatumum aw tahrīr raqabah fa man lam yajid fa ṣiyām thalathah ayyām dhālik kaffārah aymānikum idhā ḥalaftum wa ihfazū aymānakum kadhālik yubayyin Allāh lakum āyātih la‘allakum tashkurūn.*

(2b): “Allah will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths: for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye **have sworn**. But keep to your oaths. Thus doth Allah make clear to you His signs, that ye may be grateful. ”

(2c): “God will not take you to task for what you may rattle off in your oaths, but He does take you task for anything you have sworn to solemnly [and then ignored]. Exoneration for it means feeding ten paupers with the average of what you would feed your own families, or clothing them, or freeing a captive. Whoever does not find the wherewithal [to do so], should fast for three days. This is what penance involves in order to free yourselves from any oath you **have sworn**

<sup>1</sup> [http://dictionary.cambridge.org/dictionary/british/swear\\_2](http://dictionary.cambridge.org/dictionary/british/swear_2)

<sup>2</sup> <http://www.merriam-webster.com/dictionary/swear>

[loosely]. Keep your word; thus God explains His signs to you, so you may act grateful.”

The lexical items *wa sayahlifūn*, *wa yahlifūn*, *wa layahlifunna*, occur seven times in *sūrat al-Tawbah* (Q9:42,56,62,74,95,96,107). Verses 38-72 deal with the – theme of the Prophet’s (p.b.u.h.), preparation for the expedition of *Tabūk*. On this occasion, the believers were urged to take active part in *jihād*.<sup>3</sup> Verses 73-129 were revealed on the Prophet’s return from the expedition of *Tabūk*. There are some parts “in this discourse that were sent down on different occasions during the same period and were afterwards consolidated by the Holy Prophet into the *sūrah* in accordance with inspiration from Allah”. This does not cause any interruption in the continuity and flow of thoughts because “they dealt with the same subject and formed part of the same series of events”. The verses gave the hypocrites a warning of their evil actions and rebuked the believers for staying behind in the Campaign of *Tabūk*. However, “Allāh praises the true believers who had not taken part in *jihād* in the Way of Allah for one reason or the other.” (Maududi, 1979).<sup>4</sup>

Both translators have translated *halaftum* as “have sworn” which sounds acceptable in the TT though it needs further clarification. Ali has added a comment to clarify the association of *halaftum* and explained the expiation for the deliberate breaking of oaths. The verse under investigation is informative. The tone of the speaker is that of informing the Muslims about the consequences and punishment for those who swear intentional oaths and break them.

The subject of unintentional oaths *al-laghw bi-l-yamīn* is echoed in *sūrat al-Baqarah*, which evokes intertextual relation among verses of a single chapter in particular, and among the verses of the other chapters in general.

3 - “لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ الشَّقَّةُ وَسَيَخْلِفُونَ بِاللَّهِ لَوْ اسْتَنْطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنفُسِهِمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ.” (42:9)

<sup>3</sup> The idea of *jihād* is more elaborated in the following verse (Q 9:56).

<sup>4</sup> <http://www.englishtafsir.com/Quran/9/index.html>

**(3a):** *Law kāna ‘araḍn qarīban wa safar qaṣīd la ittaba ‘ūk wa lākin ba ‘udat ‘alayhim al-shuqqah wa sayahḷifūn bi-Allāh law istatā ‘a lakharajnā ma ‘akum yuhlikūn anfusahum wa Allāh ya ‘lam innahum lakādhībūn.*

**(3b):** “If there had been immediate gain (in sight), and the journey easy, they would (all) without doubt have followed thee, but the distance was long, (and weighed) on them. They **would** indeed **swear** by God, “If we only could, we should certainly have come out with you”: They would destroy their own souls; for God doth know that they are certainly lying.”

**(3c):** “March forth light or heavy [-armed], and strive in God’s cause with your property and persons. That will be best for you if you only realize it. If there had been some goods to be acquired closer by and on a shorter journey, they would have followed you; but the expedition seemed much too far for them. They **will swear** by God; “If we could have managed to, we would have left along with you (all).” They destroy their own souls while God knows what liars they are!”

In the follow up verses (Q 9:43-50) to the abovementioned verse, the reference is to the hypocrites whose actions reflect their wicked intention and the negative associations implied by their untruthful oaths. The tone of the speaker (God), in the preceding verses (Q 9:43-50) is to urge the Muslims to go in *jihād*. In Arabic, the word *jihād* has very positive associations. In English, however, the cultural borrowing of *jihād* is chiefly associated with organizations such as Islāmic *jihād*, which are broadly regarded in the West as extremist and anti-democracy (Dickins et al., 2002, p. 68). It is *jihād* which is derived from the Arabic root meaning ‘to strive’, ‘to fight’, exact meaning depends on the context. It may express “a struggle against one’s evil inclinations, an exertion to convert unbelievers, or a struggle for the moral betterment of the Islamic community” (*The Oxford Dictionary of Islam*, 2003, pp. 159-160).

Time after time, the hypocrites are experts in the art of making excuses. They said “if there had been booty in sight or in an easy-walk-over, they would have come” (*The Holy Qur’ān: English Translation of the meanings and Commentary*, 1984, p. 514). All their oaths prove to be false and in taking false oaths they are destroying their spiritual life. The tone of the speaker (God) is that of admonishing those who stayed behind and who did not take part in the Battle of *Tabūk*. The speaker definitely knows their ways of being deceitful liars and therefore informs the Prophet (p.b.u.h.) of their actions and their consequent destruction.

Irving has translated *yahlifūn* as “swear” which does not reflect the relative meaning associated with false oaths nor does it implicitly indicate the attitudinal effect of the ST. His translation does not reflect the kind of swearing by the hypocrites as the reason for their lagging behind. Ali, to the contrary, has translated it as “swear”, but has supported his translation with an extended commentary, reflecting the acts and excuses of the hypocrites. Such information makes his translation more informative in so far as the connotative aspects of the ST are concerned.

It is obvious that the idea of *jihād* (as it is required in all conditions) in (Q 9:41), is intertextually associated with the following *ḥadīth* and verses: The Prophet (p.b.u.h.) said:

”تَكْفَلُ اللَّهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ إِنْ تَوَفَّاهُ أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرُدَّهُ إِلَى مَنْزِلِهِ بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ.“

“Allāh has promised the *mujāhid* in His cause that if He brings death to him, He will enter him into Paradise. Or, He will return him to his house with whatever reward and war spoils he earns.” Then, Allāh says;

”كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ.“ (216:2)

“*Jihād* is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you....” (Ibn Kathīr, 2009, p. 102). Relating the verse under study to the other verses in the Qur’ān is helpful for translators to investigate the interconnectedness among them.

4- ”وَيَخْلِفُونَ بِاللَّهِ إِنْهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ.“ (56:9)

(4a): *Wa yahlifūn bi-Allāh innahum lamin-kum wamā hum min-kum wa lākinnahum qawm yafraqūn.*

(4b): “They **swear** by God that they are indeed of you; but they are not of you: yet they are afraid (to appear in their true colours) ”.

(4c): “They **swear** by God that they are with you while they do not stand with you, but are a folk who are easily scared off ”.

In continuation with the previous verses in *sūrat al-Tawbah* (Q 9:42-55), the subject of the hypocrites and their false actions continues in this verse (Q 9:56) and the coming verses (Q 9:62,74,95,96,107).

Both translators have rendered *yahlifūn* as “swear”, hence, ignoring the context of situation and supplying the reader with insufficient information. In this context, the speaker’s tone (God) to his Prophet (p.b.u.h.) is that of belittling and ridiculing the insincere act of swearing by the hypocrites claiming to be faithful believers. The associative and attitudinal shades of meanings are less indicative as well as less informative than the ST intended message.

5- ”يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ“ . (62:9)

(5a): *Yahlifūn bi Allāh lakum liyurḍūkum wa Allāh wa rasūluh aḥaqq an yurḍūh in kānū mu’minīn.*

(5b): “To you they **swear** by God. In order to please you: But it is more fitting that they should please God and His Apostle, if they are Believers.”

(5c): “Those who annoy God’s messenger will have painful torment. They **swear** by God for you just to please you (all). It is more correct to please God and His messenger if they are [really] believers.”

Again, the subject of the hypocrites annoying the Prophet (p.b.u.h.) is contextually recreated in the given verse. According to al-Wahidi (2008, pp. 336-337), these verses (Q 9:61-62) were revealed regarding a group of hypocrites who used to annoy, slander and create trouble for the Prophet (p.b.u.h.). One of them said: “Do not do this, for we fear that what we say might reach him and he will punish us”. Al-Julās ibn Suwayd said: “We will say whatever we wish to say and when we go to him he will believe whatever we tell him, for Muḥammad is nothing but a hearer”, and on this, God revealed this verse. Al-Suddī sketches a different background: “A group of hypocrites, including Julās ibn Suwayd ibn al-Ṣamit and Wadī’ah ibn Thābit”, mocked the Prophet (p.b.u.h.) by saying: “By Allah, if what Muḥammad says is true, then we are worse than asses.. ” °Āmir ibn Qays, one of the Helpers (*al-Anṣār*) was there and informed the Prophet (p.b.u.h.) about the incident who questioned them. They, therefore swore and accused °Āmir of being a liar. °Āmir also swore that they were

liars. Thus, the Prophet (p.b.u.h.) said: “ I hope that Allāh will not separate us until showing the truth from the lie”(Al-Wahidi, 2008, p.337).

Ali and Irving have failed to convey the effective emotional overtone of the negative association of *yahlifūn*. The verse is reflective of God’s warning to His Prophet (p.b.u.h.) about the hypocrites who annoyed him, questioning his character. The rendering of *yahlifūn* as “swearing” without reference to its context of situation perplexes the reader as the translation does not reflect the negative association and the implication of the hypocrites’ attitude towards the Prophet (p.b.u.h.). It would have been plausible had the translators explained the insincere oath in an extended note or added the word “untruthfully” in brackets.

6- **يَخْلِفُونَ** بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ. “ (74:9)

(6a): *Yahlifūn bi-Allāh mā qālū wa laqad qālū kalimah al-kufr wa kafarū ba<sup>c</sup>d Islāmihim wa hammū bi-mā lam yanālū wa mā naqamū illā an aghnāhum Allāh wa rasūluh min faḍlih fa in yatūbū yaku khayr lahum wa in yatawallaw yu<sup>c</sup>adhdhibhum Allāh <sup>c</sup>adhab alīm fī l-dunyā wa l-ākhirah wa mā lahum fī l-arḍ min walī wa lā naṣīr.*

(6b): “They **swear** by God that they said nothing (evil), but indeed they uttered blasphemy, and they did it after accepting Islam; and they meditated a plot which they were unable to carry out: this revenge of theirs was (their) only return for the bounty with which God and His Apostle had enriched them! If they repent, it will be best for them; but if they turn back (to their evil ways), God will punish them with a grievous penalty in this life and in the Hereafter: They shall have none on earth to protect or help them. ”

(6c): “They **swear** by God they have said nothing while they did pronounce the word of disbelief, they disbelieve after their commitment to [live in] peace; and worry over what they do not accomplish. How spitefully they act merely because God and His messenger have enriched them out of His bounty. If they should repent,

it would be better for them; while if they turn back again, God will punish them with painful torment in this world and the Hereafter. They will have no sponsor nor any supporter on earth”.

Similarly in this context, they have rendered *yahlifūn* as “swear”. The ST carries an emotional overtone of God, giving a direct command to His Prophet (p.b.u.h.) to strive hard against the disbelievers and the hypocrites and to treat them harshly. This verse has a reference to the abortive plot of the hypocrites to kill the Prophet during the *Tabūk* expedition. Ali has supported his translation with sufficient commentary, explaining the reasons for the revelation of the verse to highlight the intended meaning. This historical association has been ignored in Irving’s translation of these verses and thus leaves the reader, craving for additional information.

The translators have experienced difficulty in recognizing this allusive meaning which is obviously a problem for translators. “The evoked meaning of the quotation alluded to create an added innuendo that modifies the literal meaning of what has explicitly been said.” (Hervey & Higgins, 1992, p.107).

Irving has failed to echo the implied meaning of the untruthful swearing of the hypocrites, which leads to the inadequate or unsatisfactory rendering of the ST message. It can be achieved through understanding the thematic and intertextual analysis of the verses under analysis in relation with other sayings or quotations evoked. This intertextual relation is clearly reflected in the acts of the hypocrites, their plots to harm the Prophet and their intentional false oaths. Consider the following plot of the hypocrites which relates to the verse under discussion:

”هَلْ عَرَفْتُمُ الْقَوْمَ؟“

“Did you know who they were”, the Prophet (p.b.u.h.) said to the believers. They answered: No. He said:

”هُؤُلَاءِ الْمُنَافِقُونَ إِلَى يَوْمِ الْقِيَامَةِ وَهَلْ تَذَرُونِ مَا أَرَادُوا؟ أَرَادُوا أَنْ يَزَاجِمُوا رَسُولَ اللَّهِ فِي الْعَقَبَةِ فَيُلْقُوهُ مِنْهَا.“

“They are the hypocrites until the Day of Resurrection. Do you know what they intended) We said, ‘No.’ He said, (They wanted to mingle with the Messenger of Allāh and throw him from the °Aqabah (to the valley)”. Then, the Prophet (p.b.u.h.) said:

”لَا أَكْرَهُ أَنْ تَتَحَدَّثَ الْعَرَبُ بَيْنَهَا أَنَّ مُحَمَّدًا قَاتَلَ بِقَوْمٍ حَتَّى إِذَا أَظْهَرَ اللَّهُ بِهِمْ أَقْبَلَ عَلَيْهِمْ بِقَتْلِهِمْ ثُمَّ قَالَ اللَّهُمَّ ارْمِهِمْ بِالذَّبَابَةِ.“

“No, for I hate that the Arabs should say that Muḥammad used some people in fighting and when Allāh gave him victory with their help, he commended that they should be killed. He then said, (O Allāh! Throw the *Dubaylah* at them)”. The believers asked: ‘What is the *Dubaylah*, O Allāh’s Messenger’ He said:

”شِهَابٌ مِنْ نَارٍ يَقَعُ عَلَى نِيَابِطِ قَلْبِ أَحَدِهِمْ فَيَهْلِكُ.“

“A missile of fire that falls on the heart of one of them and brings about his demise” (Ibn Kathīr, 2009, pp. 130-131).

Conveying the force of the allusive meaning into the TT inevitably presents a challenge for the translators of the Qur’ānic text. Had the translators connected the verse with other related verses, they could have produced sound lexical renderings.

7- ”سَيَخْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجِسٌ وَمَآوَاهُمْ جَهَنَّمَ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ (95) يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِن تَرْضَوْا فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ.“ (96-95:9)

(7a): *Sayaḥlifūnbi-Allāh lakum idhā inqalabtum ilayhim li-tu<sup>c</sup>ridū<sup>c</sup>anhum fa a<sup>c</sup>ridū<sup>c</sup>anhum innahum rijs wa ma<sup>w</sup>wāhum jahannam jazā<sup>w</sup> bi-mā kānū yaksibūn. Yaḥlifūn lakum li-tarḍaw<sup>c</sup>an-hum fa in tarḍaw<sup>c</sup>an-hum fa inna Allāh lā yardā<sup>c</sup>an al-qawm al-fāsiqīn.*

(7b): “They **will swear** to you by God, when ye return to them, that ye may leave them alone. So leave them alone: For they are an abomination, and Hell is their dwelling-place,-a fitting recompense for the (evil) that they did. (95). They **will swear** unto you, that ye may be pleased with them but if ye are pleased with them, God is not pleased with those who disobey. ”

(7c): “They **will swear** [anything] to you by God when you go back home to them, provided you will overlook them. Overlook them anyhow: they are a blight and their lodging will be Hell as a compensation for what they have been earning. They **swear** to you so you will (all) feel satisfied with them. Even if you should approve of them, God is still not pleased with such immoral folk. ”

*Sayaḥlifūn* and *yaḥlifūn* have been rendered as “swear” which does not retain the ST negative association implied in the untruthfulness of the hypocrites oath. Ali and

Irving have failed to provide a footnote or extended commentary, explaining the reason for the revelation of the verses (Q 9:91-96).

The verses (Q 9:91-96) address the hypocrites as well as those weak in faith who did not join the expedition of *Tabūk*. Some of them were disbelievers at heart, while others were merely weak in faith. The verses under investigation and the succeeding verses refer to those who could not join the expedition owing to legitimate excuses. They are not blamed for their inability to join the *jihād*. The verses also show that those who have nothing to give in the cause of God are also considered among those who strive in the cause of God, if they are truthful and faithful to God and His Prophet (p.b.u.h.).

Ignoring the context of situation through which the historical background of the verse and the associated verses can be thoroughly understood, is a problem experienced by translators of a religious text. Such unawareness of the importance of the historical background affects not only the meaning at the surface level but, more importantly, the rendering of the implied meaning of the ST message. Therefore, the translators have contributed, even unwittingly, to spoiling the ST message by allowing an inappropriate associative meaning to creep into the TT.

8-”وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ  
وَيَلْخِفُونَ إِنَّا آرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ.” (107:9)

**(8a):** *Wa alladhīn ittakhadhū masjid dirār wa kufr wa tafriq bayn al-mu'minīn wa irshād li-man ḥaraba Allāh wa rasūlah min qabl wa layahlifunn in aradnā illā l-huṣnā wa Allāh yashhad innahum lakādhībūn.*

**(8b):** “And there are those who put up a mosque by way of mischief and infidelity to disunite the Believers - and in preparation for one who warned against God and His Apostle aforetime. They will indeed **swear** that their intention is nothing but good; But God doth declare that they are certainly liars. ”

**(8c):** “Those who adopt a mosque for [working] mischief and disbelief, as well as disunion among believers and as an outpost for anyone who has already warred on God and His messenger, will swear: “We only wanted to be kind!” God witnesses what sort of liars they are, Never stand in it!”

It is noticeable that the ST contextual information reflects the speaker's instructive tone of informing the reader/hearer of the attempted plot by the hypocrites.

The context of the verses (Q 9:107-108) concerns the sons of °Amr ibn °Awf who built a mosque at Qubā° and requested the Prophet (p.b.u.h.) to pray in it. Their cousins from the sons of Ghunm ibn °Awf envied them bitterly and wanted a similar mosque to allow the Prophet (p.b.u.h.) to pray in it as he had prayed in the Qubā° mosque. They intended also to let Abū °Āmir al-Rāhib (who had embraced Christianity and then became a monk in the pre-Islāmic period.) to pray in it on his return from Syria. But when the Prophet (p.b.u.h.) moved to Medīna, Abū °Āmir showed enmity towards Islām, which led to the Prophet (p.b.u.h.) calling him *al-fāsiq* (the corrupt) instead of the monk (*al-rāhib*). Abū °Āmir left for Syria and instructed the hypocrites to prepare themselves and to build a mosque for him. He solicited the help of Caesar who dispatched Roman soldiers with him to drive out Muḥammad and his Companions. As a result, twelve of the hypocrites built a mosque near the Qubā° mosque. When they completed it, they went to the Prophet (p.b.u.h.) and said: “We have built a mosque for us for many rainy nights. We would like you to pray in it”. As the Prophet (p.b.u.h.) was about to honor their request, the Qur°ān was revealed and informed him that the mosque had been built in opposition to him. He subsequently sent some of the companions to destroy the mosque (al-Wahidi, 2008, p. 175).

*Wa layaḥlifunna* is used in the context of insincerity in taking untruthful oaths which does not correspond with “swear” that refers to “a solemn statement or promise undertaking to do something or affirming that something is the case” (*The Online Oxford Dictionary, 2010*)<sup>5</sup>. The translation of *al-ḥilf*, with all its derivational forms in this context, along with the previous contexts, sounds irrelatively equivalent in so far as it does not convey the negative associations implied in the ST concept.

Irving has experienced the same problem of rendering *wa layaḥlifunna* as “swear” without considering the context of situation and the intended message of the ST. Although Ali has provided an explanatory note, giving the historical context of

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<sup>5</sup>[http://www.oxforddictionaries.com/view/entry/m\\_en\\_gb0834930#m\\_en\\_gb0834930](http://www.oxforddictionaries.com/view/entry/m_en_gb0834930#m_en_gb0834930)

situation of the verse (Q 9:107), his translation suffers from inappropriate matching of the TT concept “swear” with the ST *wa layahlifunn*.

9-“أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مِمَّا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَخْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ .”  
(14:58)

**(9a):** *Alam tara ilā alladhīn tawallaw qawm ghaḍiba Allāh ‘alayhim ma hum min-kum wa lāmin-hum wa yahlifūn ‘alā l-kadhib wa hum ya‘lamūn.*

**(9b):** “Turnest thou not thy attention to those who turn (in friendship) to such as have the Wrath of God upon them? They are neither of you nor of them, and they **swear** to falsehood knowingly.”

**(9c):** “Have you not considered those who make friends with a folk whom God is angry with? They are neither on your side nor yet on their own, and they **perjure** themselves while they know it. God has prepared severe torment for them.”

The subject of the hypocrites and their false actions is repeated in this *sūrah* (Q 58:14). God punishes the hypocrites for their secret aid and support for the disbelievers even though, in reality, they neither supported the disbelievers nor the Muslims. The same idea is echoed in another verse (Q 4:143). *The Online Oxford Dictionary* (2010) defines “perjure” as: “willfully tell an untruth or make a misrepresentation under oath; commit perjury”<sup>6</sup>. “It is used in law which means the giving of false testimony under oath on an issue or point of inquiry regarded as material” (*The Online Encyclopedia Britannica*)<sup>7</sup>. In *The Longman Dictionary of Contemporary English*, 2003, p. 1222), it is “the crime of telling a lie after promising to tell the truth in a court of law, or a lie told in this way”.

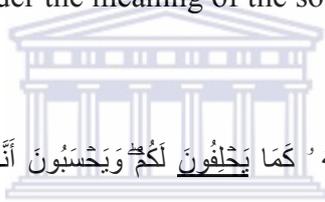
Based on the above definitions Irving’s rendering of *yahlifūn* as “perjury” sounds accessible in the context of law but is an inaccurate term for *wa yahlifūn* (swearing intentionally an insincere oath) linguistically. Ali’s translation as “swear”, on the other hand, does not communicate the implied message of the ST clearly and

<sup>6</sup> [http://www.oxforddictionaries.com/view/entry/m\\_en\\_gb0620720#m\\_en\\_gb0620720](http://www.oxforddictionaries.com/view/entry/m_en_gb0620720#m_en_gb0620720)

<sup>7</sup> <http://www.britannica.com/EBchecked/topic/452123/perjury>

honestly. The word *yahlifūn* has a negative association as expressed in the verses mentioned above. In addition, this kind of oath (*yamīn*) refers to *yamīn al-ghamūs* that means to drown, which is a false oath and drowns one in sin and results in the fire. It is called *al-yamīn al-ghamūs* for this reason (Ibn Manẓūr, 1955, p. 3297). The hypocrites lie when they vow and are fully aware that they are lying, which makes it an intentional lie.

The ST bears overtones of anger and threat to the hypocrites for whom God has prepared a severe torment. The TT does not maintain the same arousing overtone and associative effect of the ST message thereby creating a lexical gap which is owed to the constraints of both the source and target languages. The occurrence of a lexical gap is a problem regularly encountered in cross-cultural communication, which often presents a challenge to translators of sensitive texts. However, the translators should deal with it and can “select an appropriate strategy of compensation, make certain changes in a sentence and render the meaning of the source text properly” (Cvilikaitė, 2006).



10 - «يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَّا إِنَّهُمْ هُمُ الْكَاذِبُونَ.» (18:58)

(10a): *Yawm yab<sup>c</sup>athuhum Allāhjamī<sup>c</sup>anfa yahlifūn lahu kamā yahlifūnlakum wa yaḥsabūnannahum <sup>c</sup>alā shay<sup>o</sup>alā innahum hum al-kādhībūn.*

(10b): “One day will God raise them all up (for Judgment): then will they **swear** to Him as they **swear** to you: And they think that they have something (to stand upon). No, indeed! they are but liars! ”

(10c): “Someday God will raise them all up together and they will **swear** to Him just as they have **sworn** to you; they reckon they will get something out of it. They are such liars! ”

Similarly, as in the earlier verse in *sūrat al-Mujādalah* (Q 58:14), this verse deals with the theme of the hypocrites and their false oaths. It is an instructive verse which carries an emotional overtone of teaching the whole humanity the worthlessness of the hypocrites’ falsehood.

The shades of meaning associated with the referent are not relatively communicated in translating the repetitive lexical items of *yahlifūn*. It would have been

communicatively applicable had the translators added the untruthfulness of the hypocrites' oath in brackets. Ali, indeed, has a reference to their act, which proves worthlessness in his commentary. Such a reference can help clarify the general meaning and hint to the intended meaning if it is read in continuity and in relation to the context of the previous verses.

11- "وَلَا تُطِيعُوا كُلَّ حَلَّافٍ مَّهِينٍ." (10:68)

(11a): *Wa lā tuṭīc° kulla ḥallāf mahīn.*

(11b): "Heed not the type of **despicable men,- ready with oaths**. A slanderer, going about with calumnies,.... "

(11c): "Do not obey every contemptible **oath monger**, any faultfinder who goes around spreading gossip,.... "

The term *ḥallāf* literally means one who excessively swears untruthful oaths. Ali has translated *ḥallāf* as "despicable men,-ready with oaths" which sounds accessible only if it is read along with the extended commentary provided. Otherwise, his translation sounds far-fetched from the implied ST message. *The Longman Dictionary of Contemporary English* (2003, p. 425) defines despicable as "extremely bad, immoral, or cruel". Ali, however, has explained the intolerable qualities of the hypocrites; the combination of all these hateful features in one man makes him noticeably despicable, as Al-Walīd Ibn al-Mughārah. He was "a ringleader in culminating" the Prophet (p.b.u.h.) and came to an evil end after the battle of Badr after having sustained injuries. It is only liars who swear on all occasions, because their word is not trusted<sup>8</sup>. Irving's translation as "oath monger", which is defined by *The Merriam Webster Online Dictionary* (2010) as: "a person who attempts to stir up or spread something that is usually petty or discreditable-usually used in combination"<sup>9</sup>, does not capture the core denotative and connotative shades of the original term *ḥallāf* (a great swearer).

The absence of the equivalent lexical item poses a challenge to the translators on how to decide the appropriate equivalent and puts the translation at risk of being

<sup>8</sup><http://www.altafsir.com/ViewTranslations.asp?Display=yes&SoraNo=68&Ayah=10&toAyah=10&Language=2&LanguageID=2&TranslationBook=4>

<sup>9</sup> <http://www.merriam-webster.com/dictionary/monger>

misunderstood as well. In order to solve this problem, the translators have to add either a footnote or an extended commentary or marginal notes to explain what is meant by *ḥallāf*, thus rescuing the fidelity of the ST message.

## 8.2 Context and Co-Text: (*Al-qasm*)

In all the Qurʾānic verses, the lexical item *al-qasm*, as well as its morphological forms (*fa yuqsimān, wa aqsamū, aqsamtum, tuqsimū taqāsamū, yuqsimū, lā uqsim*) are used in the context of making sincere/truthful oath and fulfilling them. *Al-qasm* is one of the Qurʾānic concepts that creates a lexical gap and cannot be matched by the TT. Cvilikaitė (2006) held that “it is the linguistic and cultural differences of source and target language users which are the main reason of lexical gaps”.

It would be better, therefore, to foreignize the word *al-qasm* and to explain its associative meanings in a footnote or use any other suitable strategy.

It is clear from the translation that Ali and Irving have mistakenly rendered *al-qasm* as “swear”; such a use does not retain the implications of the Arabic word. It would have been suitable had they brought forth the subtle shades of meanings of the word. They could, for example, say: [you sincerely/truthfully swear]. By doing so it is explicit that *al-qasm* differs from *al-ḥilf* which has been discussed earlier in this chapter. It is because of the restrictions of the TT, the translators have faced many difficulties to find a symmetric equivalent lexical item that preserves the associations of honesty and seriousness in keeping a pledge.

The associations, except in a few contexts where the verses overtly and explicitly make them clear, went unnoticed to them. However, this does not mean they were fully aware of the subtle nuances of the two terms. Rather, there is an ignorance of the authentic exegeses and the context of use which hinder the process of the translation being accessible.

Consider *aqsamū*, for instance, which is mentioned in *sūrat al-Māʾidah* (Q 5:53) as follows:

1- "وَيَقُولُ الَّذِينَ ءَامَنُوا ءَاهُوَ لَآءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ ءَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ ءَعْمَلُهُمْ فَاصْبَحُوا خَاسِرِينَ." (53:5)

(1a): *Wa yaqūl alladhīn āmanū ahā'ulā' alladhīn aqsamū bi-Allāh jahd aymānihim innahum lama'akum ḥabiṭat a'maluhum fa aṣbaḥū khāsirīn.*

(1b): "And those who believe will say: "Are these the men who **swore** their strongest oaths by Allah, that they were with you?" All that they do will be in vain, and they will fall into (nothing but) ruin."

(1c): "Those who believe will say: "Are these the ones who **swore** by God with their most solemn oaths that they stood alongside you?" Their works have failed and they have turned out to be losers. "

*Qasama*, with two different morphological forms occurs in *sūrat al-Mā'idah* in (Q 5:53-106-107) and shares the same meaning of sincerity in taking an oath.

In case of *aqsamū* in the ST, the speaker's implied attitude to the listener is instructive. Ali and Irving consciously or unconsciously, have not rendered the denotative and connotative aspects implied in the ST term *aqsamū*. God gives a warning to the believers, prohibiting them from taking the Jews and Christians and enemies of Islam as friends. They have introduced an irrelative effective impact into the TT. The rendering of *aqsamū* as 'swear' does not convey the attitudinal effect as well as the positive associations that the word *aqsamū* implies. The emotional overtone of sincerity in taking a solemn oath is reflected through "swear" which both translators have used in most of the verses under discussion.

2- "يَأَيُّهَا الَّذِينَ ءَامَنُوا شَهَدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذُوَا عَدْلٍ مِّنكُمْ أَوْ ءَاخِرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْسِبُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ أَرَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَمِنَ الْآثِمِينَ. (106) فَإِنْ عَثَرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَءَاخِرَانِ يُقِيمَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانِ فَيُقْسِمَانِ بِاللَّهِ لَشَهَدَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا ءَعَدَدْنَا إِيَّا إِذًا لَمِنَ الظَّالِمِينَ." (107-106:5)

(2a): *Yā ayyuhā alladhīn āmanū shahādah baynikum idhā ḥaḍara aḥadakum al-mawt ḥīn al-waṣiyyah ithnān dhawā 'adl minkum aw ākharān min ghayrikum in antum ḍarabtum fī l-ard fa aṣābatkum muṣībah al-mawt taḥbisūnahumā min ba'd al-ṣalāh fa yuqsimān bi-Allāh in irtabtum lā nashtarī bi-hi thaman wa law kāna dhā qurbā wa lā naktum shahādah Allāh innā idhan la-min al-āthimīn. Fa in 'uthira 'alā annahumā istaḥaqqā ithm fa ākharān yaqūmān maqāmahumā min alladhīn istaḥaqqā 'alayhim*

*al-awlayān fa yuqsimān bi Allāh lashahādatunā aḥaqq min shahādatihimā wa mā i<sup>c</sup>tadaynā innā idhan la-min al-zālimīn.*

**(2b):** “O ye who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests,- two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus). If ye doubt (their truth), detain them both after prayer, and let them both **swear** by Allah. “We wish not in this for any worldly gain, even though the (beneficiary) be our near relation: we shall hide not the evidence before Allah. if we do, then behold! the sin be upon us!”(106) But if it gets known that these two were guilty of the sin (of perjury), let two others stand forth in their places,- nearest in kin from among those who claim a lawful right: let them **swear** by Allah. “We affirm that our witness is truer than that of those two, and that we have not trespassed (beyond the truth): if we did, behold! the wrong be upon us!(107)”

**(3c):** “You who believe, testimony should be taken by you whenever death appears for one of you; at the time for drawing up any will, two of you who are fair-minded, or two others besides yourselves if you are travelling around the earth and the calamity of death should strike you. Detain them both after prayer so they may **swear** by God if you (all) have any doubts “We will not sell it for any price, not even to a near relative, nor will we hide God’s testimony: otherwise we would be sinners!” If it turns out that either of them has been accused of any sin, then let two others than the first two from among those who deserve to be [executors] stand up in their stead. Let them both **swear** by God. ”

Ali and Irving have translated *fa yuqsimān* in (Q 5:106-107) as “swear” which does not maintain the denotative and connotative aspects of the ST. According to Newmark (1991, p. 34), “one of the main problems in translation is the translation of lexis since corresponding source language (SL) and target language (TL) words do not usually have precisely the same semantic range”.

This absence of lexicalization is not easily pinned down while translating from Arabic to English. The translator has to select appropriate vocabulary to adhere to the equivalence level of the ST and such selection depends on his/her language and cultural competence.

3- «وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَتْهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ.» (109:6)

**(3a):** *Wa aqsamū bi Allāh jahd aymānihim la in jā'athum āyah layu'aminunn bi-hā qul innamā al-āyāt 'ind Allāh wa mā yush'irukum annahā idhā jā'at lā yu'aminūn.*

**(3b):** “They **swear** their strongest oaths by God, that if a (special) sign came to them, by it they would believe. Say: “Certainly (all) signs are in the power of God: but what will make you (Muslims) realize that (even) if (special) signs came, they will not believe?”

**(3c):** “They **swear** by God with their stiffest oaths that if a sign were given them, they would believe in it. SAY: “Signs belong only to God.’ What will make you perceive that even when they are given them, they will still believe?”

The context of the ST verses (Q 9:109-111) is about Muḥammad Ibn Ka'ab who said that the Quraysh spoke to the Prophet (p.b.u.h.) who informed them that: Moses, (the Messenger of God) “had a staff with which he hit a stone and twelve springs burst from that stone, and that Jesus revived the dead, and that *Thamūd* had a camel; why do you not bring us some of those signs so that we believe in you? ” (al-Wahidi 2008, p. 300).

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The Prophet (p.b.u.h.) asked them about their needs, they said: “Turn [mount] *al-Ṣafā* into gold”. Then the Prophet said: “If I did that would you believe in me?” They said: “Yes, by Allah, if you do, we will all follow you”. The Prophet (p.b.u.h.) left and started supplicating. Then, Gabriel, the messenger from God, appeared to him and said: “If you want *al-Ṣafā* will be made into gold, but if I bring a sign and they do not believe in it then they will be punished with torment. If you prefer I will leave them until they repent”. The Prophet (p.b.u.h.) told him to leave them until they repent. Thus, God revealed this verse (al-Wahidi, 2008, p.300).

Al-Ṭabarī (2000, p. 43) stated that the idolaters of Mecca (*kuffār Makkah*) took the most earnest and truthful oaths, thinking that their worshipped gods (idols with different names) brought them closer to God’s proximity. They used to swear by their parents and idols and otherwise. Al-Rāzī (606 A.D) pointed out that *al-yamīn* is called a truthful oath being made to confirm the news which a person conveys, either by

confirming something, or denying it. When saying someone *aqsama*, it means he confirms his chosen oath and gives it the feature of honesty and sincerity.<sup>10</sup>

The lack of knowledge of the context of situation in the translated texts undoubtedly affects the rendering of the lexical items which carry connotative shades of meanings.

A cursory look at both translations reveals that Ali and Irving have encountered the same problem of rendering the lexical item *aqsamū* into “swear” which creates a lexical gap in the TT. It should be noted that the reference to the Qur’ānic lexical item *aqsamū* (with its morphological forms) requires the translator to retrace the path to *aqsamū* in terms of the shades of meanings and both the context of situation and context of culture. The translator should “context the readers and be aware of the socio-cultural setting to recognize the subtleties of the intended meaning” (Thawabteh, 2007, p.73).

4- «أَهْوُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ.» (49:7)

**(4a):** *Ahā’ulā’ alladhīn aqsamtum lā yanāluhum Allāh biraḥmah udkhulū al-jannah lā khawf ‘alaykum walā antum taḥzanūn.*

**(4b):** “The men on the Heights will call to certain men whom they will know from their marks, saying: “Of what profit to you were your hoards and your arrogant ways? (48) Behold! Are these not the men whom you **swore** that God with His Mercy would never bless? Enter ye the Garden: no fear shall be on you, nor shall ye grieve.”

**(4c):** “The Companions on the Heights will call out to some men whom they will recognize by their features; they will say: “How did all your storing things up and how proud you acted benefit you? (48) Are you those who **swore** that God would not confer any mercy on them? Enter the Garden; there is no [need] for you to fear nor should you feel saddened.”

The context of this verse refers to the people of *al-A‘raf* who will admonish some of the chiefs of the idolaters whom they recognize by their marks in the fire. It is in continuation of the previous verses which give a clear reference to these people and

<sup>10</sup><http://www.altafsir.com/Tafasir.asp?tMadhNo=1&tTafsirNo=4&tSoraNo=6&tAyahNo=109&tDisplay=yes&UserProfile=0&LanguageId=1>

their position and dialogue. The term *al-Aʿrāf* in the verse (which is also the title of this *sūrah*) occurs in the Qurʾān only twice, namely, in (Q 7:46) and in the verse under discussion (Q7:48).

The Qurʾānic commentators have interpreted *al-Aʿrāf* differently. One interpretation holds that “the men on the Heights are angels, or such men of exalted spiritual dignity (e.g. the great prophets). The Heights will be their exalted stations, from which they welcome the righteous with a salutation of peace, even before the righteous have entered the heaven.” The second interpretation indicates that “the men on the Heights are such souls as are not decidedly on the side of merit or on the side of sin, but, evenly balanced on a partition between heaven and hell” (*The Holy Qurʾān: English Translation of the meanings and Commentary* 1984, p. 410-411).

Both translators have not rendered the lexical term *aqsamtum* properly although Ali has provided a note which does not, unfortunately, clarify the intended meaning of the ST message. The associative meaning has been lost in translation, which is due to differences of ideological cultural framing between Arabic and English. These differences inevitably present problems for translators and hinder the process of translating lexical items being resistant to translation.

5- ”وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُجِيبُ دَعْوَتَكَ وَنَتَّبِعِ الرَّسُولَ ۖ أُولَٰئِكَ نَكُونُوا أَقْسَمْتُمْ مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ.“ (44:14)

**(5a):** *Wa andhir al-nāsa yawm yaʿtīhim al-ʿadhāb fa yaqūl alladhīn ḡalamū rabbanā akhkhirnā ilā ajal qarīb nujīb daʿwatak wa nattabiʿ al-rusul awa lam takūnū aqsamtum min qabl mā lakum min zawāl.*

**(5b):** “So warn mankind of the Day when the Wrath will reach them: then will the wrong-doers say: “Our Lord! respite us (if only) for a short term: we will answer Thy call, and follow the apostles!” “What! were ye not wont to **swear** aforetime that ye should suffer no decline? ”

**(5c):** “Warn mankind against a day when torment will come upon them. Those who have done wrong will say: “Our Lord, put us off for a short while; we will answer Your appeal and follow the messengers!”(Did you not use to **swear** previously that you would never [face] extinction? You have inhabited the

dwelling of those who wronged themselves; it was explained to you how We had dealt with them, and We made up parables for you.) ”

The original context (Q14:44-46) is loaded with emotional overtone of anger, warning and threat, affirming to the wrongdoers the existence of life after death and in God’s ultimate judgment. The speech directed at the Prophet (p.b.u.h.) is generally negative and associated with giving lessons drawn from the parables of the punished nations mentioned earlier.

Both translators have repeatedly translated *aqsamtum* as “swear” which again does not indicate the same attitude that the Arabic lexical item intends to convey.

To minimize the degree of lexical gaps or absence of lexicalization, the translators could have carefully rendered the intended meaning of the ST and scrutinized the intertextual relations between verses. This interconnection which exists among verses of the same chapter can be noticed in the following verse (Q 16:38):

6- **“وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ.”**  
(38:16)

(6a): *Wa aqsamū bi-Allāh jahd aymānihim la yab<sup>o</sup>ath Allāh man yamūt balā wa<sup>o</sup>dan<sup>o</sup> alayhi ḥaqqā wa lākinna akthara al-nās la ya<sup>o</sup>lamūn.*

(6b): “They **swear** their strongest oaths by God, that God will not raise up those who die: Nay, but it is a promise (binding) on Him in truth: but most among mankind realize it not. ”

(6c): “They **have sworn** by God with their most solemn oaths, God will not raise up anyone who dies. Nonetheless it is a promise truly binding on Him, even though most men do not realize it....”

Ali and Irving have inappropriately translated the lexical item *wa aqsamū* as “swear”. This verse is echoed in (Q14:44) with the purpose of affirming and emphasizing the existence of resurrection after death. The original context is about the utmost earnest (sacred) oaths made by the idolaters that God will not resurrect the dead. However, God gives a binding promise *balā wa<sup>o</sup>dan<sup>o</sup> alayhi ḥaqqā*, confirming the resurrection of the dead. These “lexical items must be faithfully reproduced in the TL” (Newmark, 1988, p. 45). Nonetheless, both translators have failed to understand the positive

associative meaning of the ST *wa aqsamū* that denotes taking solemn/sincere oaths. Though Ali has supported his translation with a commentary explaining the kind of oath made by the idolaters and their creed, he failed to pick up the relative appropriate equivalence of *aqsamū*.

7- “وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن أُمِرْتُمْ لَيَخْرُجُنَّ قُلْ لَا تُقْسِمُوا طَاعَةٌ مَّعْرُوفَةٌ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ.” (53:24)

(7a): *Wa aqsamū bi-Allāh jahd aymānihim la in amartahum layakhrujunn qul lā tuqsimū ṭa‘ah ma‘rūfah inna Allā khabīr bi-mā ta‘malūn.*

(7b): “They **swear** their strongest oaths by God that, if only thou wouldst command them, they would leave (their homes). Say: “**Swear ye not**; Obedience is (more) reasonable; verily, God is well acquainted with all that ye do.”

(7c): “They **swear** before God with their most solemn oaths that they would go forth if you ordered them to. SAY: **Do not swear** so; obedience will be recognized, God is Informed about anything you do.”

Once more, the same problem of rendering *al-qasm* as “swear” reoccurs in most of the chosen verses as it appears in this verse (Q 24:53). This verse is contextually related to the hypocrites who solemnly swear by God to show their sincerity.

Newmark (1988, p.45) stated that “the lexical choice in any work is very important. The translator’s task is to make sure that he transfers words as accurately as the TL permits”. It seems that the translators have blindly rendered the surface meaning of the lexical item thus leading to inaccurate renditions. Both translators have failed to capture the subtle difference between *al-ḥilf* and *al-qasm*, mistranslating and considering them a synonymous pair. They should have been aware of the implications of every lexical term and its hidden associative, attitudinal and allusive shades of meaning to avoid creating lexical gaps that perplex the TT reader.

8- “قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ.” (49:27)

(8a): *Qālū taqāsamū bi-Allāh lanubayyitannahu wa ahlahu thumma lanaqūlanna liwalīyih mā shahidnā mahlik ahlihi wa inna laṣādiqūn.*

(8b): “They said: “**Swear** a mutual oath by God that we shall make a secret night attack on him and his people, and that we shall then say to his heir (when he

seeks vengeance): We were not present at the slaughter of his people, and we are positively telling the truth. ”

**(8c):** “They said: “Let’s all **swear** by God that we shall catch him and his family some night. Then we shall tell his next of kin: ‘We did not witness the slaughter of his family. We are telling the truth!’”

The verses (Q 27:45-52), including the verse under discussion, are contextually associated with the parable of *Thamūd* and their prophet Ṣāliḥ. Ali has given a comment explaining the secret plot of the nine men against the prophet Ṣāliḥ whose lessons and instructions, as they thought, brought them ill-luck. The so-called ill-luck was the just chastisement from God for their ill-deeds. Their concocted plot was foiled and the whole nation which participated in this evil act was totally destroyed.

The translators have failed to understand the denotation and connotation of the lexical item *taqāsamū* which denotes genuine and earnest oaths that are not honored. Their ignorance of the subtle difference between the lexical items *al-ḥilf* and *al-qasm* has led them to produce dubious translation in most of the contexts under investigation.

The same problem is repeated in translating *yuqsim* (Q 30:55) and *wa aqsamū* (35:42) as “swear” as shown below<sup>11</sup>:

9- “وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ.” (55:30)

**(9a):** *Wa yawm taqūm al-sā‘ah yuqsim- al-mujrimūn mā labithū ghayra sā‘ah kadhālik kānū yu’fakūn.*

**(9b):** “On the Day that the Hour (of Reckoning) will be established, the transgressors **will swear** that they tarried not but an hour: thus were they used to being deluded! ”

**(9c):** “Someday the Hour will be established when criminals **will swear** they have been hanging around for only an hour. Thus they have (always) shrugged things off! ”

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<sup>11</sup> To avoid adding repetitive information, the researcher prefers citing the verses (Q 30:55;35:42) and their translations only, since the translators have repeated the same inaccurate translation of *yuqsimu* and *wa aqsamū*.

10- ”وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنَ إِيحَادِي الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا.“ (42:35)

(10a): *Wa aqsamū bi-Allāh jahd aymānihim la in jā<sup>o</sup>ahum nadhir layakūnunn ahdā min ihdā l-umam fa lammā jā<sup>o</sup>ahum nadhīr mā zādahum illā nufūran.*

(10b): “They **swore** their strongest oaths by God that if a warner came to them, they would follow his guidance better than any (other) of the Peoples: But when a warner came to them, it has only increased their flight (from righteousness).”

(10c): “They **have sworn** before God by their most solemn oaths that if a warner should ever come to them, they would be better guided than any other nation. Yet whenever a warner has come to them, it only increased their aversion because of how proud they had acted on earth and plotted evil. Plotting evil engulfs the people who practice it.”

The following verses show a different kind of oath that is made by God Himself which differs from that discussed in the previous examples:

11- ”لَا أُقْسِمُ بِبَيْتِ الْقِيَامَةِ (1) وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ (2) أَ يَحْسِبُ الْإِنْسَانُ أَلَّن نَجْمَعُ عِظَامَهُ (3) بَلَىٰ قَدِيرِينَ عَلَىٰ أَنْ نَسْوَی بِنَاتِهِ (4).“ (4-1:75)

(11a): *Lā uqsim bi-yawm al-qiyāmah..Wa lā uqsim bi-l-nafs al-lawwāmah. Ayaḥsab al-insān allan najma<sup>a</sup> ʿiḏāmah. Balā qādirīn ʿalā an nusawwiya banānah.*

(11b): “I **do call to witness** The Resurrection Day. And I **do call to witness** The self-reproaching spirit: (Eschew Evil).Does man think that We cannot assemble his bones? Nay, We are able to put together in perfect order the very tips of his fingers.”

(11c): “I **do swear** by Resurrection Day, as I **swear** by the rebuking soul, does man reckon We shall never gather his bones together [again]?”

The *sūrah* begins with “Nay” which indicates that it was revealed to rebut an argument which was previously made. The theme that follows confirms that the argument is about Day of Judgment (*al-Qiyāmah*) and life after death, which was denied and mocked at by the people of Mecca. The verses (Q 75:1-3) were revealed concerning “Adī ibn Rabī<sup>ʿ</sup>ah who went to the Prophet and asked him about the Day of the Resurrection; when will it be? How will it be?” When the Prophet informed

him about it, °Adī said: “Even if I witnessed that day, I will not believe in you.” Then °Adī said: “How will Allāh assemble these bones?” (al-Wahidi, 2008, p.581). The two arguments (Q 75:1-2) have been presented in the form of an oath to prove two things: “the end of the world (i.e. the first stage of Resurrection) is a certainty”; and the existence of another life after death which is necessary, for fulfilling the logical and natural demands of human beings (Maududi,1979)<sup>12</sup>.The particle *lā* has been used before different objects that are used to swear by.

Ibn Kathīr (2009, p.145) indicated that the use of *lā* is not a linguistic addition without meaning, as some of the scholars of *tafsīr* such as al-Maḥālī and al-Suyūṭī claimed.<sup>13</sup> Rather, it is used at the beginning of an oath when the oath is a negation. He stated that “if the thing that is being sworn by is something that is being negated, then it is permissible to use the word “*lā*” (Nay) before the oath to emphasize the negation” (2009, p.145).

Ali and Irving have inaccurately rendered the term *uqsim* as it appears in the ST. Ali’s translation as “**I do call to witness**” does not carry the denotation and connotation of the original term *uqsim*. By “calling to witness” means speaking about the Day of Resurrection. As if the Hereafter had already occurred, Ali’s translated verse is meant to convey the certainty of its coming, but does not indicate the form of taking an oath.

The term witness means: (1):“to see something happen, especially a crime or accident. (2):to experience important events or changes” (*The Longman Dictionary of Contemporary English*, 2003, p. 1897).

The *maqsūm ‘alayh* is that the Hereafter is a certainty and is exactly the object of the oath (*maqsūm bi-hi*) too in verse (Q 75:1): the Day of Judgment is sworn by. “The Hereafter is so definite and necessary, that it would suffice to swear by it to prove its occurrence. However, there is another *maqsūm bi-hi* in verse (Q 75:2) which “provides proof as well: in miniature form, conscience represents the Grand Court that God will establish on the Last Day” (Mir, 1990).

The purpose of an oath is to confirm a statement and to emphasize it, i.e. “the *maqsūm bi-hi* provides an emphasis to the point made in the *maqsūm ‘alayh*” (Mir, 1990).

<sup>12</sup> <http://www.englishtafsir.com/Quran/75/index.html>

<sup>13</sup> <http://www.altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=8&tSoraNo=56&tAyahNo=75&tDisplay=yes&UserProfile=0&LanguageId=1>

Though a footnote is much needed here, Ali's comment supports only the general meaning of the verse without giving even a hint about God's oath (*qasm*) which leaves his comment insufficient and lacks that reinforcement/emphasis of an oath.

The verse (Q 75:2) states three kinds of development of the human soul: (1) *Al-nafs al-ammārah*, the self that urges man to evil, and if not controlled, will lead to complete destruction or failure; (2) *Al-nafs al-lawwāmah*, the self that feels regretful or repentant at doing wrong, and hopes for salvation. *Lawwāmah*, in modern terminology is called Conscience; (3) *Al-nafs al-muṭma'innah* (the highest stage of all), the self that feels complete satisfaction at following the right path and abandoning the wrong path.

The term "swear" as translated by Irving, does not preserve the different shades of meanings of the Arabic *uqsim*. The term *uqsim* has been mentioned in six other verses where God certainly swears solemn oaths by different objects of His creations. All these verses are very rich in the use of the intertextuality which have undoubtedly created a number of challenges for the translators.

To avoid repetition, the researcher only makes reference to the *sūrahs* and the numbers of the verses where the translators have experienced difficulty and rendered the lexical item *lā uqsim* improperly, hence producing dubious translated versions.

God swears by His creations, (12) *fa lā uqsim bi-mawāqī' al-nujūm. Wa innahu laqasam law ta'lamūn 'aẓīm.* (The oath is by the setting position of the stars (*mawāqī' al-nujūm*) in *sūrat al-Wāqī'ah* (Q 56:75-76);(13) *Fa lā uqsim bi-rabb al-mashāriq wa-l-maghārib innā laqādirūn....* (It is an oath by God Himself, the Lord of the Easts and the Wests) in *sūrat Al-Ma'ārij* (Q 70:40).

The translators have experienced difficulty in rendering *lā uqsim* as "I call to witness the setting of the Stars" and "I swear by the stars' positions" (Q 56:75-76) as well as "I do call to witness the Lord of all points" and "I do swear by the Lord of the Eastern places and the Western places" in (Q 70:40) respectively. Their translations

suffer from loss of denotative and connotative shades of meaning, as they do not adhere to the thematic context of the verses, which can help the reader to better understand the text.

The utterance of an oath is to confirm the given statement through emphasis (al-Zarkashī, 1957, p.40). Such confirmation of God’s statement is absent in Ali’s translation which makes the translation appear misleading and dubious.

Similarly, the interconnectivity of God’s oath by His different creations is also found in other verses. Consider, (15) ***fa lā uqsim*** *bi-mā tubṣirūn. Wa mā lā tubṣirūn. Innahu laqawl rasūl karīm* (the oath is by whatever you see, and by whatever you see not) in *al-Hāqqah* (Q 69:38-40);(16) ***Fa lā uqsim*** *bi l-khunnas. al-jāwar al-kunnas. Wa l-layl idhā ‘as‘as. Wa l-ṣubḥ idhā tanaffas. Innahu laqawl rasūl karīm*. God’s oath here is by certain natural phenomena which are familiar to humanity in *al-Takwīr* (Q 81:15-18).

The same inability to render the relative equivalence of ***fa lā uqsim*** that was experienced in the previously mentioned verses is repeated here. Ali and Irving respectively have translated both verses as “I **do call to witness** what ye see and what ye see not” and “I **swear** by whatever you observe and what you do not observe.” in (Q 69:38-40). In *sūrat al-Takwīr*, Ali has translated the verses (Q 81:15-18) as “I **call to witness** the planets- that recede, go straight, or hide; And the Night as it dissipates. And the Dawn as it breathes away the darkness.” Irving, on the other hand, has translated them as “I **swear** by the planets moving, sweeping along, and night as it draws on, and morn when it breathes again...”.

The translations do not capture the denotative and connotative aspects of the ST message and is thus guilty of straying from the spirit of the original text. Since it is quite difficult to find a word for word equivalent lexical item that can substitute the Arabic Qur’ānic term *uqsim* in English. It would have been more apt had the translator transliterated the Arabic term and then added a footnote or extended commentary to compensate for the loss of the translation, thus preserving the fidelity of the ST message.

This is referred to as semantic voids by Dagut (1978) where a single source language item is rendered into a phrase in the TL, which indicates a lack of a word for word equivalent.

In (Q 69:38-40), God swears a serious oath by His creation in which some of His signs are visible in His creatures (*maqsūm bi-hi*), that is an indication of His perfect Names and Attributes. God then swears a serious oath by the hidden things that cannot be seen (*maqsūm bi-hi*). Ibn Kathīr stated that “this is an oath swearing that the Qur’ān is His Speech, His inspiration and His revelation to His servant and Messenger, whom He chose to convey His Message, and the Messenger carried out this trust faithfully” (2009, p.63). The verse is general, for it is positively associated with the visible and unseen, encompassing the Creator and the creation, the world and the Hereafter, the bodies and spirits, mankind and the *jinn*, and the outward and inward graces.

The additional notes Ali has provided help the reader to appreciate the Qur’ānic expressions and any omission or inappropriate rendering may confuse the reader, preventing him/her from sound communication. However, the force of taking an oath and the emotional overtone of the speaker (God) has been lost due to the inappropriate rendering of *uqsim*. Similarly, the same effective overtone and associative shades of meaning has disappeared in Irving’s translation of “swear”, which does not carry the positive association and attitudinal effect of God’s oath.

Ibn Kathīr (2009, p.61) interpreted (*fa lā uqsim bi-l-khunnas. Al-jawār al-kunnas*) in (Q 81:15-18) as “Nay! I swear by *al-Khunnas, al-jawār al-kunnas*. These are the stars that withdraw (disappear) during the day and sweep across the sky (appear) at night.” Regarding God’s statement, *wa l-layl idhā ‘as‘as*, Ibn Kathīr stated that it may refer to its (the night) “advancing with its darkness. Mujāhid said, it means its darkening”. It may also mean “when it goes away”. The expression *wa l-ṣubḥ idhā tanaffas*, when it rises. Qatādah said, “when it brightens and advances” (Ibn Kathīr, 2009, pp.61-62).

Both translators are not fully aware of the Arabic lexical term and its implications, leading them to fall into the trap of inaccurate lexicalization, which renders the fidelity of the ST message as being incommunicative.

Most of the texts under investigation are very rich in the use of intertextuality, which is likely to defy translation. The interrelated verses regarding oaths constantly occur in the Qur<sup>ān</sup> to confirm God's statement and to emphasize it.

Again, there is an oath in *sūrat al-Inshiqāq* (Q 84:16-19), **fa lā uqsim bi-l-shafaq. Wa l-layl wa mā wasaq. Wa-l-qamar idhā ittasaq. Latarkabunna ṭabaq ʿan ṭabaq.** (God is swearing a serious oath by the various stages of Man's journey.) and in *sūrat al-Balad* (Q 90:1-4) **lā uqsim bi-hādhā al-balad. Wa anta ḥill bi-hādhā al-balad. Wa wālid wa mā walad. Laqad khalaqnā l-insān fī kabad,** (God truthfully swears by the holiness of the city of Mecca, emphasizing that Man was created in Hardship).

Both Ali and Irving have experienced the same difficulty of rendering *lā uqsim* as “I **do call to witness** the ruddy glow of sunset; The Night and its Homing; And the Moon In her Fullness: Ye shall surely travel from stage to stage.” and “I **swear** by the gloaming, and night and whatever it enshrouds, and the moon when it blossoms full, you shall ride along stage by stage.” in (Q 84:16-21). In (Q 90:1-4), Ali has translated it as “I **do call to witness** This City; And thou art a freeman Of this City; And (the mystic ties of) Parent and Child; Verily We have created Man into toil and struggle.” while Irving has translated it as “I **swear by** [this] countryside, you are a native settled on this land as well as any parent and whatever he may father. We have created man under stress.”

In (Q 84:16-19), God swears an oath by the various stages of man's journey: birth, growth, decline and death. An oath has been sworn by three things: (1) by *al-shafaq*, the twilight, (the redness that appears from the setting of sun until when being totally dark); (2) by the darkness of night and its gathering together in it of all those human beings and animals who remain dispersed in the day time; and (3) by the moon's passing through different phases to become full (to complete its cycle). There is a continuous and gradual change taking place everywhere. Therefore, the idolaters are mistaken in thinking that life comes to an end after man has breathed his last.

In (Q 90:1), the commentators such as Ibn Kathīr (2009, pp. 140-141) averred that God has truly sworn by Mecca (Q 90:1), the Mother of the Towns. The phrase *bi-hādhā l-balad* “this city” signifies Mecca, and that the pronoun “thou” in the second verse refers to Muḥammad. It is a symbol of man’s own history. Man is born to strive and toils away, and this is the substantive statement in verse (Q 90:4) of this *sūrah*, which this appeal leads up to. This interpretation seems to be plausible in view of the fact that the sacredness of Mecca is constantly highlighted in the Qur’ān and the sequence as well as the tone of the whole *sūrah* supports it.

The effort to present a corresponding term for the Arabic word *uqsim* is challenging. Ali and Irving’s translations suffer from irrelative rendering of lexicalization. In this case, the translators should pay adequate attention to the denotation and connotation aspects of the lexical items in their contexts to avoid infidelity of the ST message.

### 8.3 Conclusion

The chapter has dealt with the problems of meaning the translators have encountered while translating the Qur’ānic near-synonymous pair of *al-ḥilf* and *al-qasm*. The researcher has analyzed the texts with the purpose of examining the near-synonymous pair in terms of the denotative and connotative shades of meaning.

The study has revealed that in their attempt to render the lexical items *al-ḥilf* and *al-qasm*, in most (if not all) of the selected examples, Ali and Irving have ignored the context of use, therefore considering both lexical items as synonymous. Unfortunately, the translators have not succeeded to identify the precise difference intended by the original context and have thus failed to convey the accurate relative meaning in the TT.

The researcher concludes that they have faced several challenges at the level of meaning which is due to the complexity of the Qur’ān as a genre. Mahmoud (2008, pp. 1857-1858) indicated that “this is so because differences between the ST and the TT arise from cultural and stylistic variations between English and Arabic.”

There are some challenging aspects such as ignoring reliable exegeses, ignoring the context of use and culture, lack or absence of lexicalization which have posed several challenges for the translators. The lack of lexicalization affects the process of rendering word equivalents into the TT which often presents a translation difficulty. In this case, the translator is forced to employ descriptive translation, i.e., translation by using phrases as a practical technique which is in the view of Newmark (1991, p.3) is preferred to be the last choice. This procedure “simply irons out the difficulties in any passage”, which can be achieved by “an amplification or explanation of the meaning of the segment of the text” (Newmark, 1988, p.90).

However, it is necessary to note that the study has also revealed that in some cases, literal translation does work in conveying the meaning of Arabic near-synonyms.

It is important to realize that in the case of implications and connotative shades of meaning, the historical background knowledge of the wider context (the *sūrah* as a whole), the context of situation and culture as well as the prominent exegeses should be consulted for better intercultural communication.

After an in-depth analysis of both the lexical items, the researcher suggests that *al-ḥilf* can be best used in the context of taking an intentional, insincere oath whereas *al-qasm* can be used in the context of taking sincere solemn oaths.

## Chapter IX

### Textual problems in the Translations

#### (*Al-Hilf* vs. *Al-Qasm*)

##### 9.0 Overview

Continuing with the textual prototype form of analysis of the previous chapters, the researcher, in this chapter, proceeds to evaluate the textual problematic issues associated with translating the near-synonymous pair of *al-hilf* and *al-qasm* in its broader context. The researcher concentrates on the context of *al-hilf* and *al-qasm* in relation to the follow-up verses of *sūrat al-Mujādalah* (Q 58:14-19) and *sūrat al-Naml* (Q 27:45-53) respectively. The researcher investigates to what degree the translation of the near-synonyms is faithful to the sensitive nature of the sacred Qur'ānic text, mentioning the different strategies adopted by the translators (if any) in order to make up for the loss of textual meaning during the process of translation.

##### 9.1 Context and Co-Text: (*Halafa*)

In this part of the chapter, the researcher examines the degree to which the translation of *halafa* in its context meets the standards of textuality and whether there is a lack of faithfulness to the sacredness of the Qur'ānic text.

1- "أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَخْلَفُونَ عَلَى الْكُذِبِ وَهُمْ يَعْلَمُونَ (14) أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ (15) اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُّهِينٌ (16) لَنْ نُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئاً أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (17) يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعاً فَيُخَلِّفُونَ لَهُ كَمَا يَخْلَفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَى شَيْءٍ أَلَا إِنَّهُمْ هُمُ الْكَافِرُونَ (18) اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَهُمْ ذِكْرَ اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ (19)". (19-14:58)

(1a): *Alam tara ilā alladhīn tawallaw qawm ghaḍiba Allāh ‘alayhim mā hum min-kum wa lā min-hum wa yaḥlifūn ‘alā l-kadhib wa hum ya‘lamūn. A‘adda Allāh lahum ‘adhāb shadid innahum sā’a mā kānū ya‘malūn. Ittakhadhū aymānahum junnah faṣaddū ‘an sabīl Allāh fa lahum ‘adhāb muhīn . Lan tughniya ‘an-hum amwaluhum wa lā awladuhum min Allāh shay’ ulā’ik aṣḥab al-nār hum fihā khālidūn. Yawm yab’athuhum Allāh jamī’an fa yaḥlifūn lahu ka-mā yaḥlifūn lakum wa yaḥsabūn annahum ‘alā shay’ alā innahum hum al-*

*kādhībūn. Istaḥwadha ‘alayhim al-shayṭān fa ansāhum dhikr Allāh ula’ik ḥizb al-shayṭān alā inna ḥizb al-shayṭān hum al-khāsirūn.*

**(1b):** “Turnest thou not thy attention to those who turn (in friendship) to such as have the Wrath of God upon them? They are neither of you nor of them, and they **swear** to falsehood knowingly (14). God has prepared for them a severe Penalty: evil indeed are their deeds (15). They have made their oaths a screen (for their misdeeds): Thus they obstruct (men) from the Path of God: Therefore shall they have a humiliating penalty (16). Of no profit whatever To them, against God, will be their riches nor their sons: They will be companions of the fire, to dwell therein (for aye)!(17). One day will God raise them all up (For Judgment): then will they **swear** to Him as they **swear** to you and they think that they have something (to stand upon). No, indeed! they are but liars!(18). The evil one has got the better of them: So he has made them lose the remembrance of God. They are the party of the evil one. Truly, It is the party of the evil one that will perish! (19) ”.

**(1c):** “Have you not considered those who make friends with a folk whom God is angry with? They are neither on your side nor yet on their own, and they **perjure** themselves while they know it. God has prepared severe torment for them; with them, anything they do is evil. They have taken their faith as a disguise and obstructed God’s way. They will have disgraceful torment; neither their wealth nor their children will help them out in any way with God. Those will become inmates of the Fire; they will remain there forever. Someday God will raise them all up together and they will **swear** to Him just as they **have sworn** to you; they reckon they will get something out of it. They are such liars! Satan has won them over and made them forget to mention God; those are Satan’s party. Yet Satan’s side will be the losers! Those who would limit God and His messenger are the vilest sort.”

### 9.1.1 Cohesive Devices

#### 9.1.1.1 Recurrence

In both the spoken language and written texts, recurrence is often used as a cohesive strategy for emphasis (Halliday & Hasan 1985; Martin & Rose 2007). Hannouna

(2010, p. 101) noted that “[t]he translators should opt for recurrence in the TT to preserve the same functions and achieve the same degree of effectiveness of the SL text”. There is straightforward repetition in the given verses (Q 58:14,15,18,19) not only for coherence but to depict highly motivated emphasis. The recursive lexical items in the given verses serve the purpose of emphasizing the acts of the hypocrites and warning humanity of such actions. *Yahlifūn* occurs thrice in (Q 58:14-18), *al-shayṭān* once (Q 58:19) and *ḥizb al-shayṭān* twice (Q 58:19). While translating *yahlifūn*, Ali and Irving have failed to render the accurate equivalent which is associated with treachery, falseness and self-deception of the hypocrites’ act of swearing. The recurrence of the Arabic lexical item *yahlifūn* is used “to assert and re-affirm” the hypocrites’ own vision which is lost in both translations (De Beaugrande & Dressler, 1981).

Regarding Ali’s translation of *al-shayṭān* and *ḥizb al-shayṭān* as “evil one” and “party of evil one”, the rendering of *al-shayṭān* sounds uncertain and questionable since it has a direct equivalent of “Satan”. Both Satan and evil differs in their evoked meanings. Satan is defined by *The Longman Dictionary of Contemporary English* (2003, p. 1456) as “the Devil, considered to be the main evil power and God’s opponent”. *Al-shayṭān* (الشيطان) “is the equivalent of Satan in Islam” which is sometimes translated as “devil”. It applies to “both man (*al-ins* الإنس) and Jinn, *Iblīs* (the personal name of the Devil who is mentioned in the Qur’ānic account of Genesis). According to the Qur’ān, Iblīs disobeyed God and refused to bow to Adam, consequently he was given respite (Q 2:30-39). Evil, on the other hand, refers to “(1) profound immorality and wickedness, especially when regarded as a supernatural force.(2) something which is harmful or undesirable” (*The Oxford Online Dictionary* 2011)<sup>1</sup>. *The Longman Dictionary of Contemporary English* (2003, p.538) defined evil as “something that is very bad or harmful.”

Irving’s translation of “Satan’s party” and “Satan’s side” sounds acceptable in relation to the ST. He has succeeded to retain the recurrent lexical expressions of *al-shayṭān* and *ḥizb al-shayṭān*, unlike Ali whose translation suffers from inaccurate rendering of lexicalizations.

<sup>1</sup> <http://www.oxforddictionaries.com/definition/evil?view=uk>

### 9.1.1.2 Conjunction

Translating conjunctions into English poses one of the biggest challenges to translators. They act as “cohesive tie between clauses or sections of text in such a way as to demonstrate a meaningful pattern between them” (Bloor & Bloor, 1995, p.98). There are several studies which have been conducted to compare the conjunctions in English and Arabic focusing on the syntactic and semantic levels (e.g. Cantarino, 1975; Holes, 2004) and then on the textual level (e.g. Al-Batal, 1985; Fareh, 1998). The ST contains nine connectives, mostly of *wa* and *fa*, which have been translated with varying degrees of accuracy by the translators. Consider the following examples:

Translator	Omission of Connectives	Verse No.	Incorrect Rendering of Connectives		Verse No.
Ali	<i>wa lā</i>	14	ST	TT	16 19
	<i>wa hum</i>	14	<i>fa ṣaddū</i>	Thus	
	<i>wa lā</i>	17	<i>faansāhum</i>	so	

**Table 9.1 Ali’s Rendering of Connectives in the Context of *Al-Hilf***

Translator	Omission of Connectives	Verse No.	Replacing Connectives by Punctuation Marks		Verse No.	Incorrect Rendering of Connectives		Verse No.
			ST	TT		ST	TT	
Irving	<i>wa lā</i>	14			18			14 16 18 19
	<i>wa lā</i>	17	<i>wa</i>	Semi colon		<i>wa hum</i>	while	
			<i>yaḥsabūn</i>			<i>fa ṣaddū</i>	and	
						<i>fa yaḥlifūn</i>	and	
						<i>fa ansāhum</i>	and	

**Table 9.2 Irving’s Rendering of Connectives in the Context of *Al-Hilf***

The translators have sometimes translated *wa* with zero conjunction as shown in (Q 58:14-17), perhaps to accommodate the TT. There are also instances of inaccurate rendering of the connective *wa* as “while” (Q 58:14) and *fa* as “and” (Q 58:16-18-19) in all instances of Irving’s translation. They have tried to conform to the ST patterns of cohesive ties, however, in application, they have arrived at approximate renderings of the SL patterns. This depends “on the purpose of the translation and the amount of

freedom the translator feels entitled to” (Kruger, 2000, p. 85) “in rechunking information and/or altering signals of relations between chunks” (Baker, 1992, p.201).

### 9.1.1.3 Ellipsis

Ali and Irving have preserved the elliptic element in *Alam tara* (Q 58:14) which has been translated as “Turnest thou not thy attention...” and “Have you not considered...” respectively. However, it would have been better if the lexical item [Muhammed] had been added in brackets. Such ellipsis provokes the reader to question the recipient of the message. God directs His speech at the Prophet Muḥammad (p.b.u.h.) to warn him about the hypocrites who pretended to be Muslims while they plotted with the Jews. If the verses under discussion are read out of context they will create uncertainty and obstacles for the TT reader.

Another example of elliptic structure is clearly seen in *mā hum min-kum wa lā min-hum* (Q58:14), which Ali and Irving have correspondingly translated as “They are neither of you nor of them ...” as well as “They are neither on your side nor yet on their own ...”. Both translators have preserved the structure of the ST but have failed to clarify what is meant by “you”, “your”, “them” and “their”. The verse refers to the hypocrites who are neither with the believers nor with their secret allies of the Jews. In this case, it would have been better had they added the elliptic element to avoid misunderstanding of the ST message.

### 9.1.1.4 Hysteron and Proteron

Hysteron and proteron is one of the rhetorical devices present in all Arabic literary works and appears mostly in the Qurʾān. It is linguistically considered “a kind of inversion, topicalization or permutation that occurs on the sentence level and involves deviation in the syntagmatic progression of sentences as well as a semantic shift encompassing scope, focus and emphasis (Jakobson, 1972, pp.78-80). This device has “a great aesthetic and poetic relevance as it can structurally modify both the texture and sense of the text according to the writer’s taste and intention” (Ali, 2007, pp.401-411).

In *aʿadda Allāh lahum ʿadhāb shadīd*, the expression *ʿadhāb shadīd* is backgrounded in the ST and *lahum* is foregrounded. Ali’s translation as “God has prepared for them

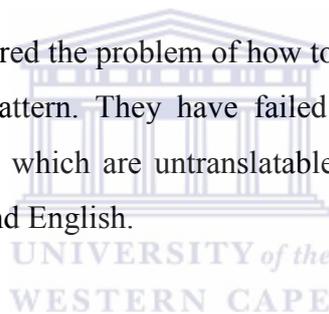
a severe Penalty” secures the form of the ST while the same order is lost in Irving’s translation “God has prepared severe torment for them”. Ali, is perhaps guided by the SL norms while Irving respects the norms of the TL. The fore grounding of *lahum* aims to emphasize the theme of chastising the hypocrites and God’s speech is directed at them.

### **9.1.1.5 Parallelism (Rhymed Prose)**

The Qur’ān is written in a language entirely different in its own unique nuances and structure from English.

It is distinguished by excellences of sound and eloquence, of rhetoric and metaphor, of assonance and alliteration, of onomatopoeia and rhymes, ellipsis and parallelism so sublime that all attempts to replicate its verses in tongues other than Arabic cannot take on the form of well-intentioned parody (Behbudi & Turner, 1997, p. viii).

The translators have encountered the problem of how to translate the consistent rhyme and its effective rhythmic pattern. They have failed to transfer the aesthetic and rhetorical features of the ST, which are untranslatable due to the divergence of the two systems in both Arabic and English.



### **9.1.2 Coherence**

#### **9.1.2.1 Use of Thematic Patterns**

It is noticeable that there is a gradual development of consistent theme in the TT which has a reference to the overall theme of the *sūrah*. The theme is about “all false pretences, specially to those who degrade the position of women, are condemned as well as secret consultations between men and intrigues with falsehood, mischief, and sedition” (*The Holy Qur’ān: English Translation of the meanings and Commentary*, 1984, p. 1702). In fact, the *sūrah* condemns the conspiracies of the enemies within Islam and mentions that their hostility against the Truth will not go unpunished. It also gives warning to the believers that they should not befriend the enemies of Islam under any circumstances for this is inconsistent with real faith.

At the paragraph level, the translators seem to transfer the progression of theme without omitting any paragraphs. The plot of the hypocrites is transferred in sequence of events relevant to the same reference in (Q 58:8). In (Q 58:8), the reference is to

the hypocrites “who resorted to duplicity and secret intrigues against the Muslims” (*The Holy Qurʾān: English Translation of the meanings and Commentary*, 1984, p. 1707).

### 9.1.2.2 Continuity of Senses

In translating a sacred text like the Qurʾān, “the coherence relations should whenever possible remain constant” (Megrab, 1997, p. 232). If the translators experience fails to maintain the condition of coherent relations, this may result in ineffective translation. They should, therefore, be aware of how the apparent meaning is conceptually relevant to the intended message of the ST.

The semantic connection among the sense relations is distorted while translating the following expressions:

Translator	ST Pattern of Concepts/ Expressions	TT Mismatched Concepts/Expressions	Verse No.
Ali	1- <i>wa yaḥlifūn ʿalā-l-kadhib</i>	they <b>swear</b> to falsehood knowingly	14
	2- <i>fa yaḥlifūn lahu ka mā yaḥlifūn lakum</i>	will they <b>swear</b> to Him as they <b>swear</b> to you.	18
	3- <i>Istaḥwadha ʿalayhim al-shayṭān</i>	The <b>evil one has got the better of them.</b>	19

**Table 9.3 Mismatched Concepts in Ali’s Translated Context of *Al-Ḥilf***

Translator	ST Pattern of Concepts/ Expressions	TT Mismatched Concepts/Expressions	Verse No.
Irving	1- <i>qawm ghaḍība Allāh ʿalayhim</i>	whom God is <b>angry</b> with?	14
	2- <i>wa yaḥlifūn ʿalā l-kadhib</i>	they <b>perjure</b> themselves	14
	3- <i>Yawm yabʿathuhum Allāh</i>	<b>Someday</b> God will raise them all up together.	18

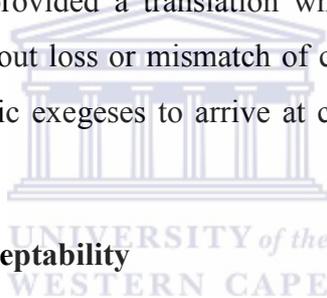
**Table 9.4 Mismatched Concepts in Irving’s Translated Context of *Al-Ḥilf***

The above examples show how mistranslations can destroy the coherence of the sensitive text. The non-expected occurrences of for instance, angry, swear, perjure, someday, has got the better of them have not been relatively rendered as well-integrated patterns of the whole *sūrah*.

The expression *Istaḥwadha ʿalayhim al-shayṭān* (Q 58:19), which Ali has translated as “The evil one has got the better of them”, sounds unsuccessful in comparison to the ST. Irving, on the other hand, has experienced difficulty in understanding the intended meaning of the ST. His translation of “Satan has won them over” suffers from serious mismatch between the translation and the concepts of the ST *istaḥwadha ʿalayhim al-shayṭān*. *The Longman Dictionary of Contemporary English* (2003, p. 1889) defines “win somebody over” as “to get someone’s support or friendship by persuading them or being nice to them”. *The Cambridge Advanced Learner’s Dictionary* (2010) refers to “win *sb* over/round” as “to persuade someone to support you or agree with you, often when they were opposed to you before.”<sup>2</sup>

A more relevant translation would be “*Shayṭān* (Satan) has overpowered them” (*Mujammaʿ Al-Malik Fahd Li-Ṭibāʿah Al-Muṣṣaf Al-Sharīf*).<sup>3</sup>

The translators could have provided a translation which fully reflects the original coherent thematic forms without loss or mismatch of concepts if they had taken into account the authentic Qurʿānic exegeses to arrive at cogent and consistent thematic forms.



### 9.1.3 Intentionality and Acceptability

There are instances where Ali and Irving have distorted the ST message. Consider, for instance, the expression *Yawm yabʿathuhum Allāh jamīʿan* which Irving has translated as “Someday God will raise them all up together”. Irving’s lexical item “someday” is indefinite and unclear which threatens the stability of the acceptability standard and the productive intention of the ST message for it refers to the Day of Judgment. To understand the TT message fully, the text should be “received as a piece of purposeful linguistic communication, it must be seen and accepted as a text.” (Neubert & Shreve, 1991, p. 73). Ali’s comment has clarified the meaning of *Yawm yabʿathuhum*, referring to the Day of Resurrection which makes his translation acceptable and relevant to the ST message. The translator should, therefore, “adjust the level of acceptability according to the social norms and traditions of the TL” (Megrab, 1997, p.234).

<sup>2</sup> <http://dictionary.cambridge.org/dictionary/british/win-sb-over-round>

<sup>3</sup> [http://www.qurancomplex.org/Quran/Targama/Targama.asp?nSora=58&l=arb&nAya=14#58\\_14](http://www.qurancomplex.org/Quran/Targama/Targama.asp?nSora=58&l=arb&nAya=14#58_14)

#### 9.1.4 Informativity

The translator should be aware of the ST information, preserving the thematic coherence to make the text more interesting. Furthermore, the extent of the information depends on the ST intention as well as the knowledge and the experience of the translator of the TT.

The image of *junnah* in the expression *Ittakhadhū aymānahum junnah* has been translated as “They have made their oaths a screen (for their misdeeds)” by Ali and “They have taken their faith as a disguise” by Irving. Ali has translated the ST metaphorical expression into a relative closer metaphor. *The Merriam-Webster Dictionary* (2010) defines a screen as (1):

A protective or ornamental device (as a movable partition) shielding an area from heat or drafts or from view. (2): something that shelters, protects, or hides: as a: a growth or stand of trees, shrubs, or plants. b: a protective formation of troops, ships, or planes c: something that covers or disguises the true nature (as of an activity or feeling).<sup>4</sup>

Ali has tried to exploit the extent of informativity of his translation through similar poetic device and makes the text interesting to the potential readership. Though his translation is not as highly apt and informative as the original image, it does convey the poetic image and is closer to the ST than Irving’s translation. Irving’s translation, on the other hand, reduces the informativity factor of the ST. His translation threatens not only the stability of the informativity factor but also the coherent and acceptability of the whole text.

#### 9.1.5 Situationality

Situationality is one of the major textuality standards in deciding the cultural and historical background of the text under investigation.

The verses under discussion were revealed regarding °Abd Allāh ibn Nabtal, the hypocrite who used to accompany the Prophet (p.b.u.h.) and would then report what he heard from the Prophet (p.b.u.h.) to the Jews. Once, the Prophet was sitting in his room and he said to those around him: “Now, a man will come in that has a tyrant

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<sup>4</sup><http://www.merriam-webster.com/dictionary/screen>

heart and looks with evil eyes.” At that time ʿAbd Allāh ibn Nabtal who looked blue came in. The Prophet (p.b.u.h.) asked him: “Why do you insult me and my companions”. He untruthfully swore by God that he did not say anything. But the Prophet (p.b.u.h.) firmly insisted and brought all of his friends who also swore by God that they did not insult him. This was the reason for the revelation of this verse (*The Holy Qurʾān: English Translation of the Meanings and Commentary*, 1984, p. 540).

The translator has to understand “the situation in which his text will be activated” (Neubert & Shreve, 1991, p.85). Irving has not referred to the context of situation in his translation of the Qurʾān. Ali, on the other hand, has given extended commentary to illustrate the meaning of some verses, hinting at the general situation of the verse under discussion. However, the reasons for revelation of some verses should be mentioned to provide sound information and intertextual relation among the verses of the same *sūrah* in particular and among the whole Qurʾān in general.

### 9.1.6 Intertextuality

Sequentiality and textual progression are major linguistic features prototypical to the Qurʾānic text. Such “conceptual chaining and textual allusions occur in Qurʾānic discourse to achieve mutual relevance, connectivity of notions and sequentiality of discourse” (Abdul-Raof, 2003, p. 92). The achievement of these texts’ linguistic features hinges around the awareness of conceptual and textual allusions governing Qurʾānic discourse. This notion of conceptual and textual chaining (Halliday & Hasan, 1985, De Beaugrande & Dressler, 1981) in Arabic is referred to as *al-munāsabāt*<sup>5</sup>.

The textual chaining as Abdul-Raof (2003, p. 92) stated “occurs at both inter-*āyah* and intra-*āyah* levels” in Qurʾānic discourse “to achieve mutual relevance, connectivity of notions and sequentiality of discourse”.

The chunk of intertextual relations is manifested in similar verses that deal with the same subject-matter. Foucault (1972, p. 98) stated that “there can be no statement that in one way or another does not reactualize others”. Kristeva (1980) talked about

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<sup>5</sup>*Al-munāsabāt* refers to the science of relevance between the verses and the *sūrahs* of the Qurʾān. It plays a significance role in Qurʾānic exegeses and helps in illuminating the inimitability of the Qurʾān. It also refutes the allegations that Qurʾānic *sūrahs* consist of segments which are rarely connected. (See Abdul-Raof, 2003) for further details.

the dialogicality of texts, that is, any given text always refers to other texts. The expression *wa yahlifūn ʿalā l-kadhib* is better understood when referring to other related verse:

“مُذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضَلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا.”

“They are swaying between this and that, belonging neither to these nor to those; and he whom Allāh sends astray, you will not find for him away” (Q 4:143) (Ibn Kathīr, 2009, p. 132).

Again, *Istaḥwadha ʿalayhim al-shayṭān* evokes interrelation with what is said by the Prophet (p.b.u.h.):

“مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ، لَا تُقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدِ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ، فَعَلَيْكَ بِالْجَمَاعَةِ، فَإِنَّمَا يَأْكُلُ الدَّنْبُ الْقَاصِيَةَ.”

“Any three in a village or desert among whom the *ṣalāt* is not called for, will have the *shayṭān* control them. Therefore, adhere to the *jamāʿah*, for the wolf eats from the strayed sheep”. Zāʿidah added that al-Sāʿib said that “*jamāʿah*, refers to, Praying in congregation”(2009, p.29). God states,

“أُولَئِكَ جِزْبُ الشَّيْطَانِ”

“They are the party of *Shayṭān*.” referring to “those who are controlled by the devil and, as a result, forgot the remembrance of Allāh”. Then God says:

“أَلَا إِنَّ جِزْبَ الشَّيْطَانِ هُمُ الْخَسِرُونَ.”

“Verily, it is the party of *shayṭān* that will be the losers! ” (2009, p.28).

The translator, through sound knowledge of similar internal recognition to that of the ST, will definitely build a sound relationship with the TT verses and the TT can therefore be considered “as an extension or another intertextual feature of the ST” (Megrab, 1997, p.237). It, therefore, creates a new intertextual relationship in the TL which is usually understood by the target reader without referring back to the ST.

## 9.2 Context and Co-Text: (*Qāsama*)

This part of the chapter deals with the word *taqāsamū*, which is derived from the verb *qāsama* and is used in the context of the story of the prophet *Ṣāliḥ*. The researcher examines the context and co-text of the word in *sūrat al-Naml* (Q 27:45-53) with the

purpose of showing to what degree the translators have conformed to the standards of textuality and the difficulties they have encountered during the process of translation.

1-”وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ. (45) قَالَ يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ. (46) قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ. (47) وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ. (48) قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ. (49) وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ. (50) فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مُكْرِهِمْ أَنَا دَمَرْنَاَهُمْ وَقَوْمَهُمْ أَجْمَعِينَ. (51) فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ. (52) وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ. (53).“ (53-45:27)

**(1a):** *Wa laqad arsalnā ilā Thamūd akhāhum Ṣāliḥ an u‘budū Allāh fa idhā hum farīqān yakhtaṣimūn. Qāla yā qawm lima tasta‘jilūn bi l-sayyi‘ah qabl al-ḥasanāt law lā tastaghfirūn Allāh la‘allakum turḥamūn. Qālū itṭayyarnā bi-ka wa bi-man ma‘aka qāla ṭā‘irukum‘ind Allāh bal antum qawm tuftanūn. Wa kāna fī l-madīnah tis‘ah raḥṭ yufsidūn fī l-arḍ wa lā yuṣliḥūn. Qālū taqāsamū bi-Allāh lanubayyitannah wa ahlahu thumma lanaqūlanna li-walīyihī mā shahidnā mahlik ahlihi wa-innā laṣādiqūn. Wa makarū makran wa makarnā makran wa hum lā yash‘urūn. Fa unzur kayfa kāna ‘āqibah makrihim annā dammarnāhum wa qawmahum ajma‘īn. Fa tilka buyūtuhum khāwiyatan bi-mā ḥalamū inna fī dhālik la āyah li-qawm ya‘lamūn. Wa anjaynā alladhīn āmanū wa kānū yattaqūn.*

**(1b):** “We sent (aforetime), to the Thamud, their brother Salih, saying, “Serve God”: But behold, they became two factions quarrelling with each other (45). He said: “O my people! Why ask ye to hasten on the evil in preference to the good? If only ye ask God for forgiveness, ye may hope to receive mercy (46). They said: “Ill omen do we augur from thee and those that are with thee”. He said: “Your ill omen is with God; yea, ye are a people under trial.” (47). There were in the city nine men of a family, who made mischief in the land, and would not reform (48). They said: “Swear a mutual oath by God that we shall make a secret night attack on him and his people, and that we shall then say to his heir (when he seeks vengeance): ‘We were not present at the slaughter of his people, and we are positively telling the truth(49). They plotted and planned, but We too planned, even while they perceived it not (50). Then see what was the end of their plot!- this, that We destroyed them and their people, all (of

them)(51). Now such were their houses, - in utter ruin, - because they practised wrong- doing. Verily in this is a Sign for people of knowledge (52). And We saved those who believed and practiced righteousness (53).”

(1c): “We sent Thamud their brother Salih: [who said]: “Worship God [Alone]!”

Nonetheless they became two quarreling factions. He said: “My people, why do you hasten towards evil rather than something fine? If you only sought forgiveness from God, you might find some mercy.” They said: “Shall we take it as an omen from you and from someone who is with you?” He said; “Your fate depends on God; in fact, you are a folk who will be tested.” There was a gang of nine persons in the city who caused trouble on earth and never improved matters. They said: “Let’s all swear by God that we shall catch him and his family some night. Then we shall tell his next of kin: ‘We did not witness the slaughter of his family. We are telling the truth!’” They plotted away while We plotted too, and they did not even notice it. See what was the outcome of their plotting! We annihilated them and their folk completely! Those used to be their houses-[now] empty because of the wrong they had committed! In that is a sign for folk who know. We saved the ones who believed and had been doing their duty.”

### 9.2.1 Cohesive Devices

The ST frequently uses cohesive devices which, in some cases, have been unsuccessfully rendered into the TT. Cohesion is considered as “one of the seven standards of Textuality” which should be communicatively organized in a text “and this organization can be achieved through the use of cohesive devices” (Beaugrande & Dressler, 1981, p. 3).

#### 9.2.1.1 Recurrence

The recurrence of the lexical items *wa makarū*, *makran*, *wa makarnā*, *makran* are derived from the same root of *makara* but have different grammatical functions (Polyptoton).

As noted earlier, such recurrent lexical items are “used as a cohesive device in Arabic literature with the purpose of linking and connecting utterances together in a discursual form and manner” (Hannouna, 2010, p.93). Their function in these verses

is for emphasis and informativity. De Beaugrande (1980,p.134) indicated that repetition is “one of the most important devices of cohesion with its contribution to the processing efficiency of a text.”

Both Ali and Irving, in their translation of recurrence in the selected Qur’ānic verse (Q 27:50) have tried to preserve the functional aspects of this cohesive device in the TT. However, the same repetitive forms and wordings are reduced in both translations, which accordingly reduce the communicative and rhetorical effect of the ST.

### 9.2.1.2 Conjunction

The same problem the translators have experienced in rendering the conjunctions regarding *ḥalafa* repeated with *qāsama*. As far as the translation of the conjunction is concerned regarding both terms, there are instances of omissions and incorrect rendering.

What is noticeable in the ST is the use of thirteen connectives of *wa* and three of *fa* which have been rendered differently in both translations. Consider the rendering of some of these connectives by Ali and Irving as follows:

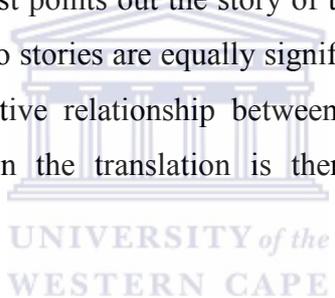
Translator	Omission of Connectives	Verse No.	Incorrect Rendering of Connectives		Verse No.
			ST	TT	
Ali	<i>wa laqad</i>	45			45 50
	<i>wa kāna</i>	48	<i>fa idhā</i>	but	
	<i>wa makarū</i>	50	<i>wa makarnā</i>	but	
	<i>fa unzur</i>	51			
	<i>fa tilka</i>	52			

**Table 9.5 Ali’s Rendering of Connectives in the Context of *Qāsama***

Translator	Omission of Connectives	Verse No.	Incorrect Rendering of Connectives		Verse No.
Irving	<i>wa laqad</i>	45	ST	TT	45 50
	<i>wa kāna</i>	48	<i>fa idhā</i> <i>wa</i> <i>makarnā</i>	nonetheless	
	<i>wa makarū</i>	50		while	
	<i>fa unzur</i>	51			
	<i>fa tilka</i>	52			
	<i>wa anjaynā</i>	53			

**Table 9.6 Irving’s Rendering of Connectives in the Context of *Qāsama***

Both translations show instances of omission and incorrect rendering of connectives. Consider for example, the translation of *wa laqad arsalnā ilā Thamūd akhāhum Ṣāliḥ* where the two translators have underused the conjunction “and” in their translations. The use of “and”, the equivalent of *wa* in Arabic is necessary for the cohesion of the text. The Qur’ānic chapter first points out the story of the Prophet Solomon and then the story of Ṣāliḥ, thus the two stories are equally significant. However, the use of *wa* in the verse signals an additive relationship between the previous and following verses. The use of “and” in the translation is therefore, necessary to indicate continuation of arguments.



### 9.2.1.3 Ellipsis

The Qur’ānic verse uses ellipsis as one of the features of the Arabic language which repeatedly reoccurs in the verses associated with *ḥalāfa* and *qasama*. In *wa makarū makran wa makarnā makran wa hum lā yash<sup>c</sup>urūn*, the translators have not reproduced the elliptic elements of the ST apparent in the translation. Ali has rendered it as “They plotted and planned but we too planed” and Irving as “They plotted away while we plotted too”. To avoid misunderstanding, it would have been useful to explain the elliptic elements in brackets or in a footnote. A possible translation could have been [They plotted their plot (to kill Ṣāliḥ at night) and We plotted our plot (to destroy them)]. Hence, this translation has not only made the ellipsis explicit but also preserves the parallel structure and the lexical cohesion of the ST. In fact, the coherence of this Qur’ānic verse is based on the explanation of the story of Ṣāliḥ and his folk in *sūrat al-A<sup>c</sup>rāf* (Q 7:75-77) (al-Baghawī, 1997, p.273).

#### 9.2.1.4 Hysteron and Proteron

There are many instances in the Qurʾān where the hysteron-proteron system is obligatory. Any change in this order results in the unacceptable grammaticality of the verses. Pickering and Hoepfer (1982, p.822) asserted that “although hysteron-proteron is so pervasive and so intrinsic in all languages, it seems it is more salient in languages whose word-order is relatively rigid, as English, than it is in languages whose word-order is flexible, as Arabic”.

Such a system cannot be equally reproduced into English because of the differences in the two language systems. In (Q 27:48) *wa kāna fī l-madīnah tisʿah raḥṭ yufsidūn fī l-ard wa lā yuṣliḥūn*, the expression *fī l-madīnah* is foregrounded whereas *tisʿah raḥṭ* is backgrounded in the ST. Ali has preserved the foregrounding and backgrounding system of the original in his translation “There were in the city nine men of a family” while Irving’s translation “There was a gang of nine persons in the city” has preserved the system of the TT. In other words, Ali’s translation is source-oriented while Irving’s translation is target-oriented.

#### 9.2.1.5 Parallelism (Rhymed Prose)

The magnificent style of the Qurʾānic text, its use of *Sajʿ* ‘rhymed prose’, its poetic tone, its use of parallelism, as well as other types of rhetorical features present a great challenge to Qurʾān translators. The translator’s main aim is to preserve at least some of those features but not to the point of deviating from the norms of the TT. The TT does not employ such excessive use of rhymed prose or semantic repetition as is the case with Arabic. If the translator employs literal translation of the ST, this may result in the maintenance of numerous repetitive words and expressions which “poorly represent the genre and function of these texts, as well as impeding their readability” (Wilt, 2007, p. 23).

Internal Rhymed structures	Verse No.	End Rhymed structures	Verse No.
<i>lima tasta<sup>ʿ</sup>jilūn</i>	46	<i>yakhtaṣimūn.</i>	45
<i>law lā tastaghfirūn</i>		<i>turḥamūn</i>	46
<i>Wa makarū makran wa makarnā makr</i>	50	<i>tuftanūn</i>	47
		<i>sādiqūn</i>	48
		<i>yušliḥūnla</i>	49
		<i>yash<sup>ʿ</sup>urūn</i>	50
		<i>ajma<sup>ʿ</sup>īn</i>	51
		<i>ya<sup>ʿ</sup>lamūn</i>	52
		<i>yattaqūn</i>	53

**Table 9.7 ST Rhymed Structures in the Context of *Qāsama***

Both translators have failed to sustain the parallel structures of the ST which is clearly noticed in the internal and end structures.



## 9.2.2 Coherence

### 9.2.2.1 Use of Thematic Patterns

The ST is characterized by a thematic succession of regular ideas which have a reference to the main theme of the *sūrah*. Accordingly, “[t]he *surah* is cognate in subject to the one preceding it and to the two following it” (*The Holy Qur’ān: English Translation of the meanings and Commentary*, 1984, p. 1089). The collective theme of the *sūrah* depends on narrating some parables (*qaṣaṣ*) which are informative as well as instructive. Therefore, “the White Hand in the story of Moses; the speech of birds,... ; the defeat of the plot of nine wicked men in the story of Saleh; and the crime of sin with open eyes in the story of Lot” (*The Holy Qur’ān: English Translation of the meanings and Commentary* 1984, p. 1089) teach lessons of truthful and false worship and God’s miraculous signs, His grace and revelation.

The translator has to consider the underlying logical structure of the coherence of the ST which “sticks together as a unit” (Hatch, 1992, p. 209). This coherent text should be relatively rendered in a way that gives the reader the “feeling that a text hangs together, that it makes sense, and is not just a jumble of sentences” (McCarthy, 1991, p. 26). At the paragraph level, both translations seem to maintain the general theme of the verses under discussion and related themes in the *sūrah*. However, this does not

mean that the translators have rescued the continuity among senses at the sentence and word level.

### 9.2.2.2 Continuity of Senses

The correlation of propositions in the given verses is a vital component of their textuality. Therefore, the misplacement or mismatch of any expression would reduce the continuity of propositions and put the text at risk of being incoherent. Abdul-Raof (2003, p. 92) stated that “the absence of continuity of meaning may result in a meaning-impaired text, due to a lack of textual harmony and sequentiality of concepts between the propositions expressed in a given text.” The two translations show instances of serious mismatches of the pattern of concepts and expressions as shown below:

Translator	ST Pattern of Concepts/ Expressions	TT Serious Mismatch of the Pattern of Concepts/Expressions	Verse No.
Ali	1- <i>u<sup>c</sup>budū Allāh</i>	Serve God	45
	2- <i>tis<sup>c</sup>ah raḥṭ</i>	nine men of a family	48
	3- <i>taqāsamū bi-Allāh</i>	swear a mutual oath by God His	49
	4- <i>li-walīyihī</i>	heir	49

**Table 9.8 Mismatched Concepts in Ali’s Translated Context of *Qāsama***

Translators	ST Pattern of Concepts/ Expressions	TT Serious Mismatch of the Pattern of Concepts/Expressions	Verse No.
Irving	1- <i>tis<sup>c</sup>ah raḥṭ</i>	a gang of nine persons in the city	48
	2- <i>taqāsamū bi-Allāh</i>	let’s swear by God	49
	3- <i>lanubayyitannahu wa ahlahu</i>	we shall catch him and his family	49

**Table 9.9 Mismatched Concepts in Irving’s Translated Context of *Qāsama***

*Tis<sup>c</sup>ah raḥṭ* in (Q 27:48), for example, are neither members of one family nor a gang of people as suggested by Ali and Irving respectively. The term *raḥṭ* means the elite people who were the sons of the city’s great chiefs. Both translators have violated the relatedness among senses as well as the informativity factor. Similarly, there is a disconnection in the ST expression of *u<sup>c</sup>budū Allāh* (Q 27:45) as well as

*lanubayyitannahu wa ahlahu* (Q 27:48) with their translations. Ali's translation of *u<sup>c</sup>budū Allāh* as "Serve God" is unsuccessful since it has a direct equivalent as "worship God", which is successfully captured by Irving. Irving's translation of *lanubayyitannahu wa ahlahu* as "we shall catch him and his family" is another instance of mismatches among senses <sup>6</sup>.

From a communicative viewpoint, textual progression and sequential relation among senses should be attained within the verses of the Qur<sup>o</sup>ān for they display conceptual and intertextual connectivity in the original context. This connectivity of the verses in particular and the *sūrah*s in general forms an essential constituent of its textuality. Therefore, the translator should be attentive to the authentic exegeses to avoid mismatched statements which may distort the TT and make it incommunicative.

### 9.2.3 Intentionality and Acceptability

As for intentionality, both translations have not conveyed the intentionality of the original properly. Ali and Irving have translated *wa kāna fī l-madīnah tis<sup>c</sup>ah raḥṭ yufsidūn fī l-ard* (Q 27:48) as "nine men of a family" and "a gang of nine persons in the city" respectively. However, *raḥṭ* in this Qur<sup>o</sup>ānic verse means elite people as they were the sons of the city's chiefs. Therefore, they were neither members of one family nor a gang of people. A more apt translation would read "And there were in the city nine men (from the sons of their chiefs)" (*Mujamma<sup>c</sup> Al-Malik Fahd Li-Ṭibā<sup>c</sup>ah Al-Muṣḥaf Al-Sharīf*).<sup>7</sup> This translation clarifies the intentionality of the original. With regard to acceptability, Irving has translated *Qālū taqāsamū bi-Allāh lanubayyitannahu wa ahlahu thumma lanaqūlanna li-walīyihī mā shahidnā mahlik ahlihi....*(Q 27:49) as "Let's all swear by God that we shall catch him and his family some night. Then we shall tell his next of kin: 'We did not witness the slaughter of his family'". This translation may give the reader the impression that if those people were to kill Ṣāliḥ and his family, Ṣāliḥ's next of kin would be under threat and thus there would be no reason behind their treatment of him (al-Baghawī, 1997, p.273). However, *wa ahlahu* in the original verse refers to the people of Ṣāliḥ, those who believed in his message. *Walīyihī* does not refer to his next of kin, but to his relatives in general or perhaps his guardian, the chief of his tribe who, by ancient tribal

<sup>6</sup> To avoid repetitive information this example has been explained under intentionality and acceptability standards.

<sup>7</sup> [http://www.qurancomplex.org/Quran/Targama/Targama.asp?nSora=27&l=arb&nAya=47#27\\_47](http://www.qurancomplex.org/Quran/Targama/Targama.asp?nSora=27&l=arb&nAya=47#27_47)

traditions, were entitled to seek blood revenge. Ali's translation, on the other hand, ".....we shall make a secret night attack on him and his people, and that we shall then say to his heir (when he seeks vengeance). We were not present at the slaughter of his people", is more apt.

#### 9.2.4 Informativity

Informativity refers chiefly to the way of how information is presented in texts (cf. De Beaugrande & Dressler, 1981). It is the duty of the translator to pay special attention to the transfer of information effectively and to create a text that is both readable, as well as interesting (cf. Bell, 1991, p. 168).

The Qur'ānic verse includes, in addition to its poetic devices, some words which are overloaded with informativity. The translators, for instance, have not produced informative equivalents for the Qur'ānic words *wa makarū makran* (Q 27:50). Ali has translated it as "They plotted and planned" and Irving as "They plotted a way". The use of the word *makran* is very suggestive. It is not an ordinary kind of plot; it is rather "a very dastardly one". Therefore, Ali's strategy of adding extended commentary to explain the overtones of the word is suggestive, but Irving has left it unexplained. *Makran* could be more fitting if the translation reads as [they plotted their (dastardly) plot].

Similarly, the Arabic word *lanubayyitannahu* (Q 27:49) does not only imply a 'night assault' but also 'a secret one'. Likewise, the translation of *wa kāna fī l-madīnah tis'ah raḥṭ yufsidūn fī l-arḍ wa lā yusliḥūn* lacks further explanation. Both translators have not identified the city. Providing the name of the city (*Al-Hajir*, *Thamūd* in Yemen) in brackets or in a footnote is a suitable strategy to keep the momentum of the translated text.

#### 9.2.5. Situationality

Situationality is "the central issue in translatability. If translation is to succeed, there must be a situation which requires it." Untranslatability occurs in texts "for which a receptive situation does not exist" (Neubert & Shreve, 1992, p. 85).

According to Ibn Kathīr (2009, p.129), the reference is to "the people who killed the she-camel" and they used to spread corruption on earth. °Abd al-Razzāq said that

Yaḥyā bin Rabīʿah al-Ṣanaʿānī told them, I heard ʿAṭāʾ - i.e., Ibn Abī Rabāḥ say: they used to break silver coins. They would break off pieces from them, as if they used to trade with them in terms of numbers (as opposed to weight), as the Arabs used to do. Imām Mālik narrated from Yaḥyā bin Saʿīd bin al-Musayyib who said: “cutting gold and silver (coins) is part of spreading corruption on earth”(2009, p.129).

Therefore, the translation would have been more apt if a footnote had been added to explain its situationality. Ali has noticeably given a general comment on the situation of the story of *Thamūd* which is suggestive for the uninformed reader who needs additional information. Irving, on the other hand, has not referred to the situationality factor in his entire translation of the Qurʾān.

### 9.2.6 Intertextuality

In so far as intertextuality is concerned, the meaning of these Qurʾānic verses depend on other related Qurʾānic texts. As noted above, texts, directly or indirectly, refer to other texts (Kristeva, 1980; Foucault, 1972; Abdul-Raof, 2003). Thematic relations exist in the progression of parables and further express the intertextual and conceptual connectivity among verses of the same *sūrah* and the *sūrahs* of the Qurʾān in general. Such sequential thematic relations enables the reader to process the text with ease. The following connective relatedness of themes among the Qurʾānic parables is suggestive and indicative of the dependence of one text upon another.

Ali and Irving have translated *yā qawm lima tastaʿjilūn bi-l-sayyiʿah qabl al-ḥasanah* (Q 27:46), respectively as: “O my people! Why ask ye to hasten on the evil in preference to the good?” and “My people, why do you hasten towards evil rather than something fine?” Both translations appear uninformative and incoherent. Had they taken the verses of *sūrat al-Aʿrāf* (Q 7:75-77) into account, they could have easily avoided mistranslation and adhered to the ST.

In *sūrat al-Aʿrāf* (Q7:75-77), the folk of Ṣāliḥ challenged him to ask God to bring torment and chastisement upon them. Thus, *yā qawm lima tastaʿjilūn bi-l-sayyiʿah qabl al-ḥasanah* (Q 27:46), is a response to their request. A more coherent translation reads as “O my people! Why do you seek to hasten the evil (torment) before the good

(Allah's Mercy)? (*Mujamma<sup>c</sup> Al-Malik Fahd Li-Tibā<sup>c</sup>ah Al-Muṣḥaf Al-Sharīf*).<sup>8</sup> Notice that the addition of “torment” and “Allah's Mercy” is vital to the expression of the intended meaning.

The story of Ṣāliḥ and the she-camel occur in various chapters of the Qur'ān such as in (*Hūd, al-Hijr, al-Naml, al-Sajdah, Ibrāhīm, al-Isrā', al-Qamar, al-Furqān, Ṣād, Qāf, al-Najm, al-Fajr* and *al-Shu'arā'*).

### 9.3 Conclusion

This chapter has examined the problems Ali and Irving have encountered while translating the near-synonymous pair of *al-ḥilf* and *al-qasm* at the text level.

It is worthy to note that the translator's main aim is to communicate the ST message as clearly and relatively as possible. Fidelity and accuracy are important aspects to preserve the sacredness of the Qur'ān. Therefore, the translator has to understand that both the linguistic and cultural aspects of the source and target texts do not alone produce reliable translation. Furthermore, the translator also requires thorough knowledge of the context of situation and a real ability to render the Qur'ānic text into English. Danks et al. (1997, p. xiv) emphasized that

translation and interpreting straddle the boundary between linguistic knowledge and cultural knowledge, requiring both an in depth knowledge of the language systems and linguistic regularities of at least two languages and extensive knowledge of the cultures and subject domains represented in the respective language pairs.

Therefore, the researcher can conclude that the translators, with varying degrees of accuracy, have failed to maintain most of the textuality standards under discussion in their translations. The researcher has shown their failure to retain the textuality standards in this chapter as well as in the other chapters of the analysis. The researcher, through profound examination of the textual problems in the given verses, suggests that not all instances of cohesive devices are problematic in translation.

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<sup>8</sup> [http://www.qurancomplex.org/Quran/Targama/Targama.asp?nSora=27&l=arb&nAya=47#27\\_47](http://www.qurancomplex.org/Quran/Targama/Targama.asp?nSora=27&l=arb&nAya=47#27_47)

Some can be preserved in the TT to maintain the same effect they have in the ST. Following Hannouna (2010, p.109), the researcher wishes to point out that others can be sacrificed as they appear in the ST “because they may not be favoured or may occur as a fault of style in the TT. Consequently, the TT will be inefficient”.

Besides, there is a mismatch in the sequential relations among senses in both translations; yet again, there is total absence of referring to the situationality standard in Irving’s translation, which maximizes the degree of loss in Qur’ānic translation. The researcher can state that the TT is not as cohesive, coherent informative and intertextual as it should be.

The researcher, hence, recommends the use of some translation strategies to achieve approximate equivalent to the ST. Transliteration, for instance, is one of the strategies needed while translating *al-qasm* with its different derivative forms. This strategy involves retaining the linguistic forms of Arabic while translating into English. Such a strategy is “equivalent to Arabicization” (Thawabteh, 2007, p. 54) which according to Farghal & Shunnaq (1999, p. 23) is a kind of “naturalization that takes place at the sound level where SL spelling and pronunciation are converted into Arabic ones”. The researcher, furthermore, wishes to emphasize the translator’s need for genuine and reliable exegeses to arrive at appropriate semantic and textual relatedness.

## Chapter X

### Problems of Meaning in the Translations

(*Bakhīl* vs. *Shahīh*)

(*‘Āqīr* vs. *‘Aqīm*)

#### 10.0 Overview

In this chapter, the researcher investigates the difficulties associated with translating the near-synonymous pairs of *bakhīl* and *shahīh* as well as *‘āqīr* and *‘aqīm* based on the Qur’ānic verses in which they appear, with reference to Ali and Irving’s translations and the authoritative Qur’ānic exegeses. The chapter focuses on how the two translations maintain the denotative and connotative aspects of the Qur’ānic near-synonyms and the extent to which the lexical items are retained in the translation.

#### 10.1 Context and Co-Text: (*Bakhīl*)

*Bakhīl* and *shahīh* is another pair which is used in the Qur’ān. Although the two words are sometimes used interchangeably, their context in the Qur’ān points to some differences. According to Ibn Manẓūr (1955, p. 2205) *al-shuḥ* is an extreme type of miserliness/stinginess which supersedes *al-bukhl*. It has been said that *al-shuḥ* pertains to individual and personal matters whereas *al-bukhl* pertains to general things. It is also said that *al-bukhl* in Arabic is not confined to covetousness of money alone, but extends itself to all other types of charity. Hence, these differences between the two words should be taken into account while translating a sensitive religious text such as the Qur’ān.

In what follows, the researcher investigates to what extent the two translators have been able to preserve the nuances of meaning of the words in question. The word *bakhīl* and its root repetitions appear in six verses in the Qur’ān, including *sūrat Āl-‘Imrān*, (Q 3:180):

1-”وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ وَاللَّهُ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ.“ (180:3)

(1a): *Wa lā yaḥsabanna alladhīn yabkhalūn bi-mā ātāhum Allāh min faḍlih huwa khayran lahum bal huwa sharr lahum sayuṭawwaqūn mā bakhilū bi-hi yawm al-qiyāmah wa li-Allāh mīrāth al-samāwāt wa l-arḍ wa Allāh bi-mā ta‘malūn khabīr.* (3:180)

(1b): “And let not those who **covetously withheld** of the gifts which Allah hath given them of His Grace think that it is good for them: nay it will be the worse for them: soon it will be tied to their necks like a twisted collar on the Day of Judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well acquainted with all that ye do.”

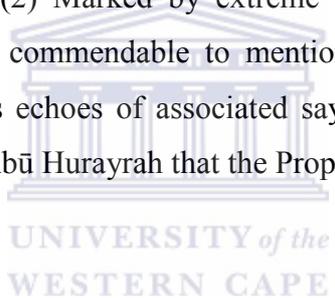
(1c): “Let not those who **act niggardly** with any of His bounty God has given them consider it is better for them; rather it will be worse for them: they will be charged on Resurrection Day with anything they were so **niggardly** about. God holds the inheritance of Heaven and Earth; God is Informed about anything you do.”

*Yabkhalūn*, in this context, refers to the stingy people who withhold *zakāt* (obligatory almsgiving) from the needy. Classical commentators differed regarding the interpretation of this verse as well as the people to whom it was originally revealed. Most of them such as al-Wahidi (2008, p. 174) and al-Ṭabarī (2000, p. 24), however, interpreted it broadly to refer to those who withhold the *zakāt* or obligatory alms. The term “niggardly” is associated with tightfistedness, stinginess and the flat denial of God’s bounty on them (the stingy). God’s bounty is given to them as a test and they are supposed to give to the poor and the needy, rather than to deprive them.

Owing to its unfortunate association with a racial slur, this inoffensive word has been surrounded with controversy among English speakers for much of the 20<sup>th</sup> century. In early 1924 “niggardly” was used as a racial slur. In the 1990s, the use of this word by public officials sparked off several controversies. Though its use was totally appropriate within context, as in the case of an official who would remark that he would “need to be niggardly with finances” to cope with budget cuts, the ensuing “public uproar highlighted the confusion over this word”. The confusion of this racial slur appears to have developed in the 15<sup>th</sup> century. “It is derived from the Spanish/Portuguese word for “black,” *negro*. Clearly, the racial prejudice indicates the skin color, although it was originally used purely as a descriptive word, much like

“blonde”.<sup>1</sup> In so far as the attitude towards black people changed, the word began to obtain a more racial connotation, and in contemporary society, it is considered highly offensive. Because of this racial slur, many people when they hear “niggardly” assume that the speaker is being racist.<sup>2</sup>

Therefore, Ali’s translation of *yabkhalūn* as “who covetously withheld of the gifts which God hath given them of His Grace...” does not capture the denotative and connotative shades of meaning of the Arabic word *yabkhal*. It does not carry the emotional attitude and tone that stinginess conveys. *The Longman Dictionary of Contemporary English* (2003, p. 1109) defines niggardly as “unwilling to spend money or be generous [=stingy]” whereas covetous means “having a very strong desire to have something that someone else has.” *The Free Online Dictionary* defines covetousness as: (1) “Excessively and culpably desirous of the possessions of another. (See Synonyms at jealous); (2) Marked by extreme desire to acquire or possess: covetous of learning”.<sup>3</sup> It is commendable to mention that the term *bukhl* in the abovementioned verse carries echoes of associated saying in the *ḥadīth*: Al-Bukhārī recorded on the authority of Abū Hurayrah that the Prophet (p.b.u.h.) said:



”وَأَيُّ دَاءٍ أَدْوَأُ مِنَ الْبُخْلِ“

“Which disease is more worse than being **stingy**”(Ibn Kathīr, 2009, p. 36).

As a result of the controversy surrounding the term “niggardly” (its negative associative meaning), it would have been better had Irving avoided using this term in a sensitive text like the Qur’ān because of its negative attitudinal and effective meanings. It would have been more appropriate to translate it as: [who act stingily], though Irving’s translation as “who act niggardly” is acceptable.

The word is repeated twice in *sūrat al-Nisā* (Q 4:38) as a noun and as a verb.

2- ”الَّذِينَ يَخْلُونُ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا.“ (37:4)

<sup>1</sup> [http://en.wikipedia.org/wiki/Controversies\\_about\\_the\\_word\\_%22niggardly%22](http://en.wikipedia.org/wiki/Controversies_about_the_word_%22niggardly%22)

<sup>2</sup> <http://www.wisegeek.com/what-is-niggardly.htm>

<sup>3</sup> <http://www.thefreedictionary.com/covetousness>

(2a): *Alladhīn yabkhalūn wa ya'murūn al-nās bi-l-bukhl wa yaktumūn mā ātāhum Allāh min faḍlih wa a'tadnā li-l-kāfirīn 'adhāban muhīnan.*

(2b): “(Nor) those who are **niggardly** or enjoin **niggardliness** on others, or hide the bounties which God hath bestowed on them; for We have prepared, for those who resist Faith, a punishment that steepens them in contempt. ”

(3c): “God does not love someone who is conceited, boastful, nor those who are **tight-fisted** and order [other] people to be **stingy**, and hide anything that God has given them out of His bounty. We have reserved humiliating torment for disbelievers who spend their wealth to be seen by other people and yet neither believe in God nor the Last Day.”

In this context, the lexical items *yabkhalūn* and *al-bukhl* are morphologically derived from the same root and have distinct grammatical functions. The translators need to pay attention to the context of use to avoid rendering odd or irrelative translations. According to most of the Qur'ānic exegeses this verse was revealed regarding the Jews who hid the description of the Prophet Muhammad (p.b.u.h) and did not reveal it to the people regardless of the fact that they had it written in their Scriptures. Ibn ʿAbbās and Ibn Zayd stated: “This verse was revealed about a group of Jews who used to go to some men from the Helpers (al-Ansār, mixing with them and giving them advice). They used to say to them: ‘Do not spend your money, because we are afraid that we may become poor’ (Q 4:37) (al-Wahidi, 2008, pp. 198-200). In general, the verse refers to people who have enough wealth and yet they withhold it from the needy.

*The Longman Dictionary of Contemporary English* (2003, p.1738) defines tight-fisted as “not generous with money [=stingy]”. Both translations are acceptable but Irving’s “tight-fisted” in addition to “stingy” share the same core of denotative meaning and conveys the ST connotative meanings without any attitudinal or extreme effective overtone. The term “niggardliness” as used by Ali, though it is denotatively acceptable, introduces unwanted associative meanings into the TT.

Again, *yabkhalūn* and *al-bukhl* have been repeated in *sūrat al-Ḥadīd* (57:24):

3- “الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ“ . (24:57)

(3a): *Alladhīn yabkhalūn wa ya'murūn al-nās bi-l-bukhl wa man yatawalla fa-inna Allāh huwa l-Ghanī al-Ḥamīd.*

(3b): “Such persons as are **covetous** and commend **covetousness** to men. And if any turn back (from Allah’s Way) verily Allah is free of all needs, Worthy of all praise. ”

(3c): “God does not love every conceited boaster who is **miserly** and orders people to be **miserly**. For anyone who turns away from it, God is Transcendent, Praiseworthy. ”

Again in this verse, both *yabkhalūn* and *al-bukhl* are derived from the same morphological root and are used denotatively to refer to a person with abundant wealth, yet he does not give to the poor and the needy the prescribed *zakāt* and also urges people to refrain from giving it. In view of this, it is associated with hoarding, avarice, niggardliness, tight-fistedness, being ungenerous and disobedience of God. In this sense, covetous and covetousness as suggested by Ali are not relative equivalents for the Arabic words *yabkhalūn* and *al-bukhl*. According to *The Merriam-Webster Dictionary of Synonyms*(1984:196), covetous means “greedy, acquisitive, grasping, avaricious means having or manifesting a strong desire for possessions especially material possessions”. Rendering *yabkhalūn* as being miserly or stingy is more apt in this context than covetous, which does not reflect the denotation and connotation of the ST.

In *sūrat al-Tawbah*, the verb *bakhilū* is mentioned in (Q 9:76):

4- “فَلَمَّا آتَاهُم مِّن فَضْلِهِ يَخْلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ. ” (76:9)

(4a): *Fa lammā ātāhum min faḍlih bakhilū bi-hi wa tawallaw wa-hum mu'riḍūn.*

(4b): “But when He did bestow of His bounty, they became **covetous**, and turned back (from their covenant), averse (from its fulfillment). ”

(4c): “Yet whenever He has given them some of His bounty, they have acted **miserably** with it: they turn away and become evasive.... ”

In this context, Ali has rendered the word *bakhilū* as “become covetous”, which does not reflect the subtle nuances of the word in this context. *Bakhīl*, in this context, refers to a person called Tha<sup>o</sup>labah ibn Hatib who had a covenant with God that if God

granted him wealth, he would give to charity, spend money for the sake of God and help his kin. Once, he was given this bounty, he no longer kept his promise (al-Baghawī 1997, p.34). Consequently, *yabkhalūn* means to stop giving to the poor and the kin from what God has provided as well as to hoard it and stop spending anything for the sake of God. The ST carries an emotional tone of promise, sympathy, secret ideas and the result of God’s anger. Ali has failed to maintain the core denotative and connotative meaning of the ST by using “covetous”. In this context, Irving’s translation of “miserly” (which reflects an extreme type of *al-bukhl*) or [stingy] is relative to the context of situation (the context of the hypocrites and their intense degree of *al-bukhl*).

*Yabkhal* which is also derived from the same morphological root is mentioned in *sūrat Muḥammad* (Q 47:37-38).

5- ”إِنْ يَسْأَلْكُمْ هَا فَيَحْفَظْكُمْ تَبَخُلُوا وَيُخْرِجْ أَضْعَانَكُمْ (٣٧) هَآأَنْتُمْ هَآؤَلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَنِ نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ“ . (38-37:47)

(5a): *In yasalkumūhā fa yuhfikum tabkhalū wa yukhrij adghānakum. Hā antum hā³ulā³ tudªawna li-tunfiqū fī sabīl Allāh fa min-kum man yabkhal wa-man yabkhal fa innamā yabkhal ªan nafsih wa Allāh al-Ghanī wa antum al-fuqarā³ wa-in tatawallaw yastabdil qawm ghayrakum thumma lā yakūnū amthālakum.* (37-38)

It has been translated as follows:

(5b): “If He were to ask you for all of them, and press you, ye would **covetously withhold**, and He would bring out all your ill-feeling. (37) Behold, ye are those invited to spend (of your substance) in the way of Allah: but among you are some that are **niggardly**. But any who are **niggardly** are so at the expense of their own souls. But Allah is free of all wants, and it is ye that are needy. If ye turn back (from the Path), He will substitute in your stead another people; then they would not be like you!”

(5c): “If you believe and do your duty, your wages will be given you while your wealth will not be requested of you. If He should ask you for it, and even dun you, you would act **miserably** and your grudges would become apparent. Here you are, those who are called upon to spend in God’s way, even though some of you are

**miserly!** Greediness Does Not Pay Anyone who acts **niggardly** is **miserly** only so far as his own soul is concerned. God is Transcendent while you are poor. If you should turn away [from the call of duty and belief], He will replace you with some other folk who then will not be like you at all! ”

Reading the broader context, it is noticeable that the verse applies to the hypocrites, though professing to be Muslims, they will not spend their money in the cause of Islam because their hearts are full of hatred, malice and spite against it. But whatever they may or may not do, Islam will be victorious and their rancor and malevolence will be exposed. The address in this verse is of general application. Miserliness is a deadly moral disease and a threat to spiritual well-being. Elsewhere, the Qurʾān uses strong language about misers or niggardly people (Q 9:35). When the Holy Prophet (p.b.u.h) was once asked as to whom the words, “He will bring instead a people other than you,” referred to *qawm min ahl faris* as reported by the Prophet (p.b.u.h.), who will bring faith back to the earth (al-Ṭabarī, 2000, p. 242). The ST carries an emotional overtone of expressing the insignificance and worthlessness of worldly life and encourages spending. The tone of the speaker degrades the significance of life as being trivial and belittles it through this verse for the purpose of teaching.

6-”فَأَمَّا مَنْ أَعْطَى وَاتَّقَى (5) وَصَدَّقَ بِالْحُسْنَى (6) فَسَنُيَسِّرُهُ لِلْيُسْرَى (7) وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى (8) وَكَذَّبَ بِالْحُسْنَى (9) فَسَنُيَسِّرُهُ لِلْعُسْرَى (10).“ (10:92)

**(6a):** *Fa ammā man aʿṭā wa ittaqā wa ṣaddaqa bi-l-ḥusnā fa sanuyassiruhu li-l-yusrā wa ammā man bakhila wa istaghna wa kadhdhaba bi-l-ḥusnā fa sanuyassiruhu li-l-ʿusrā.*

**(6b):** “So he who gives (In charity) and fears (God), And (in all sincerity) Testifies to the Best,— We will indeed make smooth for him the path to Bliss, But he who is **a greedy miser** and thinks himself Self-sufficient, and gives the lie to the Best,— We will indeed Make smooth for him the Path to Misery...”.

**(6c):** “For anyone who gives (generously), performs his duty and acts charitably in the finest manner We shall facilitate an easy way for him; while anyone who acts **miserably**, and feels he is self-sufficient and rejects the

finest [things in life] We shall make it easy for him (to go) the hard way.  
His money will not help him out as he stumbles along. ”

The speaker’s implied attitude of the original text is that of criticizing *al-bukhl*. Besides, the speaker hints the attitude towards those who do good and who do evil which sound natural through the process of rendering them. The associative meaning of *al-bukhl* is part of the overall meaning of the *sūrah*, which explains the contrast between the ultimate ends and results of good and evil. The individual (or group) who adopts the second mode of action, should be miserly, should least care for God’s pleasure and his displeasure, and should repudiate what is good and right. God will make easy for him the difficult and hard way of life. Doing evil will become easy for him and doing good, difficult. Maududi (1972) added that:

Niggardliness (*bukhl*) is not merely the niggardliness because of which people generally regard a person as niggardly if he hoards money: neither spends it on himself nor on his children, but *bukhl* here implies to refrain from spending in the cause of God and public welfare <sup>4</sup>.

Ibn Kathīr (2009, p. 158) said, this means “he is stingy with his prosperity and wealth and considers himself to be self-reliant and does not need God. This was recorded by Ibn Abī Ḥātim. He denies *al-ḥusnā* (the recompense in the abode of the Hereafter)”(2009, p.158). Both translations sound justifiable and relatively equivalent in terms of denotative and connotative shades of meaning.

Ali, however, has acknowledged the context of situation, thus reflecting the tone of threat and the negative association implied in the ST. His addition of “greedy” before miser sounds consistent with the broader context and the authentic exegeses.

## 10.2 Context and Co-Text: (*Shahīḥ*)

*Al-shuh* is a self-related human behaviour. It is said that *al-shuh* is the greatest degree of *al-bukhl*, which is associated with abandoning one’s duty towards the needy, the deprived, the slaves and the guests. It has been said that *al-shuh* is the most extreme form of *al-bukhl*; the *bakhīl* may sometimes become generous whereas the one who is *shahīḥ* hates spending money even on himself or his family. This is associated with

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<sup>4</sup> <http://www.englishtafsir.com/Quran/92/index.html>

the report of Hind bint ʿUtbah who said, “O God’s Messenger! Abū Sufyān is a miser! He does not give me sufficient money for the living expense of our family and myself. Am I allowed to secretly take from his money without his knowledge?” Then, the Prophet (p.b.u.h.) said to her:

”خَذِي مِنْ مَالِهِ بِالْمَعْرُوفِ، مَا يَكْفِيكَ وَيَكْفِي بَنِيكَ.“

“You may take from [his money] what is reasonable and appropriate for you and your children” (Ibn Kathīr, 2009, p. 78).

While translating *shahīh*, Ali and Irving do not seem to differentiate between the two words. Consider the translation of *shuḥḥ* in *sūrat al-Ḥashr* (Q 59:9):

1- ”وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ.“ (9:59).

(1a): *Wa alladhīn tabawwa’ al-dār wa l-īmān min qablihim yuḥibbūn man hājara ilayhim wa lā yajidūn fī ṣudūrihim ḥājah mim mā ūtū wa yu’tirūn ‘alā anfusihim wa law kāna bihim khaṣāṣah wa man yūqa shuḥḥa nafsih fa’ulā’ik hum al-mufliḥūn.*

(1b): “And those who before them, had homes (in Medina) and had adopted the Faith— show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves even though poverty was their (own lot). And those saved from the **covetousness** of their own souls, they are the ones that achieve prosperity. ”

(1c): “The ones who have set up housekeeping and faith before them should love anyone who has migrated to them; they should not find any need in their breasts for anything that has been given them and prefer them ahead of themselves, even though some privation exists among them. Those who are shielded from their own **avarice** will be prosperous. ”

Ali has translated *al-shuḥḥ* as “covetousness”, the same word which he has used to translate *bakhīl* perhaps on the assumption that the two words are symmetrically equivalent and synonymous. According to Maududi (1972)) “the word *al-shuḥḥ* is used for stinginess and miserliness in Arabic. But, when it is attributed to the self of matt, it becomes synonymous with narrow-mindedness, niggardliness, mean-spiritedness and

small-heartedness, and not mere stinginess: it is rather the root cause of stinginess itself”<sup>5</sup>. However, it is clear that *al-shuḥ* causes extreme greed, encourages usurping the rights of others and leads to accumulating money and wealth, whatever the means. There is an echo in the Prophet’s (p.b.u.h.) words when he warned against *al-shuḥ* saying: “Beware of being stingy, for it destroyed those who were before you, as it encouraged them to cut their relations and they did, and it encouraged them to commit sin and they did” (Ibn Kathīr, 2009, p. 37).

A deeper investigation of the intertextual associative meaning of the term will help the translator to produce the ST message more effectively. Both translations of “covetousness” and “avarice” do not preserve the core denotation and connotation implied in the ST. Thus, covetousness, greed, avarice, stinginess, miser and the like are mere aspects of *al-shuḥ* and it would be better to keep the word in the translation and to add its subtle meaning in brackets or in a footnote, even if the foreignization of the term may look alien or unfriendly to some target readers.

*Al-shuḥ* has been repeated in *sūrat al-Nisā* (Q 4:128) in a different sense and has been translated as follows:

2- ”وَإِن أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا.“ (128:4)

(2a): *Wa-in imra'ah khāfat min ba'lihā nushūzzan aw i'rādan fa-lā junāha 'alayhimā an yuṣliḥā baynahumā ṣulḥan wa l-ṣulḥ khayr wa uḥdirat al-anfus al-shuḥ wa-in tuḥsinū wa tattaqū fa-inna Allāh kāna bi-mā ta'malūn khabīran.*

(2b): “If a wife fears cruelty or desertion on her husband’s part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men’s souls are swayed by **greed**. But if ye do good and practice self-restraint, Allah is well-acquainted with all that ye do.”

(2c): “ If some woman fears abuse or desertion by her husband, it should not be held against either of them if they should try to come to terms: coming to terms is best, while **greed** is ever present in [our] souls. If you act kindly and do your duty, God will be Informed about anything you do.”

<sup>5</sup> <http://www.englishtafsir.com/Quran/59/index.html>

According to al-Ṭabarī (2000, p. 685), the word *al-shuḥ* may refer to selfishness. It may refer to the avarice of women in so far as their matrimonial rights and their selfishness towards co-wives is concerned. This verse was revealed regarding the case of “a woman who cannot bear children for her husband and, because of this, he wants to divorce her; or it could be regarding a woman who has friends and children whom she does not like to be separated from and so she tells her husband who intends to divorce her: “Do not divorce me; keep me with you and, in exchange, you are free from taking care of me”. (al-Wahidi, 2008, p.244). In Maududi (1972) it has been translated as “human souls are prone to narrow-mindedness”<sup>6</sup>. In this case, it would have been better to be translated as selfishness in this context.

Again, *al-shuḥ* has been repeated in *sūrat al-Taghābun* (Q 46:16):

3- “فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ. “ (16:64)

(3a): *Fa ittaqū Allāh mā istaṭa<sup>c</sup>tum wa isma<sup>c</sup>ū wa aṭī<sup>c</sup>ū wa anfiqū khayran li-anfusikum wa man yūqa shuḥḥa nafsih fa<sup>3</sup>ulā<sup>3</sup>ik hum al-mufliḥūn.*

(3b): “So fear Allah as much as ye can; listen and obey; and spend in charity for the benefit of your own souls: And those saved from the **covetousness** of their own souls— they are the ones that achieve prosperity.”

(3c): “You who believe, some of your spouses and children may be your own enemies, so beware of them! Yet if you pardon, condone and forgive [them], God will (likewise) be Forgiving, Merciful. Your God however you can manage to; hear, obey and spend money on one another. Those who feel secure from their own soul’s **grasping**, will be successful.”

The emotional overtone of encouraging charity is clearly reflected in the ST. This was explained in a similar verse in *sūrat al-Hashr*, where the researcher has mentioned the relevant *ḥadīths*. Therefore, there is no need to repeat them here, all praise and gratitude is due to God. Ali’s translation as “covetousness” does not imply the same attitudinal and associative shades implied in the ST. Rather, it creates a gap between the ST and TT through such inappropriate rendering. Irving, on the other hand, has

<sup>6</sup> <http://www.biharanjuman.org/Quran/tafheem-ul-quran-English-pdf.htm>

used “soul’s grasping” which lacks the attitudinal, effective, associative and allusive meaning implied in the ST. The term “soul’s grasping” seems to be unclear in so far as the target reader is concerned. It does not reflect the negative connotation implied in the expression *shuḥḥa nafsih*, which implies extreme greed, miserliness, stinginess, and avarice in man’s nature. In this and all the contexts of *al-shuḥ*, it would have been more apt to add a footnote to “compensate for the loss of the translation and thus enabling the source text to achieve its new lease on life in this other language and would be able to reach a whole new audience” (Desmet, 2001, p.42), or an explanation in brackets to enhance its subtle nuances. Avoiding such explanatory notes will lead to misconception and misunderstanding of the subtle differences between *al-shuḥ* and *al-bukhl*.

*Ashiḥḥatan* is also another morphological form, which is derived from the same root and is mentioned in *sūrat al-Aḥzāb* (Q33:19).

4 - «أَشِحَّةٌ عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغَسِّى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِالْأَسِنَّةِ جِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَبَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا.» (19:33)

(4a): *Ashiḥḥatan* ‘alaykum fa-idhā jā’ al-khawf ra’aytahum yanzurūn ilayk tadūr a’yunuhum ka-alladhī yughshā ‘alayh min al-mawt fa-idhā dhahaba l-khawf salaqūkum bi-alsinah ḥidād ashiḥḥatan ‘alā l-khayr ulā’ik lam yu’minū fa ḥbbaṭa Allāh a‘mālahum wa kāna dhālik ‘alā Allāh yasīran.

(4b): “**Covetous** over you. Then when fear comes, thou wilt see them looking to thee, their eyes revolving, like (those of) one over whom hovers death: but when the fear is past, they will smite you with sharp tongues, **covetous** of goods. Such men have no faith, and so Allah has made their deeds of none effect: and that is easy for Allah. ”

(4c): “They only take part in conflict for a little while, **skimping** towards you (all). Whenever fear comes over them, you will see them looking at you, their eyes rolling around like someone whom death has almost seized. Once fear leaves them. they will lash out at you (all) with [their] sharp tongues, yet **skimping** about [doing] any good. Those persons do not believe, so God has foiled their actions. That is so easy for God [to do]. ”

*Ashihhatan* has been used twice in the verse. In the first instance, the expression means that the hypocrites are stingy in giving aid to the Muslims and in the second instance “it refers to their greed for money and their taunting of the Muslims if their greed is not satisfied. In fact, stinginess or miserliness and greediness are two facets of the same quality.” A miser by default is also greedy. “A person is miserly in so far as the giving of anything by him to another person is concerned and he is greedy in so far as the taking of something from someone else is concerned” (*The Holy Qurʾān: English Translation of the meanings and Commentary*, 1984, pp. 2111-2112).

*Ashihhatan* has been translated by Ali as “covetous” and Irving as “skimping”. Neither “covetous” nor “skimping” are relatively equivalent to *shahīh*. Both translations do not maintain the denotative and associative aspects implied by the term *al-shuh* which has been mentioned in several verses of the Qurʾān to refer to an extreme type of stinginess and miserliness. *Al-shuh*, in the ST, evokes an allusive meaning, an associative quotation from the *hadīth*, which becomes part of the overall meaning of the expression:

The Prophet (p.b.u.h.) said:

“إِيَّاكُمْ وَالشُّحَّ، فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، أَمَرَهُمْ بِالْقَطِيعَةِ فَفَعَلُوا، وَأَمَرَهُمْ بِالْفُجُورِ فَفَعَلُوا.”

“Beware of being stingy, for it destroyed those who were before you, as it encouraged them to cut their relations and they did, and it encouraged them to commit sin and they did (Ibn Kathīr, 2009, p. 37).”

Both translations have introduced a different impact and an ineffective meaning on the target reader. A consideration of the intertextuality of the text may help the translator to translate it properly and even to distinguish it from *bakhīl*, which is mistakenly used as a synonym for *shahīh*.

### 10.3 *ʿĀqir* vs. *ʿAqīm*

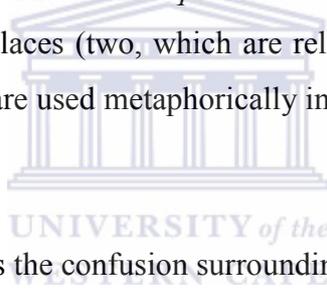
#### 10.3.1 Context and Co-Text: (*ʿĀqir*)

Both *ʿāqir* and *ʿaqīm* share the core meaning of being unable to produce offspring. *ʿĀqir*, according to al-Ṭabarī (2000, p. 76), literally means a woman who is not pregnant (*al-marʾah allatī lā talid*). In addition, Ibn Manẓūr (1955, p. 3051) stated

that, *raḥim ma<sup>c</sup>qūmah: masdūdah lā talid*, literally means a blocked uterus that cannot bear children.

While *al-<sup>c</sup>uqr* refers to the diminished ability to conceive or bear children, *al-<sup>c</sup>uqm* refers to the complete inability to conceive or bear children. *<sup>c</sup>Aqīm*, on the other hand, means a woman who cannot bear children. Both terms differ in their attitudinal, associative, allusive and affective shades of meaning. In the Qur<sup>ān</sup> the term *<sup>c</sup>āqir* is used with reference to Zakariyyā's wife while the term *<sup>c</sup>aqīm* is used with reference to Ibrāhīm's wife. Ali and Irving have both experienced difficulty in differentiating between the two terms in their given contexts.

The translators should be aware of the additional overtones, the emotive sense of both the terms, and the associations that they call forth or what is called the emotional implications related to them. The term *<sup>c</sup>āqir* is used in three places in the Qur<sup>ān</sup> while *<sup>c</sup>aqīm* is used in four places (two, which are related to the meaning explained above whereas the other two are used metaphorically in conjunction with other lexical items.)



The current discussion reflects the confusion surrounding the difference in meaning of infertility and sterility in their contexts. *<sup>c</sup>Aqīm* is said to be applicable to both women and men. The researcher questions the existence of absolute or complete synonymy in the Qur<sup>ānic</sup> words and expressions.

The term *<sup>c</sup>āqir* is used in both *sūrat Āl-<sup>c</sup>Imrān* (Q3:38-40) and *sūrat Maryam* (Q19:1-9) as shown below:

1- "قال تعالى هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ (38) فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُنْشِرُكَ بِبِحَيْثُ مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ (39) قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِي الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ." (40-38:3)

**(1a):** *Hunalika da<sup>c</sup>ā Zakariyyā rabbah qāla rabb hablī min ladunka dhurriyyah tayyibah innaka samī<sup>c</sup> al-ddu<sup>c</sup> ā. Fa nādathu l-malā<sup>c</sup> ikah wa huwa qā<sup>c</sup> im yuṣallī ft –l-mihrāb anna Allāh yubashshiruk bi-Yahyā muṣaddiq bi-kalimah min Allāh wa sayyid*

*wa ḥaṣūr wa nabī min al-ṣāliḥīn. Qāla rabb anna yakūn lī ghulam wa qad balaghanī al-kibar wa imraʿatī ʿāqir qāla kadhālik Allāh yafʿal mā yashāʾ.*

**(1b):** “There here did Zakarīya Pray to his Lord, saying: “O my Lord! Grant unto me From Thee a progeny That is pure: for Thou Art He that heareth prayer! While he was standing In prayer in the chamber, The angels called unto him: “God doth give thee Glad tidings of Yaḥyā, Witnessing the truth Of a Word from God, and (be Besides) noble, chaste, And a Prophet, Of the (goodly) company Of the righteous.” He said: “O my Lord! How shall I have a son, Seeing I am very old, And **my wife is barren?**” Thus, “was the answer, “Doth God accomplish What He willeth,”.

**(1c):** “With that Zachariah appealed to his Lord; he said: ‘My Lord, grant me goodly offspring from Your presence, for You are the Hearer of Appeals.’ The angels called him while he was standing praying in the shrine: “God gives you news of John, who will confirm word from God, masterful yet circumspect, and a prophet [chosen] from among honorable people.” He said: “My Lord, how can I have a boy? Old age has overtaken me, while my wife is **barren.**” He said: “Even so does God do anything He wishes!”

The speaker’s implied attitude in the Qurʾānic verses (Q 3:38-40) reflects an emotional overtone of proving one of God’s miracles in the story of Zakariyyā and his wife. In so far as *ʿāqir* is concerned, the implied attitude of the speaker carries a positive touching overtone of showing the heavenly miracles to the whole Muslim nation (*ummah*). This Qurʾānic verse was revealed in response to Zakariyyā’s prayers to God to bestow upon him the gift of good offspring. Thereupon, Zakariyyā kept on praying in the sanctuary/temple (*miḥrāb*) until the angels announced to him the birth of his son Yaḥyā. Despite Zakariyyā’s old age (having reached over the age of 100) and the infertility of his wife, God granted him a son, which was a miraculous birth by the extraordinary command of God. The translators should have exercised greater care in identifying the correct connotation during their translation of the verses. Had they gauged *ʿāqir*’s correlation with *ʿaqīm*, the context in which they occur, the reasons for their revelation and even the way in which the words were revealed, they would have rendered them correctly or given appropriate commentary.

The researcher further adds that there are abundant examples of near-synonymous lexical items in Arabic which constitute an area of difficulty when translated into English and “their translations look incongruent despite strenuous efforts that would be exerted by translators and, in most cases, translators fail to convey their connotative meanings and they manage only to convey the denotative meanings” (Shunnaq, 1993, p.38).

Ali and Irving have translated ‘*āqir* as “barren” which denotatively means a woman who “cannot have babies” (*The Macmillan Online Dictionary*)<sup>7</sup>. Such a linguistic meaning is general and does not specify what the ST really intends. The translated term should convey not only the denotative aspect of meaning but also the connotative shades of meaning in the ST Qur’ānic discourse. Needless to say, the translators should add a glossary to explain the subtle difference between the two terms. Though Ali has acknowledged the context of situation of (Q 3:38-39), he has not given any annotations for (Q 3:40) and has thus, reduced the informativity meaning of ‘*āqir* in this context and the association implied in the story of Zakariyyā. Ali and Irving’s translation of ‘*āqir* as “barren” in all the verses sounds dubious in relation to the broader context of the ST as well as the authentic exegeses.

Again, the word ‘*āqir* is repeated in the Qur’ān in *sūrat Maryam*:

2- “قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا (4). وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا (5). يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا (6). يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا (7). قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا (8). قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئْ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا (9).” (9-1:19)

(2a): *Qāla rabb innī wahana al-‘azm minnī wa ishta‘ala al-ra’sshayban wa lam akun bidu‘ā’ikrabb shaqiyyan. Wa innī khift al-mawālī min warā’īwa kānat imra’atī ‘āqir fa hablī min ladunka waliyyan. Yarithunī wa yarith min Āl- ya‘qūb wa ij‘alhu rabb raḍiyyan .Ya Zakariyyā innā nubashshiruk bi-ghulām ismuhu Yahyā lam naj‘al lahu min qabl samiyyan. Qāla rabb annā yakūn lī ghulām wa kānat imra’atī ‘āqir wa qad balaght min al-kibar ‘itiyyā.*

<sup>7</sup> <http://www.macmillandictionary.com/dictionary/british/barren>

**(2b):** “Praying: “O my Lord! Infirm indeed are my bones, And the hair of my head Doth glisten with grey: But never am I unblest, O my Lord, in my prayer To Thee! “Now I fear (what) My relatives (and colleagues) (Will do) after me: But my wife is barren: So give me an heir As from Thyself. “(One that) will (truly) “Represent me, and represent The posterity of Jacob; And make him, O my Lord! One with whom Thou art Well-pleased!” (His prayer was answered): “O Zakariya! We give thee Good news of a son: His name shall be Yaḥyā: On none by that name Have We conferred distinction before.” 8. He said: “O my Lord! How shall I have a son, When my wife is barren And I have grown quite decrepit From old age?” He said: “So (it will be): Thy Lord saith, “That is Easy for Me: I did Indeed create thee before, When thou hadst been nothing!”

**(2c):** “He said: “My Lord, my bones are tottering for me and my head is glistening with white hair, while I have never been grumbling in my appeal to You, my Lord! Yet I fear for my heirs after me from Your presence who may inherit from me, and inherit from Jacob’s house. Make him someone we can approve of, my Lord!” “Zachariah, We bring you news about a boy whose name will be John. We have not given such a name to anyone before.” He said: “My Lord, how will I have a boy while my wife is barren and I have reached such extreme old age?” He said: “Just as your Lord has said: ‘It is a trifling thing for me [to do]. I created you before while you were still nothing!’”

Similarly in this case, the translators have mistranslated *‘āqir* and *‘aqīm* as “barren” which does not enlighten the TT reader regarding the difference between the two terms. An alternative translation for *‘āqir* is “infertility” which should be accompanied by an informative footnote or marginal note since infertility is caused by many factors and most of these cases have proven to be curable by modern medical treatment. This would be helpful to the TT readers. The translators should have avoided over dependence on the linguistic meaning of *‘āqir* and should instead have maintained the ST emotive tone as well as the attitude of the speaker. By rendering *‘āqir* as “barren” without referring to their associative meaning as implied by the ST, both translators have ignored the issue of being faithful to the sacredness of the ST. Al-Azzam (2005, p.103) supported the idea of opting for explanatory notes “in a form of an exegesis rather than providing a lexical item that may not have similar correspondences”.

The translator has to try his best to remain faithful to the historical and cultural elements of the original sacred text even if annotations are needed and they may seemingly hamper the naturalness of the translated text. It is an accepted fact that a translator, however skilled, cannot produce a translation as natural as the original. While translating the Qurʾān, an exegetic translation, is therefore, unavoidable.

### 10.3.2 Context and Co-Text: (‘*Aqīm* )

‘*Aqīm* appears in *sūrat al-Dhāriyāt* (Q 51:24-30) as well as in *al-Shūrā* (Q 42:49-50).

1- ”هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ (24). إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ (25) فَرَأَى إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ (26). فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ (27). فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ (28). فَأَقْبَلَتِ امْرَأَتُهُ فِي صِرَّةٍ فَاصْكَتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ (29). قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ (30). (30-24:51)

**(1a):** *Hal atāk ḥadīth ḍayf Ibrāhīm al-mukramīn. Idh dakhalū ‘alayh fa qālū salām qāla salām qawm munkarūn. Fa rāgha ilā ahlihi fa jā’a bi-‘ijl samīn. Fa qarrabahu ilayhim qāla alā ta’kulūn. Fa awjasa minhum khīfah qālū lā takhaf wa bashsharūhu bi-ghulam ‘alīm. Fa aqbalat imra’atuhu fī ṣarrah fa ṣakkat wajhahā wa qālat ‘ajūz ‘aqīm. Qālū kadhālik qāla rabbuk innahu huwa al-Ḥakīm al-‘Alīm.*

**(1b):** “Has the story Reached thee, of the honoured Guests of Abraham? Behold, they entered His presence, and said: “Peace!” He said, “Peace” (And thought, “These seem) Unusual people.” Then he turned quickly To his household, brought Out a fatted calf, and placed it before them. He said, “Will ye not Eat?” (When they did not eat), He conceived a fear of them. They said, “Fear not,” And they gave him Glad tidings of a son Endowed with knowledge. But his wife came forward (Laughing) aloud: she smote Her forehead and said: “A **barren** old woman!” They said, “Even so Has thy Lord spoken: And He is full Of Wisdom and Knowledge.”

**(1c):** “Has the report of Abraham’s honored guests ever come to you, when they entered his home and said: “Peace [be upon you]!”? He said: “[On you be] peace!” [even though] they were people he did not know. So he slipped off to his family and fetched a fattened calf, and brought it up to them. He said: “Will

you not eat?” He felt a fear concerning them. They said: “Don’t be afraid,” and gave him the news of a clever lad. His wife came up sighing, and struck her face and said: “[I’m] a **barren** old hag!” They said: “Even so did your Lord say. He is the Wise, the Aware! ”

While the term *‘āqir* is used in the context of Zakariyyā’s wife, the term *‘aqīm* is mentioned here in the context of Ibrāhīm’s wife. There is an association between old and barren which suggests the impossibility of giving birth. When Sarah heard the news from the guests of the Prophet Ibrāhīm she screamed loudly saying: “Woe to me, how can I give birth while I am an old woman and even when I was young I ...could not have children” (Ibn Kathīr, 2009, p. 162). According to the Bible, the Prophet Abraham at that time was a hundred years old and Sarah (his wife) was ninety (Gen. 17:17) Maududi (1972).<sup>8</sup> Al-Aṣfahānī (1997, p. 535) added: (which literally means) a sterile woman that does not give birth, her womb was sterilized for birth. Al-Razī (1983, p. 448) further supported the view of al-Asfāhānī.

Sterility is a reality in the Qur’ān, *ḥadīth* and *Sunnah*. Sterility from a medical perspective means failure to conceive by the wife after a year from the consummation of the marriage, while regarding men it refers to the “inability to impregnate despite sexual potency” (al-Sūsī, 2006, p.1). Sterility is caused by many factors and some cases of sterility have proven to be incurable (Hasanein, 1999, p. 17).

What the translators have done is the mere rendering of the dictionary meaning thereby leaving the reader confused whether “barren” is the correct lexical item or not and whether it refers to *‘āqir* or *‘aqīm*. Even to “native-Arabic speakers, the Qur’ān is a difficult text and they always need to refer to its explanation” (Mansour, 2009, p. 282). These explanations or footnotes will help the translator to preserve the denotative as well as the connotative shades of meanings.

The term *‘aqīm* mentioned in the above context vividly conjures up certain historical occasions and events and evokes a powerful relation with other terms: *al-rīḥ* and

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<sup>8</sup> <http://www.englishtafsir.com/Quran/51/index.html>

*yawm*. This metaphoric use of *‘aqīm* in conjunction with these two terms appears in another verse of the same *sūrah* (Q 51:41-42) and in (Q 22:55).

أ- ”وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ (41) مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ (42).“  
(42-41:5)

(A.1): *Wa fī ‘Ād idh arsalnā ‘alayhim al-rīḥ al-‘aqīm.*

(A.2): “And in the ‘Ād (people) (Was another Sign): Behold, We sent against them **the devastating wind.**”

(A.3): “And with Ad, when We loosed **a devastating wind** on them: it left nothing that it chanced upon without turning it into rubble.”

Both translators have failed to maintain the ST message and have translated it literally as “devastating” as opposed to using it metaphorically. In this case, the TT has lost the main rhetorical element and associative aspects of the ST meaning. There is a loss of power of using *‘aqīm* as used metaphorically in conjunction with (wind) because the translators have opted for a common lexical item. The term “sterile” cannot be used in this context because of the differences in the cultural background of Arabic and English. There is no such expression as a “sterile wind” in the TT culture. This leads the researcher to emphasize the contextual meaning to reach the appropriate relative denotations and connotations of the original text.

In this context, the metaphor of *rīḥ ‘aqīm* is used regarding the people of *‘Ād* who had hoped that this wind would bring them rain and blessing. Unfortunately, this useless wind brought them no rain, but instead turned into a hurricane which destroyed them and their possessions.

Ali and Irving have failed to capture the implied associative meaning of its destruction and ruin. It would be more fitting if the translation of *‘aqīm* is given as [a fatal or life destroying wind] to capture the negative association of the Arabic term and render it as faithfully as possible.

Similarly, the metaphor of *yawm ʿaqīm* is repeated in the context of *sūrat al-Hajj* (Q 22:55):

ب- “وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِّنْهُ حَتَّىٰ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمَ عَقِيمٍ.” (55:22)

**(B.1):** *Wa lā yazāl alladhīn kafarū fī miryah min-hu ḥattā taʿtiyahum al-sāʿah baghtah aw yaʿtiyahum ʿadhāb yawm ʿaqīm.*

**(B.2):** “Those who reject Faith will not cease to be in doubt concerning (Revelation) until the Hour (of Judgment) comes suddenly upon them, or there comes to them the penalty of a **Day of Disaster**. ”

**(B.3):** “Those who disbelieve will remain in a quandary concerning it until the Hour comes upon them suddenly or the torment of a **desolate day** reaches them. ”

The linguists and exegetes (*mufasssirūn*) have differed in their interpretation of the expression of *ʿadhāb yawm ʿaqīm*. According to al-Ṭabarī (2000, p. 118), it is either the Day of Resurrection or the Day of Badr. In Ibn Kathir (2009, p. 122), “Mujāhid stated, Ubayy bin Kaʿb said: “*Yawm ʿaqīm* means the Day of Badr”. ʿIkrimah and Mujāhid said: “*Yawm ʿaqīm* means the Day of Resurrection, following which there will be no night”. Al-Zamakhsharī (538A.D) held the view that it is the Day of Resurrection<sup>9</sup>.

As stated earlier, both translators have rendered the metaphor of *yawm ʿaqīm* literally thus reducing the productive aesthetic and associative meaning presented in the ST.

It is expected that the original metaphor is lost in the translation because of “the heterogeneous socio-cultural norms and cultural presuppositions that exist between Arabic and English” (Abdul-Raof, 2001, p. 116). The associative and attitudinal meaning of the ST is reduced if not lost in both translations since “a Day of Disaster” and “a desolate day” do not convey what is intended and supported by the Qurʾānic exegeses.

<sup>9</sup><http://www.altafsir.com/Tafasir.asp?tMadhNo=1&tTafsirNo=2&tSoraNo=22&tAyahNo=55&tDisplay=yes&UserProfile=0&LanguageId=1>

The term *‘aqīm* is also mentioned in *surat al-Shūrā* (Q 42:49-50) as shown in the following.

2- ”بَلِّغْ مَلِكِ السَّمَاوَاتِ وَالْأَرْضِ مَا يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنِثَاءً وَإِنَآثًا وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ. (49) أَوْ يُرَوِّجُهُمْ ذُكْرَانًا وَإِنَآثًا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ (50).“ (50-49:42)

(2a): *Li Allāh mulk al-samāwāt wa l-ard yakhluq mā yashā<sup>o</sup> yahabu li-man yashā<sup>o</sup> ināth wa yahabu li-man yashā<sup>o</sup> al-dhukūr. Aw yuzawwijuhum dhukrān wa ināth wa yaj<sup>c</sup>al man yashā<sup>o</sup> ‘aqīm innahu ‘Alīm Qadīr.*

(2b): “To God belongs the dominion of the heavens and the earth. He creates what He wills (and plans). He bestows (children) male or female According to His Will (and plan), Or He bestows both males And females, and He leaves **barren** whom He will: For He is full of knowledge and power. ”

(2c): “God holds control over Heaven and Earth; He creates anything He wishes. He bestows a daughter on anyone He wishes and bestows a son on anyone He wishes; or marries them off, both male and female, and makes anyone He wishes **barren**. He is Aware, Capable. ”

The tone of the verses is negatively associated with warning and threatens the disbelievers to obey God before the Day of Resurrection (Q 42:44-48). Then the tone positively changes in the verses (Q 42:49-50) to manifest the Heavenly signs of God, the Creator, the Sovereign and the Controller of the heavens and the earth.

Both translations sound unjustified and similar in terms of the denotative and connotative shades of meaning. A deeper investigation of the intertextual associative meaning of the term in other *sūrah*s will help the translator to produce the ST message more effectively. The translation of *‘aqīm* as “barren” is repeated here, which sounds questionable in terms of the denotative and connotative aspects of meanings. Had Ali and Irving taken into account the context of use in which the two terms appear, they would have realized the exact relation and the subtle difference between *‘aqīm* and *‘āqir*.

The preceding verses, in the opinion of the researcher, should firstly rely on the authentic exegeses, which are the channel to reveal all their richness, their denotation and connotations together with their message and their pragmatic sense. Understanding the context of situation and culture goes hand in hand with the

appropriate commentary that merges translations and explanations in the right proportion.

#### 10.4 Conclusion

Based on the above analysis, the researcher concludes that Ali and Irving have mistakenly rendered the pairs (*bakhīl* and *shahīh*) as well as (*‘āqir* and *‘aqīm*) as synonymous thereby violating the sacredness of the Holy Qur’ān. “What makes a text sacred is the belief that it expresses the intentions of the Original Author” (Simms, 1997, p. 19). When the translators have violated the internal sacredness of the Holy Qur’ān, then they present to the target reader merely an external interpretation of the meaning. In this case, they have violated the fidelity of the original meaning and the Qur’ānic historical references as emphasized by Beekman & Callow (1974).

The researcher, after examining the translation problems encountered by the translators is of the view that none of them has an adequate relative translation especially while translating *al-shuh*. The various terms used, are in most of the translated verses misleading in one way or another. However, the terms representing the exact idea of the original, no translation is really adequate in so far as the term *shahīh* is concerned.

In so far as *‘āqir* and *‘aqīm* are concerned, the researcher suggests that both of them should be interpreted and understood within their historical, cultural and religious context either by way of explanation or commentary. This would clarify the misconception surrounding these words. *Al-‘uqr* refers to the diminished ability to bear children, while *al-‘uqm* refers to the complete inability to bear children. Both terms differ in their attitudinal, associative, and allusive shades of meaning and ignorance of clarifying the difference may violate the fidelity of ST.

If Ali and Irving were well-acquainted with the context of situation, the degree of misleading or irrelative terms would be minimized. Both of them did not provide footnotes or extended commentary while translating *shahīh* which would certainly help in differentiating between *bakhīl* and *shahīh* and their varying degrees. The term miserliness or stinginess can be an appropriate relative equivalent for *bakhīl*. *Shahīh*,

on the other hand, can be rendered in its transliterated form while adding its subtle meaning in brackets or in a footnote, even if the foreignization of the term may look alien to some target readers. This is to maintain the flavour of the ST. Barnwell (1983, p. 24) called for “the use of occasional footnotes at the bottom of the Bible’s page” for they “can provide the target reader with a more accurate historical and exegetical perspective”. (Beekman & Callow, 1974, p.209).

The translators should avoid the terms that evoke negative associations (or which carry negative senses) in the mind of the target reader. Barnwell (1983:19) argued that “the translator’s goal is to translate the meaning of the message. This is the first priority of faithfulness, to express the exact meaning of the original message.” Accordingly, the translation which fails to “achieve this purpose is worthless.” (Abdul-Raof, 2001, p. 182).



## Chapter XI

### Textual problems in the Translations

#### (*Bakhīl* vs. *Shahīh*)

##### 11.0 Overview

Coping with different textual patterns in the translated verses, the researcher, in this chapter, continues to analyze the problems related to translating textuality standards applied to the pairs of *bakhīl* and *shahīh*. This chapter concentrates on the context of the near-synonymous pairs of *bakhīl* and *shahīh* in relation to the preceding and follow-up verses of *sūrat Āl-ʿImrān* (Q3:180) and *al-Aḥzāb* (Q33:9-19). The researcher explores to what degree the translation of the near-synonyms are faithful to the sensitive nature of the sacred Qurʾānic text.

##### 11.1 Context and Co-Text: (*Bakhīl*)

In this part of the chapter, the researcher examines to what degree the translation of *bakhīl* meets the standards of textuality and whether there is unfaithfulness to the sacred message of the original Qurʾānic text.

Consider the context and co-text of *bakhīl* in *sūrat Āl-ʿImrān* (Q3:180):

1- ”وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ وَاللَّهُ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ.“ (180:3)

(1a): *Wa lā yaḥsabanna alladhīn yabkhalūn bi-mā ātāhum Allāh min faḍlih huwa khayran lahum bal huwa sharrun lahum sayuṭawwaqūn mā bakhilū bi-hi yawm al-qiāmah wa li-Allāh mīrāth al-samāwāt wa-l-ard wa Allāh bi-mā ta<sup>c</sup>malūn khabīr.* (180)

- (1b):** “And let not those who **covetously withheld** of the gifts which Allah hath given them of His Grace think that it is good for them: nay it will be the worse for them: soon it will be tied to their necks like a twisted collar on the Day of Judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well acquainted with all that ye do.”
- (1c):** “Let not those who **act niggardly** with any of His bounty God has given them consider it is better for them; rather it will be worse for them: they will be charged on Resurrection Day with anything they were so **niggardly** about. God holds the inheritance of Heaven and Earth; God is Informed about anything you do. ”

### 11.1.1 Cohesive devices

Cohesive devices play a pivotal role in structuring a religious text, making it coherent as a whole. Cohesion as “visible network” of a text plays a significant role in organizing linguistic elements into a unified whole text and naturally becomes one of the most important subjects of text translation (Zhao et. al., 2009, p. 313). The translators are faced with either maintaining altering or mistakenly omitting the cohesive patterns used in the ST. Invariably they must decide whether the ST patterns can successfully be transferred into the TL or need to be altered in some way in order to adhere to the accepted norms of that language. At the same time the translator must consider the impact of such re-presentation upon the transfer of intent of the ST.

#### 11.1.1.1 Recurrence

Repetition or “recurrence” creates a cohesive effect which is free of varied expression. However, even in its purest form, recurrence may be used together with pro-forms as Hatim & Mason (1990, p. 199) indicated:

The repetition of items with the same referent in a text is known as recurrence. [. . .] Naturally, relative distance from a previous occurrence of an item may prelude the use of pro-forms (short substitute items of no independent status, such as pronouns . . . in which case recurrence is unavoidable. But it is the strict recurrence of the same items in the same form which creates the effect; there is

no attempt to use co-reference, that is, to activate the same content by using varied expression .

Irving has maintained the recursive occurrence of *yabkhalūn* and *bakhilū* which are derived from the same morphological root *bakhila*. The purpose of this recurrent expression is cohesive and emphatic. It is to enable the readers to read the verses smoothly, reinforcing the idea of threat to the hypocrites who withhold the *zakāt*, or obligatory alms. Thus, the emphatic nature of the text should be retained to a great extent in the TT.

Ali, on the contrary, has not sustained the recursive occurrence of *bakhilū* and mistakenly translated *yabkhalūn* as “covetously withhold”. Such failure and omitting of the recursive items reduces the cohesiveness at the textual level. Though the translators have aspired to achieve both form and content, the dilemma they encountered is mostly that of form. Qur’ānic form, however, “is prototypically semantically oriented” (Abdul-Raof, 2001, p. 111). The account of cohesion of Halliday & Hasan (1976) “cannot provide a thorough account of cohesion in the Qur’an; the rhetorical plus other cohesive elements have to be added to account for the texture in the Qur’ānic text”(Abdul-Raof, 2001, p. 137).

#### **11.1.1.2 Ellipsis**

Ellipsis is one of the problematic textual aspects that occurs in both the context of *bakhīl* and *shahīḥ* in translation because by definition it is a substitution by zero. It is therefore, “the absence of an element in the text” (Brown, 1983, p. 189).

Qur’ānic reciters have differed regarding the reading of this verse. According to Ayoub (1992, pp. 389-390) “some of the scholars of Ḥijāz and °Irāq read it as “Do not reckon” (*wa lā taḥsabanna*). Others such as (Ibn Kathīr, 2009, pp.92-93) read it as “Let them, not reckon” (*wa lā yaḥsabanna*).” Considering the first comment, the elliptical element “O Muḥammad” is simply ignored in both translations. In view of the second comment, the loss of the elliptical element “the hypocrites” in both translations poses the difficulty of misconception if the verse is read out of context.

This elliptical element which has not been captured by the translators can be best retained if the translation reads:

[And let not those (the hypocrites) who act stingily with what God has granted them out of His bounty think that stinginess is good for them. Nay, it is bad for them, what they were niggardly about shall be tied to their necks like a collar on the Day of Resurrection].

Regarding the verse under discussion, there is another elliptical term *al-bukhl* “stinginess or miserliness” in the ST in *huwa khayran lahum bal huwa sharrun lahum* which has been ellipsised in both translations. It will, however, be cogently practical had the translators maintained the elliptical element in translation for the sake of lucidity and meticulousness.

### 11.1.1.3 Conjunction

One of the cohesive features of Arabic texts that hinder the process of translation into English is the use of conjunctions. McCarthy (1991, p. 46) stated that “conjunction presupposes a textual sequence and signals a relationship between segments of a discourse”. They look at inter-connections between the processes of adding, comparing, sequencing or explaining (Martin & Rose, 2007, p. 117). Arab rhetoricians examined the role of particles in connecting clauses. Like the English “and”, the Arabic *wa* is the most frequently used connective. The meanings of *wa* have been discussed by many grammarians and rhetoricians (See for instance Abdel-Hameed (1965), al-Ḥamad & al-Zughbi (1984) al-Zajjājī (1984). The ST has four cases of *wa*, one at the beginning of the verse (*wa lā yaḥsabanna*) and three in the middle (*wa li-Allāh, wa-l-arḍ, wa Allāh*). The omission of the three connectives is being marked by zero in Irving’s translation while Ali’s has maintained all three of them. The retaining of connectives helps to create the ST semantic unity and cohesiveness throughout the TT. The meaning of *wa* at the beginning of the verse is context-dependent, it serves either the additive function or the presumptive function where it is used to indicate topic continuity<sup>1</sup>.

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<sup>1</sup> Farih (1998, p. 311) summed the functions of “and” and *wa* under *shaḥīḥ*.

#### 11.1.1.4 Pro-form (Reference)

In so far as cohesive devices are concerned, the translators have faced some problems which hinder the process of the translation being relative to the norms of the ST genre. For instance, while translating *huwa khayran lahum bal huwa sharrun lahum*, the anaphoric reference *huwa* has not been clearly rendered in the two translations. Both translators have translated it as “it”. “It”, in this Qur’ānic verse, refers to ‘niggardliness’ and it would be more appropriate if ‘niggardliness’ or stinginess replaced the first “it” to clarify the reference to the reader. In the thematic structure *wa li-Allāh mīrāth al-samāwāt wa-l-ard*, the propositional phrase *li-Allāh* which functions as a predicate, has been foregrounded, but this feature has not been equally reflected in Irving’s translation: “God holds the inheritance of Heaven and Earth”. The equated sentence: [To God is the inheritance of Heaven and Earth] is more fitting in this context and it preserves the thematic structure of the original which intends to achieve the communicative purpose. It is to the Almighty rather than anyone else the inheritance of heaven and earth belongs.

#### 11.1.1.5 Hysteron and Proteron

Hysteron and Proteron is another cohesive device which is extensively used in the Qur’ān. In *wa Allāh bi-mā ta<sup>c</sup>malūn khabīr*, the expression *bi-mā ta<sup>c</sup>malūn* has been foregrounded or clefted in the translations and *khabīr* has been backgrounded. However, the translators, perhaps guided by the restrictions of the TL, have failed to rely on this Qur’ānic feature. Ali and Irving respectively have translated it as: “Allah is well acquainted with all that ye do”, and “God is informed about anything you do”. However, [God with all what you do, is acquainted], is a possible translation because it is marked.

### 11.1.2 Coherence

#### 11.1.2.1 Use of Thematic Patterns

Theme plays an important role in linking individual sentences to form a coherent text. Every text can be considered a sequence of themes. The thematic patterns provided by the ST are in linear progression. Though the verses were revealed at different periods

and on different occasions, they are so inter-connected in regard to their aim, object and central theme that they constitute one continuous whole. This *sūrah* is similar to *sūrah* II (al-Baqarah), but the topic here is treated from a different viewpoint, the reference here is to the battles of Badr and Uḥud. Like *sūrah* II, it takes a universal view of the religious history of mankind, with special reference to the People of the Book. Furthermore, the development in the *sūrah* reflects (1): the emphasis is set on the duty of the Christians to accept the new light: the Christians are specifically appealed to, as the Jews were appealed to in the last *sūrah*; (2): the lessons of the battles of Badr and Uḥud are set out for the whole Muslim community (*The Holy Qurʾān: English Translation of the meanings and Commentary*, 1984, p.138). It is noticeable that Ali's translation has explicitly rendered the ST steady progression of theme without omitting paragraphs while Irving's at times omitted some expressions which affect the flow of thoughts. His translation shows a weak level of coherence at the paragraph level. The translators have tried to render the events of Badr and Uḥud in the ST without imposing other irrelevant events. This continuous progression, especially in Ali's translation, at the paragraph level, gives the target reader the chance to read meaningful sets of expressions. Yet, though the overall meaning of the verses is generally understood, this does not mean that the translators have maintained the continuity among all senses.

#### 11.1.2.2 Continuity of Senses

The configuration of “concepts” and “relations”, which underlie the surface text, should be mutually accessible and relevant. The accessibility of concepts and their relation to the TT is sometimes hindered. The omission of some phrases or mismatched concepts results in the interruption of the flow of text continuity. Ali's translation of *bakhilū* in the middle of the verse weakens the relation of the words with each other in the verse in question on the one hand, and the relation of this verse with other verses in the *sūrah*, on the other hand. This lack of coherent relations is repeatedly visible in Irving's translation in his omission of the metaphorical phrase *sayūṭawwaqūn mā bakhilū bi-hi yawm al-qiyamah*. He is not fully cognizant of the importance of such details in his translation which reduces the degree of words linkage and therefore, the coherent aspects in his translation.

It is therefore the role of the translator to determine which words/phrases of the text should be maintained and which should be sacrificed to meet the norms of the target genre. In order to minimize irrelevant or diverted translation, the translators should consider the thematic patterns of the ST to secure the semantic connections and continuity among senses in the TT.

### 11.1.3 Intentionality and Acceptability

Although the two translations sound acceptable to the target reader at the external level, they do not sometimes meet the standards of intentionality and acceptability. The intention of the ST is quite clear as the speaker is expressing the situation of the stingy and their horrible consequences on the Day of Judgment. This is to instruct people and threaten them with the terrible consequences of stinginess or miserliness. The serious violation of the ST intentionality and omission of part of the translation (*sayuṭawwaqūn mā bakhilū bi-hi yawm al-qiyamah*)<sup>2</sup> is evident in Irving's translation which reflects the tone and the ultimate painful end of the stingy.

While rendering the intention of the ST, translators should not ignore their vital role of acting as go-between the original producer and the original intended receiver. They must, therefore, possess the ability and sufficient background to understand the producer's intention and interpret it in such a way that effective communication can still occur. Their task is to spot and correct any errors that may hinder a successful transfer of the ST intention.

### 11.1.4 Informativity

It is through the process of translation, the information channel between the ST and the TT is opened. Ali's rendering of the ST metaphorical image *sayuṭawwaqūn mā bakhilū bi-hi yawm al-qiyāmah* as "it will be tied to their necks like a twisted collar on the Day of Judgment" is appropriate. He, indeed, added commentary details to maximize the degree of informativity of his translation and to promote the target reader reaction. It is via this pertinent metaphor the miser is told that his wealth or the

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<sup>2</sup> See the explanation and clarification under Informativity standard.

other gifts which he has hoarded will cling around his neck and do him no good. He will wish he could get rid of them, but will be unable to do so. In Ali's comment, he said: "according to the Biblical phrase, in another connection, they will hang like a millstone round his neck. He hugged his wealth or possessions around him which will become "like a heavy collar, the badge of slavery, around his neck". They will be tied tight and will bring him pain and misery instead of joy and pleasure.<sup>3</sup>

Irving has translated this metaphorical image differently as "they will be charged on Resurrection Day with anything they were so niggardly about", which is undoubtedly acceptable in English, but once compared with the original, the translation seriously lacks intentionality and informativity aspects. Those stingy people will not only be charged on the Day of Judgment, but their hoardings will surround their necks like a collar. Therefore, the use of the highly informative metaphorical expression *sayuṭawwaqūn mā bakhilū bi-hi yawm al-qiyamah* is lost in Irving's translation. Such an image is significant and should be considered in so far as the information of the ST and its relation to other items is concerned. However, the omission of the metaphorical image leaves the translation with a very low degree of informativity which affects the thematic structure and semantic continuity among the text items as well.

### 11.1.5 Situationality

As for situationality, both translators have ignored it. According to al-Wahidi (2008, p. 174)), most of the Qur'ānic commentators agree that this verse was revealed regarding those who refused to pay the poor-due (*zakāṭ*). However, °Aṭīyyah al-°Awfī related that Ibn °Abbās mentioned that it was revealed regarding the Jewish rabbis (*aḥbār*) who concealed the description and prophethood of Muḥammad (p.b.u.h.) ” (1971:174). Quṭb (2000) discussed the verse in the context of the next three verses which sharply criticize the Jews of Madīnah. He, therefore, related it to the Jews, primarily for withholding their financial obligations to the Muslim state. Quṭb (2000, p.268) indicated, however, that “the verse may also generally include all those who

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<sup>3</sup><http://www.altafsir.com/ViewTranslations.asp?Display=yes&SoraNo=3&Ayah=180&toAyah=180&Language=2&LanguageID=2&TranslationBook=4>

are niggardly with their wealth”. Consequently, the situationality of the ST can be more explicit if Ali and Irving refer to the reason for the revelation of the verse in their translations.

A more situationality-oriented translation could have been: [And let not those who act stingily/miserly with what God has granted them out of his bounty think that miserliness/stinginess is good for them (and so they do not pay the obligatory poor-due (*zakāt*)].

### 11.1.6 Intertextuality

Texts that abound with the use of intertextuality are expected to challenge translation. Most, if not all, of the texts under discussion are rich in the use of intertextuality and thus they create a number of challenges to translators.

Regarding intertextuality, the dependence of this verse on *ḥadīth* texts and other Qurʾānic verses is decisive for the translation. Ali has realized the significance of intertextuality in translating *sayuṭawwaqūn mā bakhilū bi-hi yawm al-qiyamah*<sup>4</sup>. The tragic humiliation of a stingy person is also shown in the Prophet’s (p.b.u.h.) *ḥadīth* on the authority of Abū Hurayrah that the Prophet (p.b.u.h.) said:

1- ”مَنْ آتَاهُ اللَّهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ، مُثِّلَ لَهُ شُجَاعًا أَفْرَعًا، لَهُ زَبَيْبَتَانِ، يُطَوِّفُهُ يَوْمَ الْقِيَامَةِ، يَأْخُذُ بِلَهْزَمَتَيْهِ يَعْنِي بِشِدْقَيْهِ يَقُولُ: أَنَا مَالُكَ، أَنَا كَنْزُكَ.“

Whoever God makes wealthy and he does not pay the *zakāt* due on his wealth, then [on the Day of Resurrection] his wealth will be made in the likeness of a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and proclaim, ‘I am your wealth, I am your treasure’ (Ibn Kathīr, 2009, p. 92).

Then the Prophet (p.b.u.h.) recited this Divine verse:

2- ”وَلَا يَحْسِبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ.“ (180:3)

<sup>4</sup> See the explanation under Informativity standard.

“And let not those who are stingy with that which Allah has bestowed on them of His bounty (wealth) think that it is good for them. Nay, it will be worse for them.”( Ibn Kathīr, 2009, p.91-95). Al-Bukhārī recorded on the authority of Abū Hurayrah that the Prophet (p.b.u.h.) said:

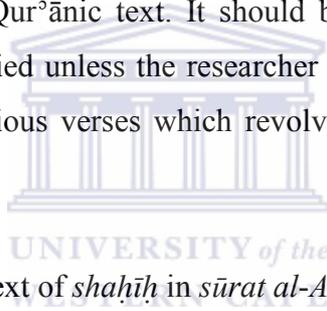
3- “وَأَيُّ دَاءٍ أَدْوَأُ مِنَ الْبُخْلِ.”

“Which disease is worse than being **stingy**” Ibn Kathīr (2009, p.36).

It is worthy to mention that all the verses of *al-bukhl* and their morphological patterns mentioned in Chapter X are the typical echoes of the verse under discussion.

## 11.2 Context and Co-Text: (*Shahīh*)

The researcher, at this point, examines whether the various translations of *shahīh* and the co-texts meet the standards of textuality or not and to what degree they are relative to the sacred nature of the Qurʾānic text. It should be stated that the term *shahīh* cannot be understood or studied unless the researcher makes reference to its context of situation, that is, the previous verses which revolve around the same theme and subject.



Consider the context and co-text of *shahīh* in *sūrat al-Ahzāb* (Q 33:9-19):

2- “يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا (9) إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا (10) هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا (11) وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا (12) وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مَقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا (13) وَلَوْ دَخَلَتْ عَلَيْهِمْ مِنْ أَفْطَارِهَا ثُمَّ سَأَلُوا الْفِتْنَةَ لَأَثَرُوا وَمَا نَلْبَثُوا بِهَا إِلَّا نَيْسِيرًا (14) وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُولُونَ الْأُدْبَارَ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا (15) قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تُمْنَعُونَ إِلَّا قَلِيلًا (16) قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا (17) قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ النَّبَأَ إِلَّا قَلِيلًا (18) أَشْحَةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِأَلْسِنَةٍ حِدَادٍ أَشْحَةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا (19).”

(1a): *Yā ayyuhā alladhīn āmanū udhkurū niʿmat Allāh ʿalaykum idh jāʿatukum junūd fa arsalnā ʿalayhim rīh wa junūd lam tarawhā wa kāna Allāh bi-mā taʿmalūn*

*baṣīran. Idh jā'ūkum min fawqikum wa min asfala minkum wa idh zāghat al-absār wa balaghat al-qulūb al-ḥanājir wa tazunnūn bi-Allāh al-zunūn. Hunālik ibtuliya al-mu'minūn wa zulzilū zilzālan shadīdan. Wa-idh yaqūl al-munafiqūn wa alladhīn fī qulūbihim maraḍ mā wa'adana Allāh wa rasūluh illā ghurūran. Wa idh qālat ṭā-ifah min-hum ya ahl Yathrib lā muqāma lakum fa irji'ū wa yasta'dhin farīq min-hum al-nabī yaqūlūn inna buyūtanā 'awrah wa mā hiya bi-'awrah in yurīdūn illā firāran. Wa law dukhilat 'alayhim min aqtārihā thumma su'ilū l-fitnah la ātawhā wa mā talabbathū bihā illā yasīran. Wa laqad kānū 'āhadū Allāh min qabl lā yuwallūn al-adbār wa kāna 'ahd Allāh mas'ūlan. Qul lan yanfa'akum al-firār in farartum min al-mawt aw al-qatl wa idhan lā tumatta'ūn illā qalīlan. Qul man dhā alladhī ya'ṣimukum min Allāh in arāda bi-kum sū' aw arāda bi-kum raḥmah wa lā yajidūn lahum min dūn Allāh waliyyan wa lā nasīran. Qad ya'lam Allāh al-mu'awwiqīn min-kum wa l-qā'ilīn li-ikhwānihim halumma ilaynā wa lā ya'tūn al-ba's illā qalīlan. Ashihḥatan 'alaykum fa idhā jā'a al-khawf ra'aytahum yanzurūn ilayk tadūru a'yunuhum ka alladhī yughshā 'alayh min al-mawt fa idhā dhahaba al-khawf salaqūkum bi-al-sinah ḥidād ashihḥatan 'alā l-khayr ūlā'ik lam yu'minū fa aḥbaṭa Allāh a'mālahum wa kāna dhālik 'alā Allāh yasīran.*

- (1b):** “ O ye who believe! Remember the Grace of God, (Bestowed) on you, when there came down on you hosts (to overwhelm you): But We sent against them A hurricane and forces that ye saw not: But God sees (clearly) All that ye do(9) Behold! they came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and ye imagined various (vain) thoughts about God!(10) In that situation where the Believers tried: they were shaken as by a tremendous shaking (11) And behold! The Hypocrites and those in whose hearts is a disease (even) say: “God and His Apostle promised us nothing but delusion!” (12) Behold! A party among them said: “Ye men of Yathrib! ye cannot stand (the attack)! therefore go back!”(13) And a band of them ask for leave of the Prophet, saying, “Truly our houses are bare and exposed,” though they were not exposed they intended nothing but to run away. (14) And if an entry had been effected to them from the sides of the (city), and they had been incited to sedition, they would certainly have brought it to pass, with none but a brief delay!(15) And yet they had already covenanted

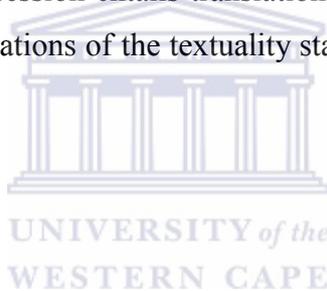
with God not to turn their backs, and a covenant with God must (surely) be answered for. (16) Say: “Running away will not profit you if ye are running away from death or slaughter; and even if (ye do escape), no more than a brief (respite) will ye be allowed to enjoy!” (17) Say: “Who is it that can screen you from God if it be His wish to give you punishment or to give you Mercy?” Nor will they find for themselves, besides God, any protector or helper. (18) Verily God knows those among you who keep back (men) and those who say to their brethren, “Come along to us”, but come not to the fight except for just a little while. (19) **Covetous over you**. Then when fear comes, thou wilt see them looking to thee, their eyes revolving, like (those of) one over whom hovers death: but when the fear is past, they will smite you with sharp tongues, **covetous of goods**. Such men have no faith, and so God has made their deeds of none effect: and that is easy for God.”

**(1c):** “You who believe, remember God’s favor upon you when the armies charged at you! We sent a wind and even armies you did not see against them. God was Observant of what you were doing, as they came at you both from above you and from below you, and your eyesight faltered and your hearts leaped up into your throats, and you entertained certain thoughts about God; there believers were tested and severely shaken as if in an earthquake. Thus hypocrites and those whose hearts contain malice said: “God and His messenger have only promised us something to lure us on.” So when a faction of them said: “O people of Yathrib, there is no room for you, so return!”, a group of them took leave of the Prophet, saying: “Our houses lie exposed.” They were not defenseless; they merely wanted to run away. If a raid had been made on them from [all] its quarters, then they had been asked to rise up in dissension, they would have done so and yet not lasted very long. Still they had already pledged to God that they would not turn their backs! Any oath [made] to God will be asked about. SAY: “Fleeing will never help you: if you should flee from death or slaughter, then you will still enjoy (life) only briefly.” SAY: “Who is there to shield you from God if He should want any ill for you or wants mercy for you?” They will find they have no patron nor any supporter besides God. God knows the meddlers among you and the ones telling their brethren: “Come over to our side!” They only take part in conflict for a little while, **skimping**

**towards you (all)**. Whenever fear comes over them, you will see them looking at you, their eyes rolling around like someone whom death has almost seized. Once fear leaves them. They will lash out at you (all) with [their] sharp tongues, yet **skimping about [doing] any good**. Those persons do not believe, so God has foiled their actions. That is so easy for God [to do].”

### 11.2.1 Cohesive Devices

A sensitive text has to be accurate and precise to maintain the sacredness of the Holy Book. Therefore, the majority of cohesive devices can be maintained in English translation for the sake of preciseness, meticulousness, cogency and smoothness. In some cases, however, it is not an effective way to maintain the cohesive devices without changing their forms. Therefore, the translator should “accommodate the target culture even if the expression entails translation loss” (Dickins et al., 2002, p. 210). As a result, several deviations of the textuality standards will occur as it is clear in the following instances.



#### 11.2.1.1 Conjunction

Rendering the conjunction in the context of *bakhīl* is one of the scrupulous problems which repeatedly reoccur in the context of *shahīh*. The conjunction “and” is one that poses difficulty for the translators which is due to the difference of the linguistic systems of the two languages.

Quirk et al. (1984, pp. 930-934) provided a detailed analysis of the major functions of “and”. These functions were further supported by Schiffrin (1987), McCarthy (1991), and Lazaraton (1992). Conjunctions play the role of addition, consequence, sequence, contrast, comment, explanation, condition, etc. These functions of “and” are shared by *wa* except the explanation and consequential functions (Fareh, 1998, p. 308). Fareh (1998, p. 311) summed the functions of “and” and *wa* in the following table:

Function	And	<i>Wa</i>
1. Consequence	+	-
2. Sequence	+	+
3. Contrast	+	+
4. Simultaneity	+	+
5. Concession	+	+
6. Condition	+	+
7. Addition	+	+
8. Explanation	+	-
9. Comment	+	+
10. Resumption	+	+
11. Manner	-	+
12. Oath	-	+
13. Adverbial (by, along)	-	+
14. Option	-	+
15. Redundancy	-	+
16. Praise/admiration	-	+
17. Threat/underestimation	-	+

**Table 11.1 Function of “and” and *wa***

The above table shows that the relationship between the functions of *wa* and “and” is not always one of the direct substitution or “one-to-one” as indicated by Fareh (1998, p. 312). It is evident that *wa* may be replaced by more than one connective and can sometimes be replaced by punctuation marks or mostly ignored by some translators to accommodate the English language structure. On the other hand, when translation occurs from English-Arabic, the translator has to add Arabic connectives to join sentences; otherwise the Arabic sentences will sound awkward or different to what the reader would normally expect. Fareh (1998, p.312) added that the frequent use of connectives, especially *wa*, seems to be a stylistic feature of Arabic texts. His view concurs with that of other Arab grammarians such as Anees (1966, p.312) who stated that Arabic is a synthetic language in which almost every sentence is linked to the preceding one with a connective.

*Wa* has been used 23 times in the ST; four times at the beginning of the sentence to indicate topic continuity. Both translators have either omitted the connectives or incorrectly rendered them. There are also instances of substitution by punctuation marks. However, the absence of connectives is clearly evident in Irving’s translation which is cogently minimized in Ali’s translation. Ali has rendered most of the

connectives though there are instances of incorrect rendering which is displayed in the following table:

Translator	Omission of Connectives	Verse No.	Replacing Connectives by Punctuation Marks		Verse No.	Wrong Rendering of Connectives		Verse No.
			ST	TT		ST	TT	
Ali	<i>wa lā</i>	17	<i>wa zulzilū</i>	Semicolon	11	<i>wa</i>	But	9
			<i>wa idh</i>	Exclamation	12	<i>kāna</i>		
			<i>wa mā</i>	Comma	13	<i>wa mā</i>	though	13
			<i>wa idhan</i>	Comma	16	<i>hiya</i>		
			<i>wa lā</i>	Comma	17	<i>wa lā</i>	but	18
			<i>naṣīran</i>			<i>ya'tūn</i>		

**Table 11.2 Ali's Rendering of Connectives in the Context of *Shahīḥ***

*Aw* is another particle used for disjunctive coordination and functions like “or” in English which has been used twice in the original context. Holes (2004, p.275) stated that it is used in affirmative or interrogative sentences but not in negatives and may coordinate elements at any level: verbs, nouns or complete sentences. It is also used for synonymous or near-synonymous choice<sup>5</sup>. Both translators have successfully maintained the rendering of *aw* into the TT. *Thumma*, like *wa* is another major connective marker recurring in the Qurʾān to achieve sequential relationship which is preferred to be maintained in translation. Holes (2004, p.272) indicated that the difference between the two in classical Arabic (CA) and modern standard Arabic (MSA) is that *thumma* introduces a new development, event, or change of direction in the action described in the narrative. He added that *thumma*, *wa* and *fa* each has distinct functions: *thumma* “acts as a superordinate staging marker for the narrative as a whole, *wa* adds information within each of the narrative frames thus, created without taking the narrative forward, and *fa* introduces sentences that describe outcomes or results” (Holes, 2004, p.272).

<sup>5</sup> See Holes (2004) for details.

Ali has inappropriately rendered *thumma* in *thumma su'ilū l-fitnah* (Q 33:14) as “and” while Irving has rendered it as “then” which conveys the intention of the ST. The Qur'ānic text has used other cohesive devices such as *fa* which is used five times in the verses under discussion to indicate to the reader a series of events.

*Fa* is used in *fa arsalnā 'alayhim rīḥan* (Q 33:9) as a prototypical cohesive device to show a sequential relationship between the two clauses. So, it would have been more suitable had Irving translated it as “then”. In this case, the verse reads as: [O, You who believe! Remember the grace of God, when there came against you hosts. Then We sent against them a wind and forces you saw not]. Similarly, Ali has used “but” which is unsuitable in this context as it joins contrasting ideas and indicates exception in the sentence rather than sequence. Again, Irving has translated *fa* twice without the use of a conjunction in *fa-idhā jā'a l-khawf* and *fa idhā dhahaba* (Q 33:19) while Ali has accurately rendered it as “then” and inaccurately as “but” respectively.

As far as *wa* is concerned, Irving has a tendency to omit it in his translation as shown below:

Translator	Omission of Connectives	Verse No.	Replacing Connectives by Punctuation Marks		Verse No.	Incorrect Rendering of Connectives		Verse No.
			ST	TT		ST	TT	
Irving	<i>wa kāna Allāh</i>	9			15			12 13 15 16
	<i>wa yasta'dhin</i>	13	<i>wa kāna</i>	Semicolon		<i>wa idh</i>	Thus	
	<i>wa mā hiya</i>	13				<i>wa idh</i>	So	
	<i>wa law</i>	14				<i>wa laqad</i>	Still	
	<i>wa lā yajidūn</i>	17				<i>wa idhan</i>	Then	
	<i>wa lā naṣīran</i>	17						
	<i>wa kāna</i>	19						

**Table 11.3 Irving's Rendering of Connectives in the Context of *Shahīḥ***

In fact, rendering all the connectives into the English TT is a great challenge to the translator's skill and ability, because he has to contend with all the difficulties and accommodate the target culture using whatever suitable strategies available.

### 11.2.1.2 Recurrence

Some of the lexical items (the same words, expressions, or cohesive elements such as *idh*, *idhā* (when), *in* (verily/for) occur in the Qurʾānic text to achieve a rhetorical and linguistic function.

The occurrence of the recursive lexical items as appears in *junūdun* and *wa junūdan* in *idh jāʾatukum junūdun fa arsalnā ʿalayhim rīḥan wa junūdan lam tarawhā...*(Q 33:9) as well as *Ashiḥḥatan ʿalaykum* and *ashiḥḥatan ʿalā l-khayr* in (Q 33:19). Irving has inaccurately translated the recursive items as “armies” in “remember God’s favour upon you when the armies charged at you! We sent a wind and even armies you did not see against them....” (Q 33:9) which does not fit the context of situation as being suitable for the overall theme of the verses. His translation leads the reader astray and creates vagueness due to misunderstanding of the repeated item. Ali, on the other hand, has rendered them as “hosts” and “forces” in “when there came down on you hosts (to overwhelm you): But We sent against them a hurricane and forces that ye saw not ....” (Q33:9). In the first occurrence of the term *junūd*, the context of situation is about the Confederates (*al-Aḥzāb*) ( the Jewish tribes of Banū al-Naḍīr and Quraysh and their allies) (al-Ṭabarī, 2000, p. 202). In the second occurrence, however, the context of situation is about the angels who shook the Confederates (*al-Aḥzāb*) and cast terror into their hearts (Ibn Kathīr, 2009, p.121). Ali’s second translated recursive item sounds closer to the context of situation implied in the ST though the intended meaning refers to the heavenly armies.

Ali and Irving should have taken into account that the occurrence of these recursive items is context-sensitive and is not just a mere form of repetition.

Furthermore, the use of lexical cohesion through the use of repetition of lexical items is lost in Irving’s translation of the verse *inna buyūtanā ʿawrah wa mā hiya bi-ʿawrah* (Q 33:13). Here, the word *ʿawrah* means open or ‘exposed’ to enemy. Irving has translated the verse as “our house lie exposed. They were not defenseless.” An alternative translation could have been: [our houses lie open. And they lie not open]

where the lexical cohesion is realized through the repetition of the phrase (lie open, lie not open).

The use of recursive ties in the ST is another aspect of cohesion which has not been properly utilized in the two translations. Abdul-Raof (2001, pp.131-132) rightly pointed out that “although some of these cohesive elements are found in other Arabic texts, classical or modern, they do not occur as recursively as they do in the Qur<sup>ā</sup>nic text. They perform both a rhetorical and a linguistic textual function”. In these verses, the cohesive element *idh* has been repeated five times. This recursive tie could have been preserved throughout if the translators had used ‘when’, rather than using either “thus” or “so” as in Irving’s translation of (Q 33:12-13) or using the verb “behold” as in Ali’s rendition of (Q 33:10-12-13).

#### **11.2.1.2.1 Phrasal Ties**

They are cohesive constituents which occur in Qur<sup>ā</sup>nic structure at the beginning of the verses to capture the attention of the reader or the listener. This appears in one example in *Yā ayyuhā alladhīn āmanū...* (Q 33:9) which has been omitted in Irving’s translation while Ali has preserved it as “O ye who believe...”. Such a phrasal tie adds not only valuable aesthetic effect to the formal texture of the verse but also, more importantly, to the content as the speech is directed to the believers.

#### **11.2.1.2.2 Polyptoton (Root Repetition)**

Polyptoton is a recurrent rhetorical cohesive device which is used in a highly agglutinative language such as Arabic. It “refers to the use of lexical items which are morphologically derived from the same root but have distinct grammatical functions” (Abdul-Raof, 2001, p.118). Polyptoton is frequently used in the Qur<sup>ā</sup>n to serve a lexical cohesive and emphatic purpose; thus, the emphatic nature of the text should be retained to a great extent in the TT. Although the translators have attempted to produce an acceptable translation, they have failed to maintain the emphasis of the original. The translation of polyptoton or root repetition especially in a religious text

like the Qurʾān has posed challenges to Ali and Irving as is clear from the four instances in the ST.

Verse No.	ST	Ali's Translation	Irving's Translation
10	1- <i>wa tazunnūn bi-Allah al-zunūn</i>	1-And <u>ye imagined</u> various ( <u>vain</u> ) thoughts about God!	1-And you <u>entertained</u> <u>certain thoughts</u> about God.
11	2- <i>wa zulzilū zilzāl shadīdan.</i>	2-they <u>were shaken</u> as by a <u>tremendous shaking</u> .	2-There believers were tested and <u>severely shaken</u> <u>as if in an earthquake</u> .
15	3- <i>Wa laqad kānū ʿāhadū Allāh ...wa kāna ʿahd Allāh masʿūlan.</i>	3-And yet they had already <u>covenanted</u> with God not to turn their backs, and a <u>covenant</u> with God must (surely) be answered for.	3- They <u>had already pledged</u> to God that they would not turn their backs! <u>Any oath</u> [made] to God will be asked about.
16	4- <i>Qul lan yanfaʿakum al-firār in farartum min al-mawt...</i>	4- <u>Running away</u> will not profit you if ye are <u>running away</u> from death.	4- <u>Fleeing</u> will never help you: if you should <u>flee</u> from death.

**Table 11.4 Polypoton (Root Repetition) in the Context of *Shahīḥ***

Ali's translation seems closer to the ST in examples 2 and 4. However, it is difficult to use the same ST cohesive forms that indicate emphasis in the TT for the other examples. This is due to the differences of genre in both languages which put burdensome restrictions on the translators, leaving them at loss while rendering Qurʾānic cohesive forms.

### 11.2.1.3 Ellipsis

As in the context of *shahīḥ*, the translators have encountered instances of elliptic structures in the Qurʾānic ST (Q 33:9,13,14,17). The elliptic items in *idh jāʾatukum junūdun ... wa junūdan lam tarawhā* (Q 33:9) causes confusion of the meaning of Qurʾānic texture, unless the translator adds the source elliptic elements in brackets or provides a footnote. Irving's translation of the repeated item *junūdun* as "enemies" is

misleading, even Ali's "hosts" and "forces" sound closer but not relatively equivalent to what is intended in the ST.<sup>6</sup>

Again, the translators have encountered another instance of elliptical items in *wa law dukhilat 'alayhim min aqtārihā* (Q 33:14). It would have been logically appropriate if the translators had opted for including the elliptical element [the City of *Yathrib* "Al-Madinah"]. Ali's translation "from the sides of [the city]" seems relatively closer and contextually appropriate to the semantic correlation of the previous related items (Q 33:14) as it refers to *Yathrib*. Irving, on the other hand, has ellipsised the element as it appears in the ST that could leave non-Arab speakers who are ignorant of the context of situation perplexed. This cohesive device is part of the explicit nature of the Arabic language. However, if it had not been echoed in translation, the intended ST message would have been hindered in the process of translation.

#### 11.2.1.4. Hysteron and Proteron

Both translated contexts of *bakhīl* as well as *shahīh* appear problematic at the texture level. Consider, for instance, the rendering of the Qur'ānic hysteron proteron, which reflects the magnificent style and powerful texture in *wa tazunnūn bi-Allāh al-zunūn* (Q 33:10), where the backgrounding item is *al-zunūn* and the foregrounding is *bi-Allāh*. Ali and Irving have both failed to preserve this aspect of impressive Qur'ānic style perhaps due to the linguistic rules of English which impose restrictions on the translatability of the Qur'ānic text. The translators have failed to maintain the hysteron-proteron relations and tried to accommodate the TT even though there is loss of the ST expressions.

#### 11.2.1.5 Parallelism (Rhymed Prose)

The Qur'ān shares similar features with parallelism (*saj'*), specifically in the early Meccan *sūrahs*, but completely transcends many aspects of what defines *saj'*, hence western scholars such as Stewart (1990) described the Qur'ānic form as Qur'ānic *saj'*.

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<sup>6</sup> The same example is more elaborated under Recurrence.

What makes the Qur<sup>ān</sup> unique in this context is its tendency for mono-rhyme at the end of verses (Q 33:9-19), which poses a great challenge to Qur<sup>ān</sup> translators.

Furthermore, the Qur<sup>ān</sup> uses unique literary and linguistic devices possibly to achieve an unparalleled communicative effect. The use of “this stylistic variation or stylistic differences includes, but is not limited to, semantically orientated assonance and rhyme” (Abdel-Haleem, 1999, pp. 184-210), grammatical shifts (*iltifāt*, in Arabic) (Abdul-Raof, 2003, p. 9), interrelation between sound, structure and meaning (choice of words, and unique linguistic genre).

The ST shows interesting examples of parallel structures or *saj<sup>c</sup>* at the end of all the verses under discussion. This, unfortunately, is unaccounted for in both translations. Thus, worthy aesthetic elements have been relinquished in so far as the principal of text-building strategy and rhetorical strategy of the ST is concerned. This is one of the limitations that restricts the Qur<sup>ān</sup> translator at the linguistic and rhetorical levels. Moreover, any attempt to achieve such symphony in translation is “a chimera” because of “the sophisticated nature of Qur<sup>ān</sup>ic discourse as a special and sensitive genre with its prototypical linguistic and rhetorical characteristics” (Abdul-Raof, 2001, p. xiii).

## **11.2.2 Coherence**

### **11.2.2.1 Use of Thematic Patterns**

The inherent thematic unity and deeper unification and organization (*naẓm*) which can be taken as the context and relationship between topics of different parts draw attention to several aspects of the meaning of a part in relation to another. *Naẓm* helps in building consensus that the real meaning of the Qur<sup>ān</sup>ic text must be entirely consistent with not only a particular context but also in relation to the Qur<sup>ān</sup> as a whole. The connection among verses and *surahs* in general helps unravel the beauties of expression concealed in the Qur<sup>ān</sup>.

The progression of constant theme development in the ST shows a relatively observable strong degree of connectedness or rather continuity among senses. The

harmony of ST concepts and their relations is crystal clear in the interlocking thematic pattern of the *sūrah*. The *sūrah* discusses three important events which are:

The Battle of the Trench (or al-Aḥzāb: the Clans), which took place in 5 A.H.; the raid on Banū Qurayzah, which was executed in Dhū l-Qa°dah, 5 A.H.; and the Holy Prophet's (p.b.u.h) marriage to Zainab which was contracted in Dhū l-Qa°dah, 5 A.H. These collective historical events determined the period of revelation for this *sūrah* (Maududi,1972).<sup>7</sup>

This regular progression of theme is transferred into the TT without omitting paragraphs that shows a moderate level of coherence at the paragraph level. However, there is lack of sequential relation among senses (at the sentence level) which appears in the incorrect rendering or mismatches of semantic concepts; this puts the verses at risk of not being as coherent as the intended message of the ST requires. One of the prototypical features of most Qur°ānic chapters is to have a beginning that matches the expressions that are used frequently in the same *sūrah*. There is identical propositional content between the chapter-introduction Qur°ānic structure (Q 33:1-2), the middle (Q 33:12,24,25,48) and the chapter-conclusion content (Q 33:70-73).As it appears in the Qur°ānic chapter, the translation seems to transfer the general message.

#### 11.2.2.2 Continuity of Senses

The translator's main aim is to achieve sequential relation and textual progression among senses that are major linguistic features prototypical to the Qur°ānic text. Abdul-Raof (2003, p. 76) stated that "a text has to be linguistically cohesive and, most importantly, conceptually and textually coherent". He then added that "it is only through the latter textual criterion that a text can deliver its communicative function" (2003, p. 76).

The translators have provided the reader with interesting examples of how mistranslation among unconnected sense relations diminishes the coherence of the sacred Qur°ān. Such mistranslations of the Qur°ānic semantic relations can mislead the target language reader who is neither linguistically nor culturally familiar with the

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<sup>7</sup> <http://www.englishtafsir.com/Quran/33/index.html>

Qurʾānic discourse and can, therefore, misconstrue historical facts. Ali has translated the expression *Idh jāʾūkum min fawqikum wa min asfala min-kum* (Q 33:10) as “they came on you from above you and from below you”. He has provided an extended helpful historical commentary as illuminating information of the Qurʾānic event. He has indicated that the trench around Madīnah was situated between the defenders and the huge attacking force, which had some high ground behind them “above you”: When any of them came through the valley or over the trench, they seemed to come from below. Quṭb (2000, p.31) described the picture of terror that besieged the city of Yathrib (al-Madīnah) when the tribes of Quraysh, Ghaṭfān and Banū Qurayzah surrounded it from all sides (from above and below). Irving’s translation “they came at you both from above you and from below you” to the contrary, provides misleading information, leaving the uninformed reader confused about what is meant by “above” and “below you” .<sup>8</sup>

Another mismatch in the appropriateness of concepts and their semantic relation to the overall context of situation is clearly seen in *wa alladhīn fī qulūbihim maraḍ* (Q 33:11). Ali and Irving have translated it as “and those in whose hearts is a disease” and “and those whose hearts contain malice” respectively. Al-Ṭabarī (2000, p. 202) indicated that *fī qulūbihim maraḍ* refers to those whose hearts were filled with doubts and suspicion. Ibn Kathīr (2009, pp. 122-123) added “the one in whose heart was doubt, became weak, and he expressed the ideas that were in his heart because of the weakness of his faith and the difficulty of the situation.” The reference is to those who have weak faith in God (they are different from the two-faced people i.e., the hypocrites who pretend to have faith (*al-imān*) and hide their disbelief (*al-kufr*)). This obvious weakness of faith among the believers has a reference to Muḥammad’s prophetic vision, at the time of digging the trench, of the future Muslims conquest of the whole Arabian Peninsula as well as the Persian and Byzantine Empires (al-Ṭabarī, 2000).

Ali’s translation sounds very literal while Irving’s shows a degree of approximation to the target context of situation. Again, the translated texts show a further instance of discontinuity of the sequential relation among senses which hinder the textual progression in the TT as in *lā yuwallūn al-adbār* (Q 33:15). Ali has translated it as

<sup>8</sup> See Maududi’s exegesis under Intentionality and Acceptability.

“they had already covenanted with God not to turn their backs...”, adding a sufficient commentary that a group of people who had then shown cowardice, after the battle of Uḥud, had vowed that they would behave better and would not turn their backs or flee from the battlefield. Such a vow cannot be broken with impunity. Irving’s translation “ ...they would not turn their backs!” sounds literal and devoid of clarity which is required in building the sequential semantic relation among senses.

To eliminate such misunderstandings, the researcher supports the view of Abdul-Raof 2001, p.139) that “the fog of language can be illuminated through footnotes that can be used in the Qur’an translation as demisting devices.” He (2001:139) also suggested, in this case, that the beneficial use of such translation devices can take the form of either ‘with-the text’ or ‘marginal’ notes. Such cohesive devices act as Qur’ānic text building strategies which aid the translation and the reader to elucidate the meaning.

### 11.2.3 Intentionality and Acceptability

As for intentionality, the translators have sometimes translated some verses in such a way that the communicative goal is threatened or even distorted. Consider, for instance, Ali’s translation of *Ashihḥatan* ‘*alaykum* as “covetous over you” and Irving as “skimping towards you (all)”. Both translations do not reflect the intentionality of the original text which intends to say that the hypocrites are utterly stingy as regards help and aid in God’s cause. This is the hypocrites’ habit as usual, unlike the true believers, hesitant not willing to spend their power, their time, their wealth etc. in any way.

In terms of acceptability, some parts of the translations seem less acceptable .There is no single norm for acceptability. Neubert & Shreve (1992, p.73) indicated that “all texts are subject to constraints; otherwise they would not be recognizable as texts”. The translator has to produce an acceptable TT through understanding the norms and the acceptability standards of both languages and how they differ through the process of translating sensitive texts.

For example, while translating *Idh jā'ūkum min fawqikum wa min asfala min-kum*, the translation looks vague and quite unacceptable especially to a non-Muslim reader. Perhaps, the reference of *min fawqikum* in the verse refers to the enemies coming from Najd and Khaybar which are geographically situated above the city of Madīnah and the reference of *wa min asfala min-kum* to those coming from Makkah, which lies just below it. It would have been more acceptable and less confusing to the reader had the translators explained that in brackets. Similarly, while translating *lā muqāma lakum*, Irving has translated it as "...there is no room for you, so return". But this sentence, according to Maududi (1972) has two meanings: the surface meaning is that there is no chance for the people of Yathrib to stay at the trench in opposition to the polytheists; hence, they should come back to the city. In addition, the hidden meaning is that they do not have any chance to remain Muslims and they therefore, should return to the religion of their ancestors. In this way, they may escape the danger in which they had involved themselves by arousing the hostility of the whole Arabia. The hypocrites by making such mischievous statements tried to mislead the listener who could understand the intended hidden meaning.<sup>9</sup> Irving's translation of "there is no room for you" and even Ali's "you cannot stand the attack" are fully acceptable translations. Perhaps, [...there is no place for you to stay, so turn back.] is more apt as it may imply either of the two meanings.

#### 11.2.4 Situationality

Situationality is a major component which enhances the textuality standard in a text. It determines the cultural context which will be appropriately transferred if the translator understands the receptive context of the translated message. According to Neubert and Shreve (1992, p. 85), "If a translation is to succeed, there must be a situation which requires it. The translator must be responsible for projecting the situationality of the text-to-be". As for situationality of the verses under discussion, Ali's translation clarifies to the readers the contexts of situation of the Confederates (*al-Aḥzāb* and their allies) and the support of God for the believers.

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<sup>9</sup> <http://www.englishtafsir.com/Quran/33/index.html>

This shows the firm position of the true believers and the influenced attitude of the hypocrites. However, *wa yasta'dhin fariq min-hum al-nabi yaqulun inna buyutanā 'awrah wa mā hiya bi-'awrah* describes a situation within a situation. That is, it tells the reader about an event that takes place in the conquest of *al-Aḥzāb*, when according to (Ibn Kathīr, 2009, p:125), Aws bin Qayzi claimed that their homes lay open and exposed to the enemy. This was a pretext to flee from the battlefield. Irving, on the contrary, has ignored the context of situation. Such disregard for the context of situation occurs in most of his translated verses.

### 11.2.5 Informativity

In so far as informativity is concerned, a translator is supposed to “create a linguistic surface that will allow the L2 users to retrieve from the text the same knowledge content that was in L1 original” (Neubert & Shreve, 1992, p. 90). However, Irving has translated the expression *al-mu'awwiqīn* in the verse *qad ya'lam Allāh al-mu'awwiqīn min-kum wa-l-qā'ilīn li-ikhwānihim halumma ilaynā* (Q 33:18), as “meddlers”. The hypocrites, to whom the verse alludes, however, are not merely meddlers but people who create obstacles and incite people to refrain from fighting in God's cause. So, it would have been more informative had the translation been rendered as: [God already knows those among you who create obstructions to keep back (men) from fighting in God's cause]. Besides, the Qur'ānic verses which constitute the context of *Ashihḥatan* include rhetorically literary devices which are “highly informative texts and so demand more effort in processing than first-order meaning” (Megrab, 1997, p.235).

Consider, for instance, *wa zulzilū zilzālan shadīdan* where Irving has rendered it as “... there believers were tested and severely shaken as if in an earthquake.” Here, Irving has used a very effective image but the original text does not intend to inform the reader that the way in which the believers were tired and shaken is similar to that of an earthquake. What the Qur'ānic verse informs the reader is that they were tired and terribly convulsed.

The tendency of the translators to reduce the informativity aspect expands the gap among the concepts and their relations which should be semantically related and linguistically applicable to the norms of the TT. It would have been better if a footnote had been provided as to create approximate stability between the ST and TT information, eliminating the degree of information loss.

### 11.2.6 Intertextuality

The above analysis of the near-synonymous pair of *bakhīl* and *shahīḥ* has revealed that Ali and Irving have encountered several problems at the textual level.

Despite the considerable number of verses (6,218 in total) in the Qurʾān, the Qurʾānic discourse is dominated by conceptual and textual connectivity (Abdul-Raof, 2003). Though *Ashihḥatan* for instance, has not been properly translated by Ali as “covetous over you” and Irving as “skimping towards you (all)”, it evokes similar intertextual relation in other texts. This undoubtedly reinforces the necessity for the translator to possess a satisfactory knowledge of the Qurʾānic exegeses to help the reader make corresponding predictions of what follows. *Al-shuh* has been mentioned in several verses of the Qurʾān to refer to an extreme type of miserliness, which has been mentioned in Chapter X.

1- “وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُقْلِحُونَ.” (9-59)

2- “وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا.” (128:4)

3- “فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُقْلِحُونَ.”<sup>10</sup> (16:64)

*Al-shuh*, in the ST, evokes an allusive meaning, an intertextual associative quotation from the *hadīth*, which becomes part of the overall meaning of the expression:

The Prophet (p.b.u.h.) said:

4- “إِيَّاكُمْ وَالشُّحَّ، فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، أَمْرَهُمْ بِالْفَطِيئَةِ فَفَقَطَعُوا، وَأَمْرَهُمْ بِالْفُجُورِ فَفَجَرُوا.”

<sup>10</sup> See the translation of the verses in Chapter X to avoid repetition.

“Beware of being stingy, for it destroyed those who were before you, as it encouraged them to cut their relations and they did, and it encouraged them to commit sin and they did.” (Ibn Kathir, 2009, p.37).

6-”إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ، وَاتَّقُوا الشُّحَّ، فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ.“

Guard against committing oppression, for oppression is a darkness on the Day of Resurrection. Guard against stinginess, for stinginess is what destroyed those who came before you. It made them shed blood and make lawful what was unlawful for them (Ibn Kathir, 2009, p.50).

On the surface it appears that there is consistency and harmony between some verses. However, an in depth exegetical analysis enables one to realize the logical harmony and intertextual sequential connection among verses that strongly bind them.

So, neither “covetous” nor “skimping” are equivalent to *shahīh*. A consideration of the intertextuality of the text may help the translator to translate it properly and even to distinguish it from *bakhīl*, which is mistakenly used as a synonym for *shahīh*.

### 11.3 Conclusion

The above analysis of the near-synonymous pair of *bakhīl* and *shahīh* has revealed that Ali and Irving have encountered several problems at the textual level.

The translation of the sensitive text has to be faithful and exact to maintain the sacredness of the immutable Holy Book. Therefore, the researcher can conclusively state that the translators, with varying degrees, have failed to retain most of the analysis standards in their translations. This failure to achieve the textuality standard occurs repeatedly in this chapter. Some of the cohesive devices can be maintained in English translation for the sake of preciseness and clarity. In certain other cases, however, it is not an effective way to maintain the cohesive devices as it appears in translating conjunction without changing their forms and meanings. Thus it is necessary to employ some translation techniques to achieve the closest natural and relative equivalence at the maximum level. Some problems in the TT are related to

the translator's overemphasis of the textual structure of the ST. This attitude resulted in the literal translation of conjunctions which do not have a correspondent meaning in the TL. As Baker (1992, p.188) suggested that "transferring the devices used in the source text into the target text will not do... what is required is a reworking of the methods of establishing links to suit the textual norms of the target language". In other words, merely transferring the patterns of the SL to the TL is likely to result in an awkward translation, that is, a translated text that sounds "foreign"(Baker,1992, p.202).

Moreover, there is a loss of sequential relations among senses in both translations; there is also an instance of omitting a metaphorical expression in Irving's translation. Once more, with *bakhīl* and *shahīh*, there is a total loss of the situationality standard in both translations. The researcher views the translation as not being as informative, coherent, cohesive and intertextual as is required.

The researcher, therefore, wishes to stress the need for the authentic exegeses to be utilized during the translation process to achieve the appropriate sequential chaining and semantic relatedness. Through understanding of exact and relative chaining, the translators can arrive at a better insight into the Qur'ānic discourse, as well as to achieve a deeper and more precise understanding of the intricate meanings of the Qur'ān.

It is therefore the task of the translator to determine which features of the text should be maintained and which should be sacrificed to meet the norms of the target genre. However, the translators have sometimes rendered literally, incongruous expressions, leading to a translation that strays from the genre norms of the TT. Baker (1992, p.196) indicated that the translators should keep "a balance between accuracy and naturalness" for genre conventions are culture-specific, thus a translator should be well aware of the cross-cultural similarities and differences between them in order to produce an appropriate TT (Hatim & Mason, 1990, p.59).

It should be clear that ignorance of the ST message leads to inaccurate translation. As a result, the TT at times sounds suspicious, implausible, and far from the reliability, authenticity, meticulousness and smoothness of the Qur'ān.

The findings of this analysis may help Muslim and non-Muslim readers to have a better understanding of the regularity of the use of cohesive devices in Arabic and English religious texts. Furthermore, it also sheds light on their practicality and reliability in translation, and helps them lay a solid foundation for the smooth information rendering from the ST into the TT.



## Chapter XII

### Textual problems in the Translations

#### (*‘Āqir* vs. *‘Aqīm*)

#### 12.0 Overview

This chapter continues to analyze the textual problems associated with translating the near-synonymous pair of *‘āqir* and *‘aqīm*. The analysis is based on selected Qur’ānic texts drawn from the translation of Ali and Irving and the authoritative Qur’ānic exegeses. The chapter particularly focuses on the manner in which they reflect and transfer the textuality aspects of the broader context of *‘āqir* and *‘aqīm* and to what extent the translated texts conform to the original. Furthermore, the researcher concentrates on the context of situation and the way in which ignorance of the broader context leads to inadequate translation. Focusing on the context of situation as well as the context of culture will aid Qur’ān translators to provide “an informative rendering with the same ease and pleasure, that is, the same interest and enjoyment that the original text has” (Savory, 1957, p. 52). In this case, “the target text can affect and ‘touch the heart’ of the target audience in the same way the original affects its source readers” (Abdul-Raof, 2001, p. 182).

The researcher gives attention to the context of the near-synonymous pair of *‘āqir* vs. *‘aqīm* in relation to the preceding and succeeding verses of *sūrat Maryam* (Q 98:1-9) and *sūrat al-Shūrā* (Q 42:44-50) .

#### 12.1 Context and Co-Text: (*‘āqir*)

Both *‘āqir* and *‘aqīm* have been interchangeably used in MSA and even in CA. However, there are some subtle differences between the two terms especially in the Qur’ānic context. The difference between the two lies in the fact that *‘āqir* is used to describe a woman who is unable to bear children. *Al-‘uqr* can be translated as subfertility or infertility which refers to the diminished ability to bear children. *Al-*

*‘uqm* or *‘aqīm*, on the other hand, is medically known as sterility or the complete inability to bear children. It is a case of absolute infertility as opposed to *al-‘uqr*. In other words, *‘aqīm* is used to describe a person, male or female, who is unable to fertilize.

1-”كهيعص (1). ذِكْرُ رَحْمَةِ رَبِّكَ عَبْدَهُ زَكَرِيَّا (2). إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا (3). قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا (4). وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا (5). يَرِثُنِي وَيَرِثْ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا (6). يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا (7). قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا (8). قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا (9).“ (9-1:19)

**(1a):** *Kāf-hā-yā-‘ayn-ṣād. dhikr rahmat rabbik ‘abdahu Zakariyyā. Idh nāda rabbah nidā’an khafīyyan. Qāla rabbi innī wahana l-‘adhmu minnī wa ishta‘ala al-ra’s shayban wa lam akun bidu‘ā’-ik rabbi shaqiyyan. Wa innī khiftu al-mawālī min warā’iwa kānat imra’atī ‘āqīran fa hab lī min ladunka waliyyan Yarithunī wa yarith min ālYa‘qūb wa ij‘alhu rabbi raḍiyyan. Yā Zakariyya innā nubashshiruk bi-ghulām ismuh Yaḥyā lam naj‘al lahu min qabl samiyyan. Qāla rabbi annā yakūn lī ghulāmwa kānat imra’atī ‘āqīran wa qad balaghtu min al-kibar ‘itiyyan. Qāla kadhalik qāla rabbuk huwa ‘alayy hayyin wa qad khalaqtuk min qabl wa lam taku shayan.*

**(1b):** “Kāf. Hā. Yā. ‘Ain ṣād(1). (This is) a recital Of the Mercy of thy Lord To His servant Zakariya(2). Behold! he cried To his Lord in secret(3), Praying: “O my Lord! Infirm indeed are my bones, And the hair of my head Doth glisten with grey(4).

But never am I unblest, O my Lord, in my prayer To Thee! “Now I fear (what) My relatives (and colleagues) (Will do) after me: But my wife is barren: So give me an heir As from Thyself,-”(One that) will (truly)(5) “Represent me, and represent the posterity of Jacob; And make him, O my Lord! One with whom Thou art Well-pleased!”(6) (His prayer was answered): “O Zakariya! We give thee Good news of a son: His name shall be Yaḥyā: On none by that name Have We conferred distinction before”(7). He said: “O my Lord! How shall I have a son, When my wife is **barren** And I have grown quite decrepit

From old age?(8) He said: “So (it will be): Thy Lord saith, “That is Easy for Me: I did Indeed create thee before, When thou hadst been nothing!(9)”

**(1c):** “K.H.Y.E.S. [This is] a Reminder of your Lord’s mercy towards his servant Zachariah when he appealed to his Lord with a suppressed cry. He said: “My Lord, my bones are tottering for me and my head is glistening with white hair, while I have never been grumbling in my appeal to You, my Lord! Yet I fear for my heirs after me from Your presence who may inherit from me, and inherit from Jacob’s house. Make him someone we can approve of, my Lord!” “Zachariah, We bring you news about a boy whose name will be John. We have not given such a name to anyone before.” He said: “My Lord, how will I have a boy while my wife is barren and I have reached such extreme old age?” He said: “Just as your Lord has said: ‘It is a trifling thing for me [to do]. I created you before while you were still nothing!’”

## 12.1 Cohesive devices

Cohesive devices contribute extensively to the construction of a clear, logical and comprehensible text for “cohesion makes textual connections explicit to a reader or listener” (Donnelly, 1994, p.96). Arabic cohesive devices are “message-sending devices or attention-drawing elements through which the writer informs the reader of what is happening in the text” (Al-Batal, 1990, p.254).

The translators should transfer the cohesive devices to enhance the textual continuity of the ST and which will, in turn, sequentially contribute to the progression of making the text comprehension more efficient.

### 12.1.1 Recurrence

The ST extensively uses the technique of recurrence as a rhetorical device. As Aziz, (1998, p.111) noted: “Arabic tends to repeat the same form, while English avoids repetition by using substitution, ellipsis or reference”. Ali and Irving have tried to preserve the same forms and wordings at the level of lexical items, but they have experienced difficulties in rendering some instances of recurrent elements.

Both translators have preserved this device in most of the examples in the ST. Yet, there is one instance where Irving has omitted the repeated expression of *wa kānat imraʿatī ʿāqiran*. Such repetition is suggestive of reinforcing the idea of *al-ʿuqr* of Zakariyyā’s wife and highlighting her inability of having children.

### 12.1.2 Conjunction

*Wa*, as a semantic relation, appears ten times whereas *fa* appears only once in the relevant verses. *Wa* is one of the most recurring conjunctions in the Qurʾān and “it is a major cohesive device”(Abdul-Raof, 2001, p.125). Both translators have at times omitted or incorrectly rendered the connectives as the table indicates below:

Translator	Omission of Connectives	Verse No.	Incorrect Rendering of Connectives		Verse No.
Ali	<i>wa innī</i> <i>wa qad</i> <i>khalaqtuk</i>	5	ST	TT	5 8 9
		9	<i>wa kanat wa</i>	but	
			<i>kanat</i>	when	
			<i>wa lam</i>	when	

**Table 12.1 Ali’s Rendering of Connectives in the Context of ʿāqir**

Translator	Omission of Connectives	Verse No.	Incorrect Rendering of Connectives		Verse No.
Irving	<i>wa kānat</i> <i>fa hab</i> <i>wa ijʿalhu</i> <i>wa qad</i>	5	ST	TT	5 8 9
		5	<i>wa innī</i>	yet	
		6	<i>wa kānat</i>	while	
		9	<i>wa lam</i>	while	

**Table 12.2 Irving’s Rendering of Connectives in the Context of ʿāqir**

Ali’s translation of *wa innī khift* in (Q19:5) shows loss in the additive relationship of the ST while Irving has rendered it incorrectly as “yet”. Such omission or incorrect rendering at the sentence head may affect the flow of ideas of the preceding and succeeding verses. The incorrect rendering of connectives undoubtedly threatens the logical relationship that exists among senses in the ST which subsequently causes

problems at the level of lexical cohesion of the text. The researcher would like to argue that transferring all the connectives of the ST into the TT is one of the challenges Qur<sup>ān</sup> translators face as they have to accommodate the TT by selecting the appropriate fitting strategy.

### 12.1.3 Hysteron and Proteron

Hysteron-proteron as a rhetorical device has a great aesthetic and stylistic significance that can structurally modify both the texture and sense of the text according to the intention of the writer. This universal rhetorical device is “the meeting-ground for stylistic, artistic, and thematic functions of narrative, poetic, and religious texts respectively” (Ali, 2007, pp.401-411).

The ST shows a hysteron-proteron relation in the use of *wa lam akun bidu<sup>‘</sup>ā’ik rabbi shaqiyyan, fa hab lī min ladunka waliyyan, huwa ‘alayya hayyin* in (Q19:4,5,9). Both translators have switched the foregrounding and backgrounding, thereby changing the overtone and emphasis of the ST. They have failed to capture the sense of the original verses simply because they have not heeded the thematic relations the hysteron-proteron serves in the Qur<sup>ān</sup>. Furthermore, Irving has omitted the expression *fa hab lī min ladunka waliyyan*, thus, reducing the thematic and rhetorical effect of the original text.

### 12.1.4 Parallelism (Rhymed Prose)

The Qur<sup>ān</sup>ic text is characterized by rhyme at the end of the verses in question. The word-endings of these verses such as *Zakariyyā, khafiyyan, shaqiyyan, waliyyan, radiyyan, samiyyan, ‘itiyyan, shay’an* (Q19:2-3-4-5-6-7-8-9) echo the delicate balance as well as the inner music that even a slight change in word-order will affect its harmony. The *sūrah* also displays a change in its rhyme and rhythm which is to achieve certain effects. There are two different rhyming and rhythm schemes which have been used for narrating incidents. Both translators have failed to retain the beauty and inner music of the original text; the enchanting harmony and the striking rhythm is entirely lost in both translations.

## 12.2 Coherence

The ST shows a network of meaningful relationships between the individual verses as well as with other chapters in the Qur<sup>ʿ</sup>ān. The coherence of the ST “involves not only such matters as the conceptual logic of how a text is structured, which will be reflected in cohesive devices, but also knowledge of such things as subject matter and how the world works” (Fawcett, 1997, p.98). The translators should try their best to maintain coherence through understanding the thematic patterns of the ST to avoid wrong lexical choices. Fawcett (1997, p.99) indicated that “even where cohesion is damaged in translation, as it often is, coherence of a kind may still be maintained.”

### 12.2.1 Use of Thematic Pattern

The steady progress of theme reflected in a number of verses is clearly maintained in the translations. The theme is primarily about the story of Mary which revolves around the distinctive features of her character and personality. The story of Moses with his brother Aaron, Abraham with his unbelieving father, Ismail with his family, and other Divine Messengers like Idrīs, Zakariyyā and his son Yaḥyā are prominently mentioned in connection with the main theme of the *sūrah*.

Ali has rendered the progression of thematic patterns without omitting any paragraphs or sentences, supporting his translation, in most of the verses, with sufficient commentary. Irving, on the other hand, has sometimes omitted sentences as in *wa kānat imra<sup>ʿ</sup>atī <sup>ʿ</sup>āqiran fa hab lī min ladunka waliyyan* (Q19:5) which hinder the sound and balanced progression of the ST thematic patterns.

The Qur<sup>ʿ</sup>ānic discourse of *sūrat Maryam* is characterized by sublime propositional coherence in terms of the interrelation within a single chapter, on the one hand, and other chapters, on the other hand. It illustrates a prototypical feature of having matched words or expressions in the same chapter. Consider, for instance *Kāf-hā-yā-<sup>ʿ</sup>ayn-ṣād*. *Dhikr raḥmat rabbik <sup>ʿ</sup>abdahu Zakariyyā* in the beginning of the chapter which has words such as *raḥmat* that matches with its derivative forms throughout the chapter. There is for example *al-Raḥmān* (which is used sixteen times) and *raḥmat* (which is

used four times) in the *sūrah*. Both translators have tried to retain the general ST message though there are instances of mismatched translations in sense relation among expressions and sentences.

### 12.2.2 Continuity of Senses

The ST shows a strong sequential relation among the concepts and ideas around which the main and sub-themes of the *sūrah* revolve. The researcher further reminds the reader that the translators should bring this sequential relation and continuity of meaning among concepts into focus since the Qur<sup>ān</sup> requires a lot of effort and concentrated application of text linguistic strategies.

Notwithstanding, there are instances where the translators have not preserved the continuity among senses, thus producing a dubious translation. Abdul-Raof (2003, p.92) pointed out that “the absence of continuity of senses may result in a meaning-impaired text, due to a lack of textual harmony and sequentiality of concepts between the propositions expressed in a given text”.

The translators have experienced some difficulties which resulted in producing mismatches among sense relation at the word and sentence levels. The researcher highlights some of these mismatched expressions found in both translations as shown in the following tables:

Translator	ST Pattern of Concepts/ Expressions	TT Mismatched Concepts/Expressions	Verse No.
Ali	<i>wa innī khift al-mawālī min warāʿī</i>	I fear (what) My relatives (and colleagues) (Will do) after me.	5
	<i>yarithunī wayarith min Āl yaʿqūb</i>	represent me, and represent The posterity of Jacob	6
	<i>imratī ʿaqiran</i>	my wife is barren	8

**Table 12.3 Mismatched Concepts in Ali’s Translated Context of ʿāqir**

Translators	ST Pattern of Concepts/ Expressions	TT Mismatched Concepts/Expressions	Verse No.
Irving	<i>Kāf-hā-yā-<sup>°</sup>ayn-ṣād.</i> <i>innī wahana l-<sup>°</sup>aẓm minnī</i>	K.H.Y.E.S. my bones are tottering for me	1 3
	<i>wa innī khiftal-mawālī</i> <i>min warā<sup>°</sup>ī</i>	I fear for my heirs after me	5

**Table 12.4 Mismatched Concepts in Irving’s Translated Context of *‘āqir***

Ali’s translation of *wa innī khift al-mawālī min warā<sup>°</sup>ī* as “I fear (what) my relatives (and colleagues) (will do) after me” should be clarified for the reader who lacks the historical background of Maryam’s story. Irving’s translation also “I fear for my heirs after me” lacks additional notes to elucidate what is meant by “after me”. Al-Baghawī (1997, p.190) said that *al-mawālī* refers to his succeeding relatives while *min warā<sup>°</sup>ī* means after his death. In *yarithunī wa yarith min Āl ya<sup>°</sup>qūb* (Q19:6), Ali has translated it as “represent me, and represent the posterity of Jacob” which does not convey the original idea intended by the ST. It would have been more accurate had he translated it as [who shall inherit me, and inherit the posterity of Ya<sup>°</sup>qūb (Jacob) (inheritance of the religious knowledge and Prophethood, not of wealth)].

Again, in (Q19:8), the translation of *imra<sup>°</sup>atī ‘āqiran* as “my wife is barren” sounds acceptable though the term *‘āqir* is better translated as infertile<sup>1</sup>. Besides, Irving’s translation of the cryptic letters *كهيعص Kāf-hā-yā-<sup>°</sup>ayn-ṣād* at the beginning of the *sūrah* into K.Y.H.E.S. needs further comment. These letters are known as *al-muqatta<sup>°</sup>āt* which is not an acronym. Massey (1996, p.497) non-Muslim orientalist call them “mystery letters”.

The translator has to remind the reader that the meaning of these letters is known only to God alone. Ali, has provided a brief note clarifying this point and transferred them as shown above. He has retained the Arabic letters as they appear in the ST which sounds acceptable compared to Irving’s rendition of the capitalized Latin letters.

<sup>1</sup> For further elaboration of the meaning of *‘āqir*, see Chapter (X) under the sub-heading of *‘āqir*.

In (Q19:3) *innī wahana l-<sup>c</sup>aẓm minnī*, Irving has rendered it as “my bones are tottering for me” which sounds unconvincing given the original context. The term ‘tottering’ has been defined by *The Longman Dictionary of Contemporary English* (2003, p.1755) as “to walk or move unsteadily from side to side as if you are going to fall over.” An improved translation would be “my bones have grown feeble (extremely weak).

While translating, the translators should bear in mind not only the external connections but also the logical relations between words and sentences.

### 12.3 Intentionality and Acceptability

Intentionality and acceptability are part of textuality standards to establish textuality in the Qur<sup>ā</sup>nic texts. There are instances where intentionality is not presented in the Qur<sup>ā</sup>nic translations.

With regards to intentionality, the aim of the Qur<sup>ā</sup>nic verses is to instruct the whole community and reflect the intention for the revelation of each verse into the TT. This is a necessity for better communication. Irving’s translation of the *muqattā<sup>c</sup>āt* (the initial letters of the *sūrah*), for instance, does not convey the intentionality of what is meant by these letters. These letters are one of the miracles of the Qur<sup>ā</sup>n, and none but God (Himself) knows their meanings. Hence, his rendering of these letters as “K.H.Y.E.S” is unacceptable to the Muslims and the Arab and non-Arab reader alike. His rendering can be said to go against the Islamic faith by rendering meaning to a miracle whose meaning is only known by God (Himself). In essence, the translation itself borders on blasphemy. Ali, on the other hand, has used the strategy of transliterating the ST letters “Kāf. Hā. Yā. ‘Ain ṣād”, though in his comment he has repeated Irving’s unacceptable rendering of “K.H.Y.A.S”.

Furthermore, in *idh nādā rabbah nidā’an khafiyyan* (Q 19:3), Irving’s translation as “he appealed to his Lord with a suppressed cry” has reduced the intention of the original context. In this sense, reducing the intentionality standard affects not only the acceptability standard but also the informativity of the holy text. Ali’s translation of

“he cried to his Lord in secret”, on the other hand, seems to reflect the intention of the Qur’ānic text as *khafīyyan* which supports the Qur’ānic exegeses.

#### 12.4 Informativity

Bringing informativity into focus, both translators have reduced the metaphor of the ST expression *wa ishṭa‘ala l-ra’s shayban*. Ali has translated it as “and the hair of my head doth glisten with grey” while Irving has rendered it as “and my head is glistening with white hair”. This metaphoric expression literally means the head is burning with white hair. This burning is attributed to the head, not to the hair.

The changing of the color of Zakariyyā’s hair into white with age was due to decreased material pigmentation in the skin, known as melanin. This fact that melanin decreases with aging was unknown to the specialists of that time. God in His Book informed us about this scientific fact more than a thousand four hundred years ago. The Qur’ān mentions the biochemical mechanisms and the most complex scientific facts in precise terms and this bears testimony to its miraculous nature of stating the facts accurately. The Qur’ān mentions that the head was burnt *shayban* and does not state that the hair was burned *shayban*. Apparently, a person observes the hair changing its color but in reality it is the combustion or oxidation that takes place within the human body. In his exegesis, Quṭb (2000, p.261) stated that “the greyness of hair like a fire being ignited, and the man’s head covered with this fire, so as to leave no black hair”.

The metaphorical image of the *wa ishṭa‘ala l-ra’s shayban* is completely lost in both translations. As an alternative, the translators have rendered it as “glisten with grey” as well as “glistening with white hair”. It is hardly unusual, then, to find non-metaphoric expressions in the TT because of the “heterogeneous socio-cultural norms and cultural presuppositions that exists between Arabic and English”. (Abdul-Raof 2001, p.116). The rendering of the ST image into a dissimilar image in the TT reduces the informativity standard and results in the translation looking odd as well as uncertain.

It is commonly accepted that all the types of information do not have the same informativity. However, the translators should try their best “to maximize the informativity of Qur’ānic translation and elevate the target reader response” (Abdul-Raof, 2001, p.183).

### **12.5 Situationality**

Regarding the context of the verses under discussion, Irving has not provided the reader with any footnotes or additional information in brackets. A reader unfamiliar with the Qur’ān and Islam is greatly in need of the judicious use of explanatory notes to avoid misconception of both the context of culture as well as the context of situation. Abdul-Raof (2001, p.183) emphasized that “explanatory notes are essential for the target language readers to illuminate the various linguistic, rhetorical and socio-cultural backgrounds of the Qur’ānic discourse”.

Both translators have not referred to the context of culture of the whole *sūrah*. Of the two, Ali has provided a useful brief commentary of the situationality for most of the verses. For the term *‘āqir* (Q 19:5-8), he has not provided any explanations or within the text notes for this verse. His translation as well as that of Irving for this term as “barren” is confusing to the reader who connects the context of *‘āqir* with the context of *‘aqīm*. The examination of the situationality standard of all the synonymous pairs under discussion shows that generally Irving’s translation lacks this standard, which reduces the authenticity and faithfulness of the ST message. Ali, too, has failed to produce the necessary commentary in some instances especially in relation to the near-synonymous pair in question.

### **12.6 Intertextuality**

It is evident that the ST contextual meaning of *‘āqir* can be extensively explained by reference to similar Qur’ānic texts. This helps to illuminate the verses and makes it more accessible to the TT readers. The Qur’ān translators should account for the

multi-faceted text relations to capture the intertextual and conceptual meaning in the Qur<sup>ān</sup> as a whole.

”وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي.“ (5:19)

“And verily, I fear Mawālī after me,” Mujāhid, Qatādah and al-Suddī, all said, “In saying the word Mawālī, he (Zakariyyā) meant his succeeding relatives”. The verse has an echo that is supported and associated with the reliable *ḥadīth*:

”تَحْنُ مَعْشَرَ الْأَنْبِيَاءِ لَا نُورَثُ، مَا تَرَكْنَا فَهُوَ صَدَقَةٌ.“

“We Prophets do not leave behind any inheritance (of wealth). Whatever we leave behind, then it is charity” (Ibn Kathīr, 2009, pp.39-40). Therefore, the meaning in this *ḥadīth* restricts the meaning of Zakariyyā’s statement:

”فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي وَيَرِثُ مِنْ عَالِي يَعْقُوبَ.“ (6-5:19)

“So give me from yourself an heir. Who shall inherit me (inheritance of prophethood), and inherit (also) the posterity of Ya<sup>‘</sup>qūb”. Hence, this is similar to God’s statement:

”وَوَرِثَ سُلَيْمٰنُ دَاوُودَ.“ (16:27)

“And Sulaymān inherited from Dāwūd”. The verse means that he inherited prophethood from him. “If this had meant wealth, he would not have been singled out among his other brothers” (Ibn Kathīr, 2009, p.39). It is recognized in all the previous laws and divinely revealed creeds that the son inherits the wealth of his father. As a result, if this was not referring to a particular type of inheritance, then God would not have mentioned it.

God’s statement in the following verse shows interrelation with other Qur<sup>ān</sup>ic verses (Q 3:38-39).

”بِإِذْنِ رَبِّكَ إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا.“

“(Allāh said:) O Zakariyyā! Verily, We give you the good news of a son, whose name will be Yahyā. We have given that name to none before (him)” (Ibn Kathīr, 2009:39).

Similarly God, the Exalted, said:

1-”هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ - فَنَادَتْهُ الْمَلٰٓئِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيٰى مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّٰلِحِيْنَ.“ (38-37:3)

“At that time Zakariyyā invoked his Lord, saying: O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation.” Then the angels called

him, while he was standing in prayer in the Mihrāb, (saying): “Allāh gives you glad tidings of Yaḥyā, confirming (believing in) the word from Allah, noble, keeping away from sexual relations with women, a prophet, from among the righteous.” (Q 3:38-39)

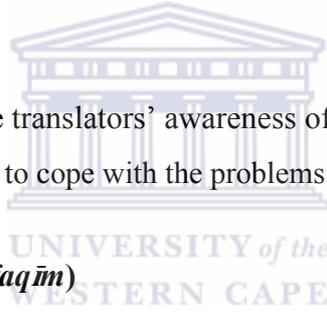
Another instance of the intertextuality aspect is clearly reflected in Maryam’s story:

2-”قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلْمٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا - قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْئًا.“ (9-8:19)

“He said: “My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age”. He said: “Thus your Lord says: ‘It is easy for Me. Certainly I have created you before, when you had been nothing!’” (Q19:8-9). This verse is linked to another verse in *sūrat Āl-Imrān* (Q 3:40):

3-”قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلْمٌ وَقَدْ بَلَغَنِي الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ...“ (40:3)

He said: “O my Lord! How can I have a son when I am very old, and my wife is barren”<sup>2</sup>.



It is worthwhile to state that the translators’ awareness of the intertextual references is needed in Qur’ān translation to cope with the problems while translating into the TT.

## 12.2 Context and Co-Text:(*‘aqīm*)

The researcher examines the context and co-text of *‘aqīm* in *sūrat al-Shūrā* (Q 42:44-50) with the purpose of pointing out the degree to which the translators have conformed to the standards of textuality and the problems they have encountered during the process of Qur’ānic translation.

2-”وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِن وَلِيٍّ مِّن بَعْدِهِ وَتَرَى الظَّالِمِينَ لَمَّا رَأُوا الْعَذَابَ يَقُولُونَ هَلْ إِلَى مَرَدٍّ مِّن سَبِيلٍ. (44) وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الدَّلَالِ يَنْظُرُونَ مِن طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَامَةِ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ. (45) وَمَا كَانَ لَهُمْ مِّنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِّن دُونِ اللَّهِ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِن سَبِيلٍ. (46) اسْتَجِيبُوا لِرَبِّكُمْ مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ مَا لَكُم مِّنْ مَّجْأٍ يَوْمَئِذٍ وَمَا لَكُم مِّنْ نَّكِيرٍ . (47) فَإِن أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا إِنَّ عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا وَإِن تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ. (48) اللَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَخْلُقُ

<sup>2</sup> All the quoted references under Intertextuality standard have been taken from Ibn Kathīr (2009, pp.9-50).

مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنَّا وَيَهَبُ لِمَنْ يَشَاءُ الدُّكُورَ. (49) أَوْ يُرَوِّجُهُمْ ذُكْرَانًا وَإِنَّا نَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ. (50)

**(2a):** *Wa man yuḍlil Allāh fa mā lahu min waliyyin min ba<sup>c</sup>dih wa tara al-ẓālimīn lammā ra<sup>ʿ</sup>awū al-<sup>c</sup>adhā-b yaqūlūn hāl ilā maradd min sabīl. Wa tarahum yu<sup>c</sup>raḍūn <sup>c</sup>alayhā khashi<sup>c</sup>in min al-dull yanẓurūn min ṭarf khafti wa qāla alladhīn āmanū inna l-khasirīn alladhīn khasirū anfusahum wa ahlīhim yawm al-qiyamah alā inna al-ẓālimīn fī <sup>c</sup>adhāb muqīm. Wa mā kāna lahum min awliyā<sup>ʿ</sup> yanẓurūnahum min dūn Allāh wa man yuḍlil Allāh fa mā lahu min sabīl. Istajībū li-rabbikum min qabl an ya<sup>ʿ</sup>tī yawm la maradd lahu min Allāh mā lakum min malja<sup>ʿ</sup>yawmidhin wa mā lakum min nakīr. Fa in a<sup>c</sup>raḍū fa mā arsalnāk <sup>c</sup>alayhim ḥafīẓ in <sup>c</sup>alayk illā l-balāgh wa innā idhā adhaqnā l-insān minnā raḥmatan fariḥa bi-hā wa in tuṣibhum sayyi<sup>ʿ</sup>ahbi-mā qaddamat aydīhimfa inna l-insān kafūr. Li Allāh mulk al-samāwāt wa l-arḍ yakhlūqu mā yashā<sup>ʿ</sup> yahabu li-man yashā<sup>ʿ</sup> ināth wa yahabu li-man yashā<sup>ʿ</sup> al-dhukūr. Aw yuzawwijuhum dhukrān wa inathā wa yaj<sup>c</sup>al man yashā<sup>ʿ</sup> <sup>c</sup>aqīm innahu <sup>c</sup>Aalim Qadīr.*

**(2b):** “For any whom God leaves astray, there is no protector thereafter. And thou wilt see the wrong-doers, when in sight of the penalty, say: “Is there any way (To effect) a return?” And thou wilt see them brought forward to the (Penalty), in a humble frame of mind because of (their) disgrace, (and) looking with a stealthy Glance. And the Believers will say: “Those are indeed in loss. who have given to perdition their own selves and those belonging to them on the Day of Judgment.

Behold! Truly the wrong-doers are in a lasting penalty!” And no protectors have they To help them, other than God. And for any whom God leaves to stray, there is no way (to the Goal). Harken ye to your Lord, before there come a Day which there will be no putting back, because of (the ordainment of) God! That Day there will be for you no place of refuge nor will there be for you any room for denial (of your sins)! If then they turn away, we have not sent thee as a guard over them. Thy duty is but to convey (the Message). And truly, when we give man a taste of a Mercy from ourselves, he doth Exult thereat, but when some ill

happens to him, on account of the deeds which His hands have sent forth, truly then is man ungrateful!49. To God belongs the dominion of the heavens and the earth. He creates what He wills (and plans). He bestows (children) male or female According to His Will (and plan), Or He bestows both males And females, and He leaves **barren** whom He will: For He is full of knowledge and power.”

**(2c):** “Anyone whom God lets go astray will have no patron beyond Him; you will see wrongdoers saying, once they have seen the torment: “Is there any way to turn back?” You will see them solemnly trying to avoid it because of the disgrace they feel as they steal furtive glances at it. The ones who believe will say “The losers are the ones who have lost their own souls plus their families’ on Resurrection Day. Will wrongdoers not [live] in lasting torment? They did not have any patrons to support them besides God. Anyone whom God lets go astray will have no [other] way [to go].” Respond to your Lord before a day comes along that will not be fended off; you will not find any refuge from God on that day nor will you have [any chance] to reject it. If they should still evade it, We did not send you as any guardian over them; you have only to state things plainly. Whenever We let man taste some mercy from Our self, he acts overjoyed by it, while the moment some evil deed strikes them because of something their own hands have prepared, man [acts so] thankless. God holds control over Heaven and Earth; He creates anything He wishes. He bestows a daughter on anyone He wishes and bestows a son on anyone He wishes; or marries them off, both male and female, and makes anyone He wishes **barren**. He is Aware, Capable. ”

## 12.2.1 Cohesive Devices

### 12.2.1.1 Recurrence

Recurrence is skillfully preserved as a cohesive device in most of the translated verses connected with the term *‘āqir* with the purpose of linking ideas and emphasizing them. Recurrence, here, is used as one of the most effective and persuasive means of Qur’ānic expressions and contributes to its splendor (Hannouna, 2010, p.96). Hilāl

(1980, p.263) believed that “recurrence in the Qur’ānic texts reinforces meaning, awakens the minds and raps the ears”.

There are instances of recurrent elements where the translators have not preserved the recurrence of the ST, yet they have detracted from the equivalence of the ST focus. Ali, for instance, has not maintained the aesthetic and emphatic sense of *inna l-khāsirīn alladhīn khasirū anfusahum* (Q 42:45). Irving, on the other hand, has preserved the effectiveness of the ST in his translation: “the losers are the ones who have lost their own souls plus their families on Resurrection Day”. Ali’s rendering of the recurrent expressions of *al-khasirīn* and *khasirū* as “those are indeed in loss” hinders the efficiency and the emphatic nature of the ST. Sirriyya (1998, p.84) stated that “to attain a natural TL equivalent, deletion is the preferred strategy especially in the case of repetition”.

In his translation of *yahabu li-man yashā’ ināthan wa yahabu li-man yashā’ al-dhukūr* (Q42:49) as “He bestows (Children) male or female According to His will (and plan)”, Ali has not preserved the ST recurrent elements and their aesthetic effect. It is said that the emphatic function may be preserved if the aesthetic function is first preserved. Therefore, Irving’s translation as “He bestows a daughter on anyone He wishes and bestows a son on anyone He wishes” reflects the emphatic function; and since the two functions are preserved, it seems more effective than Ali’s.

### 12.2.1.2 Conjunction

As in the case of using the conjunction with *‘āqir*, it is again used in this section to connect propositions in adjoining sentences according to certain semantic relations (e.g. additive, adversative, causal and temporal) between the propositions. These selected conjunctives serve to “... reinforce and highlight the relationship between other elements of the text” (Donnelly, 1994, p.105). The ST has fourteen connectives of *wa* and five of *fa* which have either been omitted or incorrectly rendered in the translations. Ali has instances of zero and incorrect rendering of connectives in his translation as shown in some of the following examples:

Translator	Omission of Connectives	Verse No.	Wrong Rendering of Connectives		Verse No.
Ali	<i>wa man</i>	44	ST	TT	48
	<i>fa mā lahu</i>	44	<i>wa in</i>	but	
	<i>wa ahlihim</i>	45	<i>tuṣibhum</i>		49
	<i>wa mā lakum</i>	47	<i>wa yahabu</i>	or	
	<i>fa in</i>	48			
	<i>fa ma</i>	48			

**Table 12.5 Ali's Rendering of Connectives in the Context of 'aqīm**

Irving, on the other hand, has failed to render most of the connectives into zero in the TT. He has only retained *wa* as “and” in *wa-l-arḍ*, *wa yahabu* (42-49) *wa-ināthā*, *wa yaj'al* (Q 42:50).

As shown in the verses associated with 'āqir earlier in this chapter, the translators have repeatedly encountered difficulties while rendering the connectives into English. The examples of both 'āqir and 'aqīm show that these difficulties may be attributed to a number of causes. One such cause which may contribute to this problem is the fact that connectives do not have accurate equivalents across the English language. This means that there are no equivalent connectives between languages which are genetically unrelated, as in the case of Arabic and English.

### 12.2.1.3 Ellipsis

There are elliptic elements in the ST which are implicitly understood from the context. These elements are “physically deleted/omitted because the writer believes that the readers will insert the missing elements on their own as the sentence is used” (Donnelly, 1994, p.103). In this way the responsibility is given to the reader or listener to make the cohesive link. Abdul-Raof (2001, p.137) added that “the translation of a Qur'ānic structure with ellipted elements will be more informative if it is supplied with a footnote explaining the meaning of the ST in the context of the ellipted item”. The translation of the Qur'ānic verse can deceive the TT reader “who is neither linguistically nor culturally familiar with Qur'ānic discourse and can therefore get wrong presuppositions” (Abdul-Raof, 2001, p.173). Consider, for instance *hal ilā maradd min sabīl* (Q 42:44) which Ali and Irving have translated

respectively as “Is there any way (To effect) a return?” and “Is there any way to turn back?” Ali’s explanation of *maradd* as “get back to the life of probation” eliminates the danger of misconception on the part of the TT reader. The researcher, therefore, suggests the use of a footnote or the addition of the elliptic element in brackets to explain the underlying meaning of the elliptic lexical item.

#### 12.2.1.4 Hysteron and Proteron

The analysis of the previous verses linked to the context of *‘āqir* reveals that both translations appear problematic at this level. This is not a problematic area for this pair alone, but also for all the previous pairs mentioned in this study. In the context of *‘aqīm*, both translators have not maintained the foregrounding and backgrounding information of the ST, thereby violating the emphatic nature of the sacred text. Such failure is attributed to the linguistic and stylistic rules, which restricts the translatability of the Qur’ānic form and content.

In *wa-innā idhā adhaqnā-l-insān minnā raḥmat* (Q 42:48), *minnā* is foregrounded whereas *raḥmat* is backgrounded. In fact, the element of *minnā* is returned to its original place *wa innā idhā adhaqnā l-insān raḥmat minnā* to maintain the acceptable grammaticality of the Qur’ān.

Another instance is clearly seen in *yahabu li-man yashā’ ināthan wa yahabu l-man yashā’ al-dhukūrā* (Q 42:49) where the foregrounding information *li-man yashā’* and the backgrounding items are *ināthan* and *al-dhukūr*. Both translations do not maintain the hysteron and proteron order of the ST because of the limitations of the TT linguistic system. In this case, both translations violate the semantic shift, focus and emphasis of the ST.

#### 12.2.1.5 Parallelism

Both translators have not preserved the ST parallel structures of *‘āqir* and *‘aqīm*. The nonconformity of this cohesive element is not only confined to this pair, but to all the pairs under scrutiny. This is because Arabic has rhetoric, prosodic and phonetic

features which are prototypical of Qur<sup>ā</sup>nic discourse. Any effort by the translators to preserve and achieve matching language like that of the Qur<sup>ā</sup>n is futile. The translators can never produce that inimitable symphony of the Arabic sounds which moves human's emotions and ecstasy. Nida (1964, p.157) added that "only rarely can one reproduce both form and content in a translation, and hence in general form is usually sacrificed for the sake of content".

## **12.2 .2 Coherence**

### **12.2.2.1 Use of Thematic Pattern**

The ST shows a continuous developing theme that has been illustrated by a number of verses which is better reflected in Ali's translation than that of Irving. The theme is about "how evil and blasphemy can be cured by Mercy and guidance from God, which come through His Revelation" (*The Holy Qur<sup>ā</sup>n:English Translation of the meanings and Commentary*, 1984, p.1472).

Humankind is asked to reconcile their differences with patience by mutual consultation which manifests the title of the *sūrah*. The *sūrah* warns the disbelievers about their destruction and their refusal to accept Islam after the appearance of many heavenly signs.

The translators have tried to maintain the theme of the *sūrah* and have emphasized that evil comes through man's own deeds, of which they cannot avoid the consequences, but direction and support comes through God's Mercy and Revelation. The Qur<sup>ā</sup>nic discourse of *sūrat al-Shūrā* is distinguished by magnificent propositional coherence which is noticeable in the association within a single chapter and with other related chapters of the Qur<sup>ā</sup>n. The matched expressions such as *man yashā'*, *idh yashā'*, *in yashā'* have been repeated twelve times in the *sūrah*. Such repetitive informative items can accomplish a sequential and rhetorical effect.

### **12.2.2.2 Continuity of Senses**

Conceptual chaining of propositions occurs in the Qur<sup>ā</sup>nic discourse to achieve mutual relevance, connectivity of ideas and sequentiality of discourse. The unity of coherence between the propositional units in the text is important: "without coherence,

a set of sentences would not form a text, no matter how many cohesive links there were between the sentences” (De Beaugrande & Dressler, 1981, p.3; see also, Brown & Yule, 1983, p.195; Ellis, 1992, p.148).

Translators	ST Pattern of Concepts/ Expressions	TT Mismatched Concepts/Expressions	Verse No.
Ali	<i>Istajībū li-rabbikum</i>	Hearken ye to your Lord	47
	<i>lā maradd lahu</i>	there will be no putting back	47
	<i>‘aqīm</i>	barren	50

**Table 12.6 Mismatched Concepts in Ali’s Translated Context of ‘*aqīm***

Translators	ST Pattern of Concepts/ Expressions	TT Mismatched Concepts/Expressions	Verse No.
Irving	<i>waliyyin</i>	patron	44
	<i>lā maradda lahu</i>	before a day comes along that will not be fended off;	47
	<i>‘aqīm</i>	barren	50

**Table 12.7 Mismatched Concepts in Irving’s Translated Context of ‘*aqīm***

The translators have tried to connect information logically and have tried to preserve the continuity of senses. Yet, the translated TT is evidence of discontinuity in word linkage which appears in some of the selected concepts and expressions as shown in the above tables.

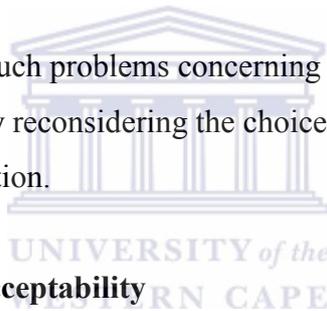
With reference to the above mismatched concepts and expressions, Ali’s *istajībū li-rabbikum* (Q 42:47) is relative to: “Answer the Call of your Lord (i.e., accept the Islamic Monotheism, O mankind, and jinn)” (*Mujamma‘ Al-Malik Fahd Li-Ṭibā‘ah Al-Muṣḥaf Al-Sharīf*). In addition, *lā maradd lahu* is better rendered as: [which cannot be averted (i.e. the Day of Resurrection)]. The translation of *istajībū li-rabbikum* as well as *lā maradd lahu* supports what al-Ṭabarī (2000:407) stated in his exegesis

regarding the verse.<sup>3</sup> Yet again, both Ali and Irving have translated *‘aqīm* as *‘āqir* “barren”. They have not realized the subtle difference between the two terms and considered them as absolute synonyms. They have thus used them interchangeably in all the selected contexts. *‘Aqīm* is contextually relevant to sterility or the total inability to conceive children.

Over again, Irving’s rendering of *walī* as “patron” sounds uncertain in this context. *The Longman Dictionary of Contemporary English* (2003, p.1207) defines patron as “someone who supports the activities of an organization, for example by giving money”. A suggestive alternative translation for *walī* is (protector or guardian).

Even though there are mismatched concepts and expressions in Ali’s translation, he has provided highly informative notes for some of the verses which needed explanation.

The researcher suggests that such problems concerning continuity of senses which are text-focused may be solved by reconsidering the choice of words in the translated text to achieve satisfactory translation.



### **12.2 .3 Intentionality and Acceptability**

It is an essential and a crucial demand for translators to produce a well-formed text, which should be accepted by the target readers as a communicative text that makes sense to them. However, reaching the intention of the ST is a difficult task for the translator.

The translated texts under scrutiny sometimes show instances of unsteadiness at the level of intentionality and acceptability. Such unsteadiness may hamper the intention of the ST and leave the uninformed reader at loss. For instance, while translating *lā maradd lahu* (Q 42:47), the translators have hindered the ST intentions. Ali’s translation as “there will be no putting back” as well as Irving’s “before a day comes along that will not be fended off” is unsuccessful compared to the ST expression. Al-

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<sup>3</sup><http://www.qurancomplex.org/Quran/tafseer/Tafseer.asp?t=TABARY&TabID=3&SubItemID=1&l=ar>

Tabarī (2000, p.407) said that it is either the Day of Judgment or the day of man's death which cannot be averted.

Though the translations may sound acceptable to the target reader, the need still exists to reproduce the ST intention in the TT translation. The ST expression *yanzurūn min tarf khafi* (Q 42:45) has been rendered by Ali and Irving respectively as “looking with a stealthy glance” and “as they steal furtive glances at it”. In his commentary, Ali has not specified and highlighted the situation, leaving the meaning unclear. Ibn Kathīr (2009, p.72) stated that “in a humiliated manner” i.e., they will steal glances of (guilty persons) at it (the Fire) because of their humiliation and fear. However, the thing that they are afraid of will be worse or will certainly happen”.

If the translators had been specific in their translation and rendition of the ST intentions, there would not have been any violation of the intentional and informative nature of the sacred Qur'ānic text.

#### 12.2.4 Informativity

Regarding the translated texts, the translators should produce a text that concurs with what they assume their readers will already know, or is yet to know. Yet there are instances where the translators show a lack of producing sufficient information. This, therefore, is an indication of low informativity and threatens the steadiness of other textuality standards. Notice, for instance, the ST metaphorical expression *wa tarāhum yu'raḍūn 'alayh khāshī'in min al-dhull* (Q 42:45) which has been translated as “And thou wilt see them brought forward to the (penalty), in a humble frame of mind because of (their) disgrace” by Ali and “You will see them solemnly trying to avoid it because of the disgrace they feel” by Irving. Both translations fail to be as informative as the original text. The metaphor of *khāshī'in min al-dhull* has been reduced to a non-metaphor in the translations. Even though Ali's translation provides some additional information, he has not clearly referred to the expression in question. He has merely stated in his commentary “they will be humbled to dust” and thus, added another image which needs further explanation. Newmark (1988, p.43) pointed out that “the translators are more likely to be reducing metaphors to sense than to be

creating them”. The Qur<sup>ā</sup>nic translation will suffer such aesthetic loss when metaphoric expressions are translated as non-metaphoric expressions. However, an informative footnote can compensate for this loss taking into account the context of situation and context of culture.

The translated verses are deemed inadequate, because they lack information. The disbelievers are dispatched to the Fire with humiliation, full of fear of their situation and of God’s majesty. They are at the extreme degree of fear so that they bow with humility to their fear (al-Ṭabarī, 2000, p.407). The complete meaning of such an expression or any other items should be context-dependent to arrive at the exact meaning intended by the ST. The researcher, here, emphasizes the context of situation as “indispensable for understanding of the words” (Malinowski, 1923, p.307).

It is noteworthy that the translator should produce a TT that is highly informative, preserving, as much as possible, the ST rhetorical devices.

### 12.2.5 Situationality

The translator’s duty is to have extensive knowledge of the context of culture to facilitate the task while examining the standards of textuality. The sum total of the Qur<sup>ā</sup>nic verses which have the term *‘aqīm* refer to sterility or the complete inability to conceive. However, the translators, being inattentive to the context of culture and the subtle differences between *‘āqir* and *‘aqīm*, have rendered them alike. This misconception and literal rendition of the two terms as “barren” without providing a footnote to clarify the subtle difference between the two terms is one of the obstacles that Qur<sup>ā</sup>n translators encounter. Ali has tried to make his translation appropriate to the very particular situation of the whole *sūrah* through his commentary. Yet, in his extended notes, he has not referred to *‘aqīm* or *‘āqir* as distinct terms which may be due to his lack of knowledge of both the context of culture and situation. It would have been more appropriate if the translators had referred to the reasons for the revelation of the verses and added footnotes to illustrate the differences.<sup>4</sup> For

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<sup>4</sup> The subtle difference between the two terms is discussed in Chapter (X), with reference to both *‘āqir* and *‘aqīm* and their appearance in different contexts.

Beekman & Callow (1974, p.209) “footnotes can provide the target reader with more accurate historical and exegetical perspective”.

Irving’s translation suffers from the problem of making the text irrelevant to the situation. He has not referred to the context of culture or supported his Qur’ānic translation with explanations where needed. This, therefore, threatens not only the stability of the situationality standard but also the informativity and intertextuality standards.

### 12.2.6 Intertextuality

Intertextuality, as a textual phenomenon, seems to be ignored by Qur’ān translators. In fact, intertextual references have posed difficulty during the process of translating into the TL and culture. These references constitute “a network of relations with other texts and is the consonance within a given text” (Abdul-Raof, 2003, pp.72-73).

The interconnection with other similar verses of the Qur’ān is greatly required to minimize the translation loss of the ST information. Regarding the following verses:

1- “مَا لَكُمْ مِّن مَّلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِّن نَّكِيرٍ.” (Q 47:42)

“You will have no refuge on that Day nor there will be for you any denying”. God said in another verse:

2- “يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ - كَلَّا لَا وَزَرَ - إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ.” (75:10-12)

“On that Day man will say: (Where (is the refuge) to flee) No! There is no refuge! Unto your Lord will be the place of rest that Day”(75:10-12).

The translators should have sound knowledge of the meanings invoked in the ST to be preserved and made accessible to the maximum possible extent. Consider, for example:

3- “وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَرَّحَ بِهَا.” (48:42)

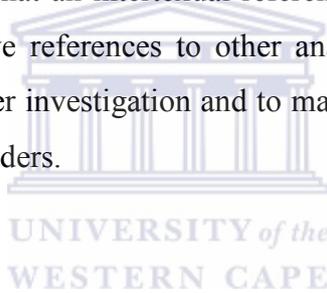
“And verily, when We cause man to taste of mercy from Us, he rejoices there at;” means, Man at the time of happiness and comfort reaches him, he is pleased with it.

4- “وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ... فَإِنَّ الْإِنْسَانَ كَفُورٌ.” (48:42)

“(but when befalls them) means mankind. (some evil) means, drought, punishment, tribulation or difficulty, (then verily, man (becomes) ingrate”! This means that Man forgets the times of happiness and recognizes nothing but the current moment”<sup>5</sup>.

In the expression *wa yajʿal man yashāʿ ʿaqīm* (Q 42:50), the term *ʿaqīm* evokes an association in other *sūrahs* (Q 22:55), (Q 51:41) and (Q 51:29) in such a way that the meaning of the term and its correlations is part of the overall meaning in the context. Dickens et al. (2006, p.139) stated that “no text, and no part of any text, exists in total isolation from others”. The term in question alludes to the metaphoric expressions *ʿadhāb yawm ʿaqīm* (Q 22:55), *ʿajūz ʿaqīm* (Q 51:29) and *al-rīḥ al-ʿaqīm* (Q 51:41) where the translators have opted for sense and used different lexical items.

The researcher recommends that an intertextual reference should be made to another Qurʾānic structure. The above references to other analogous Qurʾānic texts would help to clarify the verses under investigation and to make them more informative and easily accessible to the TT readers.



### 12.3 Conclusion

This chapter has dealt with the textual problems the Qurʾān translators have experienced during the translation process. The researcher has analyzed the textual aspects of the ST compared to the TL texts. The same process of comparing the pair taken in the previous chapters has been applied to *ʿāqir* and *ʿaqīm*. Each textual characteristic in the ST and TT has been compared and contrasted to observe the effect of translation.

The researcher concludes that both translators have encountered problems at all textual levels. While translating cohesive devices, for instance, they have experienced problems in translating conjunctions, recurrence, hysteron and proteron etc. The researcher wishes to highlight that the misuse, overuse or underuse of connectives

<sup>5</sup> All the quoted intertextual references of *ʿaqīm* have been taken from Ibn Kathīr (2009, pp.71-74).

may decrease the comprehensibility of texts. Crewe (1990, p.317) affirmed that “the overuse of connectives will lead to a potential communicative breakdown.”

The improper rendering of connectives into the TT leads to drastic and far-reaching changes in meaning or unintended meanings. Dickens et al. (2002, p.87) specified that inappropriate use of connectives leads to translation loss. This demands that the translators should use connectives with utmost care, ignoring their cultural bias and take into account the various functions that connectives have in discourse.

It is noteworthy to add that, translating textural devices, for example recursive expressions when translated literally into English, they look irksome, because they provide more information than is required. Alternatively, Arabic expressions constitute a problematic area in the translating process, “because they are semantically ‘terse’, but when rendered into English, they become semantically redundant. Hence, footnotes, paraphrases and other clarification forms are required if communicative translation is sought” (Hannouna, 2010, p.102).

The researcher has further identified problems relating to the translation of certain terms and expressions due to the lack of continuum among senses. Furthermore, the researcher has noted that the translators have unsuccessfully chosen some expressions or words which fail to reflect the texture and intention pertinent to this sacred text. Similarly, the translators have also experienced difficulty in connecting the verses under study with other verses in the Qur<sup>ān</sup> and their ignorance of the intertextuality aspect in their translation is the reason for producing uncertain translation.

As a result, the researcher wishes to stress that the main problem the translators face is linguistic incompatibility between the ST and TT. The translators should mostly consider the target genre, context of situation and context of culture and the translation function and adjust the translations accordingly. The researcher adds that most of the problems associated with misunderstanding the pairs in questions can be partly attributed to the translator’s unawareness of the differences of texture in the contexts and the structure between the ST and the TT. In addition, unfamiliarity with

the textual differences inherent in religious texts can result in an inadequate and dubious translation.

The researcher recommends, affirming Nida's suggestion of using "scholarly commentaries" and to "study the original languages of the Bible as much as possible" (1947, pp.77-81), to depend mainly on Qur'ānic exegeses and informative footnotes. These footnotes can facilitate the translator's task and work as "translation enforcements which have a significant added value to the communication process of translation" (Abdul-Raof, 2001, p.141).

Lastly, the researcher hopes to remind the reader and emphasizes that both the terms *‘āqir* and *‘aqīm* should be translated in their context and should be associated with other verses in the Qur'ān to avoid misconception. Infertility and sterility should be distinguished and explained when considered necessary to produce a highly effective translation.



## Chapter XIII

### Conclusions

#### 13.0 Overview

In this chapter, the researcher first summarizes the obstacles Ali and Irving have experienced while rendering near-synonyms in the Qur<sup>ʿ</sup>ān into English. Thereafter, the researcher summarizes the possible causes for the problems of the near-synonyms. This is followed by recommendations regarding some strategies to help translators overcome such problems. Lastly, the researcher recommends areas for further research.

#### 13.1 Summary of the Study

The present study has aimed to answer the following questions:

- What are the difficulties the translators have faced while translating the Qur<sup>ʿ</sup>ānic near-synonyms into English?
- To what extent do the selected translations reflect the referential and connotative meanings of the source text?
- To what extent are the textual features of the source text preserved in the two translations?
- What strategies are adopted by the two translators to ensure interaction between the translated text and the Arabic socio-cultural contexts and compensate for the loss if any?

To answer the above mentioned questions, the study was conducted on two translations of four near-synonymous pairs in the Qur<sup>ʿ</sup>ān as follows:

1. *ghayth* and *maṭar* (غيث و مطر)
2. *al-ḥilf* and *al-qasm* (الحلف و القسم)
3. *bakhīl* and *shahīh* (بخيل وشحيح)
4. *ʿāqir* and *ʿaqīm* (عاقر و عقيم)

The pairs have been selected on the basis of a number of criteria including their frequency in the Qurʾān. In addition, these pairs, unlike their use in MSA are used in the Qurʾān to represent more subtle nuances and they indicate several connotative shades of meanings. Moreover, the pairs have been repeated frequently in different contexts of the Qurʾān reflecting similar or slightly different shades of meaning. This has enabled the researcher to evaluate the use of the near-synonyms and their translations in different contexts and thus to have a better understanding of the environments in which these lexical items appear.

The study has referred to two translations namely Ali's *The Holy Qur'an: Translation and Commentary* (1934), which is considered by a number of scholars to be one of the earliest and the most popular Qurʾānic translation. The researcher has relied on the electronic version which is available online at the *Royal Āl al-Bayt Institute for Islamic Thought*.<sup>1</sup> Irving's (2002) *The Qurʾān: The First American Version*<sup>2</sup>, on the other hand, is one of the most recent translations of the Qurʾān and the first American version. The translations represent two different schools of thoughts. The former is source-oriented in the sense that Ali has attempted to render the source text faithfully and puts little emphasis on the naturalness of the translation to the target readers. The latter, however, is a target-oriented translation. Irving has naturalized it to accommodate the target reader to the extent that not even a single footnote is given. The present study has not concerned itself with all aspects of unnaturalness in the two translations. Rather, it has focused on the aspect of near-synonymy of the selected pairs in their Qurʾānic contexts. The Qurʾān carries an abundance of near-synonyms with minute differences and thus they create a lot of confusion to the translators, whether freelance or professional.

In addition, the study has examined how the two translations reflect and maintain the denotative and connotative aspects of the Qurʾānic near-synonyms. It has also investigated the extent to which the translators have considered the context of the original Qurʾānic verses and to what degree they have preserved the denotative and connotative meaning and textuality standards in their translations. That is to say, the shifts that have taken place in the translations in terms of lexical as well as textuality

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<sup>1</sup> <http://www.altafsir.com/index.asp>

<sup>2</sup> [http://arthursclassiconovels.com/koran/koran\\_irving11.html](http://arthursclassiconovels.com/koran/koran_irving11.html)

aspects have also been examined. The study has, therefore, given equal attention to lexical and textual aspects of the near-synonyms under investigation.

### 13.2 Summary of Findings

It is the researcher's considered conclusion that translation of near-synonyms should consider a number of translation units in a hierarchy starting with words and ending with the textual and extratextual levels. The consideration of all these levels may lead to a translation that is faithful to a great extent to the original Qur'ānic text.

To achieve total lexical or textual equivalence is not tenable in ordinary literary texts let alone in a sacred text like the Qur'ān or the Bible. Thus, as opposed to the widely-held view that translation is a matter of interlingual synonyms, the researcher supports the view of those who believe that translation may not be "inter-lingually fully achieved at all levels since full synonymy does not intra-lingually exist" (Al-Azzam, 2005, p.90). It is the responsibility of the translators to be aware of the subtle nuances and minute distinctions in meaning between near-synonyms with a view to finding the lexical item that has the right expressive meaning.

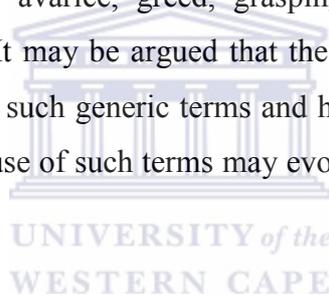
Translating near-synonyms in a religious text like the Qur'ān is even more arduous than translating near-synonyms in other genres because the religious genre, to which the Qur'ān belongs, has "more connotative meanings and therefore universality of terms does not prevail" (Al-Azzam, 2005, p.91). This is however in contrast to scientific and technical terms which "may be universal and thus entail one-to-one correspondence" (2005, p.91).

Although *ghayth* and *maṭar*, for instance, share the meaning of water coming from the sky, they do have different attitudinal, associative, allusive, and affective shades of meaning. Despite the fact that the term *maṭar* is used in both MSA and CA to refer to generic "rain" this does not justify considering *ghayth* and *maṭar* as synonymous in the Qur'ānic context.

The study concludes that Ali and Irving could not provide reasonable renderings for *ghayth* in a number of Qur'ānic contexts. Ali, for instance, has considered it as an

absolute synonymy of *maṭar* and has given “rain” in most of the verses as an equivalent for it. Irving, on the other hand, has inappropriately rendered *ghayth* as “showers”. In this sense, “shower” refers to a degree of rain which is not intended by the original context. Thus, the translation of *ghayth* suffers from some deficiencies, as it does not imply mercy or relief which is intended by the original Qurʾānic context. Likewise, *maṭar* has been rendered as “rain” by both translators. By doing this, they have successfully maintained the denotative meaning, though they differ in relating it to the context of situation.

In the same vein, the study concludes that both translators have mistakenly rendered *bakhīl* and *shahīh* in such a way that the translations violate the sacredness of the Holy Qurʾān. They have thus presented to the target reader a mere external interpretation of the meaning. The diverse contexts of *al-shuḥ*, in particular, have posed a problem to the two translators. They have translated the term by using general terms such as covetousness, avarice, greed, grasping, skimping and it is hardly distinguishable from *bakhīl*. It may be argued that the negligence of the context has induced the translators to use such generic terms and hence made the translated texts misleading. Even worse, the use of such terms may evoke negative associations in the mind of the target reader.



The translators have also experienced some problems while translating the Qurʾānic near-synonymous pair *al-ḥīlf* and *al-qasm*. In several contexts, they have treated both lexical items as synonymous. However, the two terms represent different senses in the Qurʾānic contexts. The researcher arrives at the conclusion that while *al-ḥīlf* can be best used in the context of taking intentional insincere oaths, *al-qasm* is used in the context of taking sincere solemn oaths. These striking differences between the two terms went unnoticed by the two translators in several contexts.

As for *ʿāqir* and *ʿaqīm*, the study has concluded that the translators have failed to pick up the main differences between the two terms. In some contexts, they have considered them absolute synonyms and used them interchangeably. A study of the various Qurʾānic contexts of the terms reveals major differences between the two that have been lost in the translations. In the opinion of the researcher, the term *ʿāqir* is equivalent to what doctors call infertility or subfertility, i.e., the inability to bear

offspring due to health problems or it may even be the case of a person who was once fertile, while the fitting translation for *‘aqīm* is sterility or the complete inability to give birth.

Nevertheless, it is obvious that a certain kind of hyperonymy-hyponymy relation exists between the near-synonymous pairs examined in the study. In the case of a normal literary text, a translator may easily resort to the use of a TT particular or general term if he does not find full equivalence for a source text expression (Dickins et al., 2002). In translating the Qur<sup>ān</sup>, however, the hyperonymy-hyponymy relationship which shows inclusion or entailment must be considered and if this relation remains uncovered in the TL, it can be explained through commentaries and footnotes (Al-Azzam, 2005, pp.92-93).

Evidently, the analysis of the pairs under investigation has proven that translating the Qur<sup>ān</sup> in general and near-synonyms in particular is an arduous task. The translator should handle the meaning of the original near-synonyms with utmost care and should not depend on his/her intuitions. Considering the denotative meaning does not suffice. The translator is rather required to investigate some key extra-textual factors before embarking on translating them. Apart from the linguistic context of the item in classical Arabic-lexicons, the context of situation and the context of culture of a particular verse need to be thoroughly examined. Reference to reliable exegeses is significant and considerable to understand the context of the verse as well as the precise meaning of the lexical item in the text. Any ignorance of the context of situation (the reasons for the revelation of the verses) will affect the periodical waves of information flow, i.e., the way information is organized as a text unfolds (Martin & Rose, 2007, p.175). In extension, the negligence of context will also affect the two criteria of fidelity and accuracy which the religious translation should meet.

The study has answered the initial questions set out in chapter I that Irving has been unable to produce a translation that communicates the same message that the Qur<sup>ān</sup>ic ST intends for its readership. He has not resorted to the use of footnotes, glossaries and end notes perhaps wanting his translation to read naturally without any interruptions. However, this might leave the reader with a serious dilemma. Ali, on the other hand, has given extended commentaries for most of the selected verses

though such commentary sometimes does not give sufficient information of the historical and cultural background of the situation and context under analysis. Blight (2005, p.8) put it very clearly that:

Although background information is not communicated by the source text itself, some of this information is needed by the readers of a translation so that they can adequately understand the text. When the readers do not know this information, it needs to be provided by a judicious use of footnotes.

In so far as the strategies adopted in the translations is concerned, it is clear that between the two, Ali's translation is better than Irving's in the sense that it is more informative.

The study has also proved the necessity of the linguistic approach to translating near-synonymy from Arabic into English that considers meaning in use and gives optimal significance to every element in the text starting from the word level up to text level elements such as cohesion relations (Ish-Shihri, 2009) taking into account the communicative values conveyed by the text. It also has the advantage of taking the readers' responses to the translation into consideration through the process of analyzing the selected verses.

The researcher also concludes that a lot of the Qur'ān translator's problems, while translating near-synonyms, are attributed to the inadequate background of the contextual and socio-cultural factors. The awareness of the original meaning will certainly help the translator to find plausible relevant equivalents which reflect the spirit of the original text and the limitations of the target language audience. In fact, the translator's main aim is to communicate the ST message as clearly and effectively as possible. A translator of a religious text has a more difficult task. The translation should meet the criteria of fidelity and accuracy. The translators are usually torn between creating faithful renderings and making their translation sound natural as well as fitting to the TT. Although Ali and Irving have attempted to remain faithful to the original, their translations do not, unfortunately, seem to be successful at the lexical level. This does not imply any incompetence on their part. They may have come under pressure of certain textual-contextual considerations, which may have

driven them away from the implied meaning of the original sacred text. The various challenges at the level of meaning may also be attributed to several other factors such as the complexity of the Qur<sup>ʿ</sup>ān as a genre, the ignorance of reliable exegeses, the ignorance of the context of use and context of culture as well as the lack or absence of lexicalization in the TL. All these factors should be taken into account to communicate the ST message as faithfully and effectively as possible.

The study has also shown that the problems involved in translating Qur<sup>ʿ</sup>ānic near-synonyms into English have not only affected the denotative and connotative meanings of the terms. Rather, they are bound to affect the textuality and the texture of the Qur<sup>ʿ</sup>ānic text as a whole. Translation should also be textual. The notion of text and textuality, as Toury (2006, p.58) observed “replaces the mythical conviction that translation merely involved ‘languages’, which has rendered the study of translation a little more than a sideshow of Contrastive and Applied Linguistics.” The concept of text “came to assume almost mythical proportions” (Toury, 2006, p.58). The study has revealed that both translators, with varying degrees, have at times failed to preserve some of the standards of textuality. Though both translators have managed to render the steady progression of theme without omitting any paragraphs, the study has shown different instances of incoherence. This violation of the coherence standard of textuality is attributed to the lack of appropriate relative continuity of senses and the loss of the ST cohesive devices such as: pro-form, conjunction, hysteron and proteron etc. In some cases, the standards of acceptability, informativity and intertextuality have also been violated. Besides, the standard of situationality has been “flouted”, in Grice’s terms in both the translations under investigation. In short, although the TTs are not expected to be as cohesive, coherent, informative and intertextual as the source Qur<sup>ʿ</sup>ānic text, they are not as cohesive, coherent, informative, etc. as they should be. The study has shown that translating near-synonyms is not a matter of rendering the lexical item per se but also the consideration of the text as a whole. The translator should, therefore, pay attention to all the standards and not only the linguistic elements (i.e. cohesion) but analysis should be extended to include coherence, intentionality, acceptability, informativity, situationality and intertextuality. Any negligence or shift in one or all of these standards will ultimately affect the accuracy and acceptability of the translations.

The researcher suggests that the translators should employ a number of strategies to render the Qurʾānic near-synonyms into English and to achieve approximate equivalent to the ST. One of those strategies is transliteration. This strategy involves retaining the linguistic forms of Arabic while translating it into English (e.g. *al-qasm*, *ghayth*, etc.). Qurʾān translators are obliged to consult genuine and reliable exegeses to arrive at appropriate semantic and textual relatedness and to remain faithful to the meaning of the original. The translator has to try his/her best to preserve and be more attuned to the historical and cultural elements of the original text. The use of annotated explanations is required even if they are likely to impede the naturalness of the translated text. It is an accepted fact that the translator, however skilful, cannot produce a natural translation to the target audience to match the naturalness of the original to the source audience. While translating the Qurʾān, an exegetic translation is, therefore, unavoidable. The researcher suggests that the loss of meaning can be compensated by exegeses, in addition to the marginal notes or clarifications in brackets or footnotes. Adding a footnote or a glossary is sometimes perceived as an unwanted interference in the flow of the translated text. In his translation to Maḥfūz's *Midaq Alley*, for example, Le Gassick (1992, pp. xi-xii) pointed out:

Words relating to aspects .... Muslim cultural life for which we have no parallel, have been given brief descriptive definitions within the text where essential. The only alternative, a glossary and notations, would seem unfortunate in a work of creative fiction, a cumbersome and largely unnecessary barrier between the work and its reader.

Along with the popular exegeses, Qurʾān translators should also have sound knowledge of *ḥadīth*, the life of the Prophet, books of Islamic law (*sharīʿah*) and the various Islamic terms. The Qurʾān translator should also refer to all the massive Encyclopedia of Islam and World Religion, Arabic-English dictionaries of Islamic terms and different softwares that may facilitate the task of the translator.

Although the researcher agrees that too many items in the glossary or footnotes may disturb the flow of a fictional text, the researcher believes that bland translation deprives the reader of the flavor of the original text. Besides, in the case of a sacred

text like the Qurʾān and the Bible, fidelity should be given priority to the achievement of the effect on the target audience. What is called equivalence effect by some researchers (Nida, 1964; Nida & Taber, 1969) can hardly be achieved while translating the Qurʾān.

The researcher, based on the findings of the study, wishes to stress that absolute synonyms does not exist in the Qurʾān. Rather, the subtle differences in meaning or usage among what is called synonymous lexical items are mainly context-dependent.

### **13.3 Summary of Suggestions for Sacred Texts Translators**

The researcher finds it helpful to provide the following suggestions as a contribution towards helping the translators of sacred texts to overcome their obstacles and improve the quality of religious translation through appropriate strategies:

- The researcher stresses the pressing need for sound knowledge of translation theories which constitutes a very important role along with exegetical knowledge to produce more informative and effective translation. Translators should keep abreast with current developments in the field of translation studies in terms of related theories and practices.
- In religious translation, the translator should consult the main exegetical works such as al-Zamakhsharī (linguistic); al-Rāzī (philosophical); al-Ṭabarī, al-Suyūfī (intertextual ); al-Qurṭubī (jurisprudence ) and al-Thaʿālibī (historical).
- The translator should be aware of the direct connotative shades of meaning while translating into the TT. Akbar (1978, p.3) indicated that it is difficult to transfer accurately into English every shade of meaning that is contained in the Arabic word of the Qurʾān. It is for this reason that Akbar (1978, p.4) argued for the use of explanatory notes while translating the Qurʾān.
- The researcher suggests the communicative translation strategy to be adopted and to avoid ponderous literal translation of the Qurʾān. Barnwell (1983, p.19) argued that “the translator’s goal is to translate the meaning of the message.” The researcher, therefore, gives priority to the faithfulness of the ST message.

It is this aim that the translator strives to produce, leaving the reader convinced and satisfied with the information given.

- Full awareness of the various linguistic, rhetorical, historical and socio-cultural backgrounds of the Qurʾān discourse. Abdul-Raof (2001, p.2) added that the Qurʾān translator needs also “an advanced knowledge in Arabic syntax and rhetoric in order to appreciate the complex linguistic and rhetorical patterns of Qurʾānic structures.”
- Translating lexical items should be context dependent, concentrating on the context of situation and culture as well. The researcher lays great emphasis on the context and the models of context suggested by the translation theorists (e.g. Matthiessen et al., 2008, p.191; Hatim & Mason’s, 1990, p.58; Hervey et al., 1992, p.216; De Beaugrande & Dressler, 1981) which can practically be considered “an ancillary factor in identifying the intended meaning and ‘dumping’ the other” (Kharabsheh, 2008, p.37).
- The researcher draws the reader’s attention to one of the major Qurʾānic features which is the use of parables. For example, some of them are long and occupy a whole Qurʾānic chapter such as Lūt, Thamūd, ʿĀd and others. The intertextual reference in such stories is of great help to translators to avoid misunderstanding or misleading the TL reader.
- The problem of translating religious terminology needs a mutual collaborative effort by translators in the Eastern and Western World. A team of professional translators and linguists of both the ST and TT languages is needed to coordinate efforts and come up with acceptable, agreeable equivalents to questionable terms.
- Translators have to find solutions to the problems of translation such as linguistic or cultural “untranslatability”, being able to manage losses and gains, solutions to near-synonyms, lexical ambiguity, metaphorical expressions and other textural aspects through various mechanisms such as compensation, loans, annotated notes, adaptation, transliteration, paraphrasing, analogies, etc. Evocative names, for instance, are better transliterated than translated. The translator should then supply the reader with informative footnotes.

### 13.4 Recommendations for Further Research

In the light of the findings of the study, the researcher recommends a number of areas for further research with a view to enrich the field of translation in general and Qur<sup>ān</sup> translation in particular as follows:

- 1- The application of the same approach used in this study to other pairs of near-synonyms in the Qur<sup>ān</sup>. Each pair of the following examples shares the same core meaning as indicated in the parentheses:

- 1) قلب وفؤاد *qalb* and *fū<sup>ʿ</sup>ād* (heart)
- 2) صفا و عفا *ṣfaḥa* and *ʿfā* (forgive)
- 3) سفر وكتاب *sifr* and *kitāb* (scripture)
- 4) سعير و نار *sa<sup>ʿ</sup>īr* and *nār* ( fire)
- 5) بعيد و قاص *ba<sup>ʿ</sup>īd* and *qāṣin* (distant in space)
- 6) جوع و مخمصة *jū<sup>ʿ</sup>* and *makhmaṣah* (being hungry)

- 2- A detailed study which applies the method presented in this study to other Islamic texts such as Prophetic traditions (*ḥadīth*) and jurisprudence. Yet, it is also possible to investigate different literary genres.
- 3- A further thorough study that analyzes the problems involving translating polysemy, antonymy, metonymy, collocations and lexical ambiguity in the Qur<sup>ān</sup>. This research could be applied not only to Arabic and English, but also to Arabic and other languages which are genetically unrelated.
- 4- A detailed study that employs a context-based linguistic approach to translating sacred text incorporating insights from SFL (Systemic Functional Linguistics). The researcher proposes to explore the theoretical problems in religious translated texts through a systemic functional perspective and other theories with emphasis on meaning and context. In other words, the problems of meaning in some selected *sūrah*s or verses can be classified and intensively studied from the point of view of Halliday's (1985/1994; Halliday & Matthiessen, 2004) SFG and other genre and/or text-based translation models

such as De Beaugrande & Dressler's (1981) textual model; Hatim & Mason's (1990) Sociometric model, House's (1977, 1997) model of Translation Quality Assessment, Baker's (1992) Text and Pragmatic Analysis model and Register Analysis model of Hervey et al. (1992). These models can be systematically employed in an eclectic approach to help the researcher in future to examine the problems encountered by other translators of the Holy Qur'ān and other sacred text.

- 5- Integrating this study, and other similar studies, into the course of Translation Teaching in Arabic and English courses in Yemeni and other Arab universities, translation theory and pragmatics.



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## Appendix I

### Arabic Near-Synonyms: Context and Translation

#### (*Ghayth* vs. *Matar*)

#### *Ghayth*

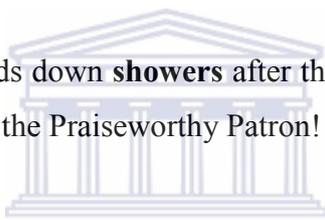
1- "وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ." (28:42)

(1a): *Wa huwa alladhī yunazzil al-ghayth min ba<sup>c</sup>d mā qanaṭū wa yanshur raḥmatah wa huwa al-Walī al-Ḥamīd.*

The verse has been translated by Ali and Irving as (1b) and (1c) respectively:

(1b): "He is the One that sends down **rain** (even) after (men) have given up all hope, and scatters His Mercy (far and wide). And He is the Protector, Worthy of all Praise."

(1c): "He is the one who sends down **showers** after they have lost hope, and scatters His mercy aboard. He is the Praiseworthy Patron!"



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2- "إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَآذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ." (34:31)

(2a): *Inna Allāh ʿindah ʿilm al-sāʿat wa yunazzil al-ghayth wa yaʿlam mā fī l-arḥām wa mā tadrī nafs mādhā taksib ghadan wa mā tadrī nafs bi-ayy arḍ tamūt inna Allāh ʿAlīm Khabīr.*

(2b): "Verily the knowledge of the Hour is with God (alone). It is He Who sends down **rain**, and He Who knows what is in the wombs. Nor does anyone know what it is that he will earn on the morrow: Nor does anyone know in what land he is to die. Verily with God is full knowledge and He is acquainted (with all things)."

(2c): "God the All-Knowing, God has knowledge about the Hour. He sends down **showers** and knows whatever wombs contain. Yet no person knows what he will earn tomorrow, nor does any person know in what land he will die. Still, God is Aware, Informed!"

3- ”أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهْبِجُ فَتَرَتهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ. “ (20:57)

(3a): *I<sup>c</sup>lamū annamā l-ḥayāt al-dunyā la<sup>c</sup>ib wa lahw wa zīnah wa tafākhur baynakum wa takāthur fī l-amwāl wa-l-awlād kamathal ghayth a<sup>c</sup>jaba l-kuffār nabātuh thumma yahīju fa tarāhu musfarran thumma yakūn ḥutāman wa fī l-ākhirah <sup>c</sup>adhāb shadīd wa maghfirah min Allah wa riḍwān wa mā l-ḥayāt al-dunyā illā matā<sup>c</sup> al-ghurūr.*

(3b): “Know ye (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children. Here is a similitude: How **rain** and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong) and Forgiveness from God and (His) Good Pleasure (for the devotees of God). And what is the life of this world, but goods and chattels of deception?”

(3c): Know that worldly life is merely a sport and a pastime [involving] worldly show and Competition among yourselves, as well as rivalry in wealth and children. It may be compared to **showers** where the plantlike amazes the incredulous: then it withers away and you see it turning yellow; soon it will be just stubble. In the Hereafter there will be severe torment and forgiveness as well as approval on the part of God. Worldly life means only the enjoyment of illusion.”

4- ”ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ.“ (49:12).

(4a): *Thumma ya<sup>c</sup>tī min ba<sup>c</sup>d dhālik <sup>c</sup>āmm fī-hi yughāth al-nās wa fī-hi ya<sup>c</sup>ṣirūn.*

The verse has been translated as (4b) and (4c):

(4b): “Then will come after that (period) a year in which the people will have **abundant water**, and in which they will press (wine and oil).”

(4c): “Then a year will come after that when people will receive **showers**, and in which they will press [grapes].”

5- ”وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعِسَىٰ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا (٢٨). وَقُلِ الْحَقُّ مِن رَّبِّكُمْ طَفَمَن شَاءَ فَلْيُؤْمِنِ

وَمَنْ شَاءَ فَلْيُكْفُرْ ۖ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهَا بِهَمِّ سُرَادِقِهَا ۖ وَإِنْ يَسْتَعِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ  
 بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَقًا (٢٩) إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا  
 (٣٠) أُولَئِكَ لَهُمْ جَنَّتٌ عَدْنٌ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ  
 سُندُسٍ وَإِسْتَبْرَقٍ مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ ۖ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَقًا. (٣١)

(1a). *Wa işbir nafsak ma<sup>c</sup>a alladhīn yad<sup>c</sup>ūn rabbahum bi-l-ghadāt wa-l-<sup>c</sup>ashī yurīdūn wajhah wa lā ta<sup>c</sup>du <sup>c</sup>aynāk <sup>c</sup>an-hum turīd zīnah al-ḥayāt al-dunyā wa lā tuṭī<sup>c</sup> man aghfalnā qalbah <sup>c</sup>an dhikrinā wa ittaba<sup>c</sup>a hawāhu wa kāna amruh furūṭan. (28). Wa qull al-ḥaqq min rabbikum fa man shā<sup>a</sup> fa-l-yu<sup>o</sup>min wa man shā<sup>a</sup> fa-l-yakfur innā a<sup>c</sup>tadnā li-l-ẓālimīn nāran aḥāṭa bi-him surādiqihā wa in yastaghīthū yughāathū bi-mā<sup>o</sup> ka-l-muhl yashwī l-wujūh bi<sup>o</sup>sa l-sharāb wa sā<sup>o</sup>at murtafaqan. (29). Inna alladhīn āmanū wa <sup>c</sup>amilū l-ṣāliḥāt innā lā nuḍī<sup>c</sup> ajr man aḥsana <sup>c</sup>amalan (30). Ulā<sup>o</sup>ik lahum jannāt <sup>c</sup>adn tajrī min taḥṭithim al-anhār yuḥallawn fī-hā min asāwir min dhahab wa yalbasūn thiyāb khudran min sundus wa istabraḡ muttaki<sup>o</sup>in fī-hā <sup>c</sup>alā l-arā<sup>o</sup>ik ni<sup>c</sup>ma l-thawāb wa ḥasunāt murtafaqan. (31).*

(1b): “And keep thy soul content with those who call on their Lord morning and evening, seeking His Face; and let not thine eyes pass beyond them, seeking the pomp and glitter of this Life; no obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds. (28). Say, “The truth is from your Lord”: Let him who will believe, and let him who will, reject (it): for the wrong-doers We have prepared a Fire whose (smoke and flames), like the walls and roof of a tent, will hem them in: if they implore relief they will be granted water like melted brass, that will scald their faces, how dreadful the drink! How uncomfortable a couch to recline on!: (29) As to those who believe and work righteousness, verily We shall not suffer to perish the reward of any who do a (single) righteous deed. (30). For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade: They will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on! (31)”

(1c): “Restrain yourself concerning those who appeal to their Lord in the morning and evening, wanting His presence; yet do not let your eyes wander too far from them, desiring the attraction of worldly life. Do not obey anyone whose heart We allow to neglect remembering Us, so he pursues his own whim. His case results in dissipation. SAY: “Truth comes from your Lord. Let anyone who wishes to, believe, and anyone who wishes to, disbelieve.”

### *Maṭār*

1- “وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ.” (84:7).

(1a) *Wa amṭarnā ‘alayhim maṭāran fa unẓur kayfa kāna ‘āqibah al-mujrimīn .*

(1b) “And we **rained** down on them a shower (of **brimstone**): Then see what was the end of those who indulged in sin and crime! ”

(1c) “We sent **a rain** down on them: look how the outcome was for such. ”

2- “وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنذَرِينَ.” (173:26).

(2a): *Wa amṭarnā ‘alayhim maṭāran fa sā’a maṭār al-mundharīn.*

(2b): “We **rained** down on them a shower (of **brimstone**): and evil was the shower on those who were admonished (but heeded not)! ”

(2c): “We sent **a rain** down upon them. How evil was such a rain for those who had been warned! ”

3- “وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنذَرِينَ.” (58:27).

(3a): *Wa amṭarnā ‘alayhim maṭāran fa sā’a maṭār al-mundharīn*

(3b): “And We **rained** down on them a shower (of **brimstone**): and evil was the shower on those who were admonished (but heeded not). ”

(3c): “We sent **a rain** down upon them; how evil was such rain for those who had been warned! ”

4- “فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُّمْطَرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ.” (24:46)

(4a): *Fa lammā ra’awhu ‘arīḍan mustaqbil awdiyatihim qālū hādhā ‘arīḍ mumṭirunā bal huwa ma ista’jaltum bi-hi rīḥ fi-hā ‘aḍhāb alīm.*

(4b): “Then, when they saw the (Penalty in the shape of) a cloud traversing the sky, coming to meet their valleys, they said, “This cloud will give us **rain!**” “Nay, it is the (Calamity) ye were asking to be hastened!- A wind wherein is a Grievous Penalty! ”

(4c): “When they saw it as a disturbance advancing on their valleys, they said: “This is some storm which will bring us **rain.**” Rather it was what you sought to hasten up for yourselves, a wind containing painful punishment, which would demolish everything at its Lord’s command. ”

5 - ” ... وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَدَىٰ مِّنْ مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا. “ (102:4)

(5a): ... *wa lā junāḥa ‘alaykum in kāna bi-kum adhā min maṭar aw kuntum marḍā an taḍa‘ū asliḥatakum wa khudhū hidhrakum inna Allāh a‘adda li-l-kafirīn ‘athāban muhīnan*

(5b): “But there is no blame on you if ye put away your arms because of the inconvenience of **rain** or because ye are ill; but take (every) precaution for yourselves. For the Unbelievers God hath prepared a humiliating punishment. ”

(5c): “Nor will it be held against you if you are bothered by **rain** or are ill should you lay down your weapons and take [similar] precautions for yourselves. God has prepared humiliating torment for disbelievers. ”

6 - ” وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ. “ (32:8)

(6a): *Wa idh qālū Allāhumma in kāna hādhā huwa l-ḥaqq min ‘indik fa amṭir ‘alaynā ḥijārah min al-samā’ aw i’tinā bi-‘adhāb alīm.*

(6b): “Remember how they said: “O God if this is indeed the Truth from Thee, **rain down** on us a **shower of stones** form the sky, or send us a grievous penalty.”

(6c): “When they say: “O God, if this is the Truth from You, then **rain down stones** from Heaven on us, or give us painful torment!” God is not apt to punish them while you are among them, nor will God be their tormentor so long as they seek forgiveness. ”

7 - ” فَلَمَّا جَاءَ آءَال لُوطٍ الْمُرْسَلُونَ (٦١) قَالَ إِنَّكُمْ قَوْمٌ مُّنْكَرُونَ (٦٢) قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ (٦٣) وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ (٦٤) فَأَسْرِبْ لَهُمْ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ (٦٥) وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُّصْبِحِينَ (٦٦) وَجَاءَ أَهْلَ الْمَدِينَةِ

يَسْتَجِيبُونَ (٦٧) قَالَ إِنَّ هَؤُلَاءِ ضَيْقِي فَلَا تَفْضَحُونِ (٦٨) وَأَنْقُوا اللَّهَ وَلَا تُخْزُونِ (٦٩) قَالُوا أَوْلَمْ نَنْهَكَ عَنِ  
 الْعَلَمِينَ (٧٠) قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ (٧١) لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ (٧٢) فَأَخَذْتَهُمُ الصَّيْحَةَ  
 مُشْرِقِينَ (٧٣) فَجَعَلْنَا عَلَيْهِمَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ (٧٤) إِنْ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ.  
 (٧٥)

**(2a):** *Fa lammā jā'a Āl-Lūt al-mursalūn .Qāla innakum qawm munkarūn. Qālū bal  
 ji'nāk bi-mā kānū fi-hi yamtarūn . Wa ataynāk bi-l-ḥaqq wa innā laṣādiqūn. Fa  
 asri bi-ahlik bi-qit' min al-layl wa ittabi' adbārahum wa lā yaltafit minkum  
 aḥad wa imḍū ḥayth tu'marūn.Wa qaḍaynā ilayh dhālik al-amr anna dābir  
 hā'ulā' maqtū'ūn muṣbiḥīn .Wa jā'a ahl al-Madīnah yastabshirūn.Qāla inna  
 hā'ulā' ḍayfī fa lā tafḍaḥūn. Wa ittaqū Allāh wa la tukhzūn.Qālū awa lam  
 nanhak 'an al-ālamīn.Qāla hā'ulā' banātī in kuntum fā'ilīn. La 'amruk  
 innahum la fī sakratihim ya'mahūn. Fa akhadhathum al-ṣayḥah mushriqīn. Fa  
 ja'alnā 'aliyahā sāfilahā wa amṭarna 'alayhim hijaratah min sijjīl. Inna fi  
 dhālik la āyāt li-l-mutawassimīn.*

**(2b):** “And when the messengers came unto the family of Lot, He said: Lo! Ye are folk unknown (to me). (62) They said: Nay, but we bring thee that concerning which they keep disputing, (63) And bring thee the Truth, and lo! We are truth-tellers. (64) So travel with thy household in a portion of the night, and follow thou their backs. Let none of you turn round, but go whither ye are commanded. (65) And We made plain the case to him, that the root of them (who did wrong) was to be cut at early morn. (66) And the people of the city came, rejoicing at the news (of new arrivals). He said: Lo! They are my guests. Affront me not! (68) And keep your duty to Allah, and shame me not! (69) They said; Have we not forbidden you from (entertaining) anyone? (70) He said: Here are my daughters, if ye must be doing (so). (71) By thy life (O Muhammad) they moved blindly in the frenzy of approaching death. (72) Then the (Awful) Cry overtook them at the sunrise. (73) And We turned it upside down and We rained upon them stones of heated clay. (74) Lo! Therein verily are portents for those who read the signs. (75) ”

**(2c):** “ When the emissaries came to Lot’s household, he said: “You are folk who should be ignored.” (61-62) They said: Rather we have come to you about something they have been puzzling over. (63) We have brought you the Truth, for we are reliable. (64)Travel with your family at dead of night; you should

follow in their rear, and let none of you glance around! Keep on going wherever you are ordered to. (65) We have passed judgment on that case for him so that those people’s last remnant shall be cut off once morning dawns for them.” (66) The people of the city came up gay with the news. He said: “These are my guests so do not disgrace me.(68) Heed God, and do not shame me.”(69) They said: “Didn’t we forbid you to have contact with [anyone in] the Universe [outside]?” He said: “(70) These are my daughters if you are going to do (something).”(71) Upon your life, they were groping along in their drunkenness so the Blast caught them at sunrise (72-73) We turned things upside down and rained down stones which had been stamped with their names on them. In that are signs for investigators; and it lies along a permanent highway. (74-75). ”

8- ”فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَيَّهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا جِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ. “ (11:82).

(8a): *Fa lammā jāʿa amrunā jaʿalnahā ʿalayhā sāfilahā wa amṭarnā ʿalayhā hijārah min sijjil mandud...*

(8b): “When our Decree issued, We turned ( the cities) upside and **rained** down on them **brimstones** hard as baked clay, spread, layer on layer: Marked as from thy Lord: Nor are they ever far from those who do wrong. ”

(8c): “When our command came along, we turned them upside down and **rained stones** on them from tablets which had been sorted out, stamped by your Lord. ”

9- ”وَلَقَدْ آتَيْنَا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا عَلَيْهَا مَطَرًا سَوِيًّا أَلْسَاءً أَفَلَمْ يَكُونُوا يَرَوْنَهَا بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا“ (40:25)

(9a): *Wa laqad ataw ʿalā l-qaryah allatī umṭirat maṭar al-sawī ʾafā lam yakūnū yarawnahā bal kānū lā yarjūn nushūran.*

(9b): “And the (Unbelievers) must indeed have passed by the town on which was **rained a shower of evil**: did they not then see it (with their own eyes)? But they fear not the Resurrection. ”

(9c): “They have come to the town on which an **evil rain poured** down. Had they not seen it? Indeed they had not expected to be reborn whenever they see you, they merely treat you as a laughingstock.

## Appendix II

### (*Al-Hilf* vs. *Al-Qasm*)

#### *Al-Hilf*

1- "فَكَتَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ بِخُلْفُونَ بِاللَّهِ إِنَّ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا." (62:4)

(1a): *Fa kayfa idhā aṣābathum muṣībah bi-mā qaddamat aydīhim thumma jāʾūk yaḥlifūn bi-Allāh in aradnā illā iḥsān wa tawfīq.*

(1b): "How then, when they are seized by misfortune, because of the deeds which they hands have sent forth? Then their come to thee, **swearing** by God: "We meant no more than good-will and conciliation!"

(1c): "How will it be when some disaster strikes them because of what their hands have already prepared? Then they will come to you **swearing** by God: "We only wanted to have kindness and success!"

2- "لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ فَكَفَرْتُهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا نَطَعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفْرُهُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ." (89:5)

(2a): *La yuʾākhidhukumu Allā bi-l-laghw fī aymānikum wa lākin yuʾākhidhukum bi-mā ʿaqqadtum al-aymān fa kaffāratuh iṭʿām ʿasharah masākīn min awṣaṭ ma tuṭʿimūn ahlīkum aw kiswatuhum aw taḥrīr raqabah fa man lam yajid fa ṣiyām thalathah ayyām dhālik kaffārah aymānikum idhā ḥalaftum wa iḥfaẓū aymānakum kadhālik yubayyin Allāh lakum āyātih laʿallakum tashkurūn.*

(2b): "Allah will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths: for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye **have sworn**. But keep to your oaths. Thus doth Allah make clear to you His signs, that ye may be grateful. "

(2c): "God will not take you to task for what you may rattle off in your oaths, but He does take you task for anything you have sworn to solemnly [and then ignored]. Exoneration for it means feeding ten paupers with the average of what you would feed your own families, or clothing them, or freeing a captive. Whoever does not find the wherewithal [to do so], should fast for three days. This is what

penance involves in order to free yourselves from any oath you **have sworn** [loosely]. Keep your word; thus God explains His signs to you, so you may act grateful.”

3- ” لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَٰكِن بَعْدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَخْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ. “(42:9)

(3a): *Law kāna ʿaradn qarīban wa safar qaṣid la ittabaʿūk wa lākin baʿudat ʿalayhim al-shuqqah wa sayahlifūn bi-Allāh law istaṭāʿa lakharajnā maʿakum yuhlikūn anfusahum wa Allāh yaʿlam innahum lakādhībūn.*

(3b): “If there had been immediate gain (in sight), and the journey easy, they would (all) without doubt have followed thee, but the distance was long, (and weighed) on them. They **would** indeed **swear** by God, “If we only could, we should certainly have come out with you”: They would destroy their own souls; for God doth know that they are certainly lying.”

(3c): “March forth light or heavy [-armed], and strive in God’s cause with your property and persons. That will be best for you if you only realize it. If there had been some goods to be acquired closer by and on a shorter journey, they would have followed you; but the expedition seemed much too far for them. They **will swear** by God; “If we could have managed to, we would have left along with you (all).” They destroy their own souls while God knows what liars they are!”

4- ” وَيَخْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرَقُونَ. “(56:9)

(4a): *Wa yahlifūn bi-Allāh innahum lamin-kum wamā hum min-kum wa lākinnahum qawm yafraqūn.*

(4b): “They **swear** by God that they are indeed of you; but they are not of you: yet they are afraid (to appear in their true colours) ”.

(4c): “They **swear** by God that they are with you while they do not stand with you, but are a folk who are easily scared off. ”

5- ”يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضُوكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضُوهُ إِنْ كَانُوا مُؤْمِنِينَ“ . (62:9)

(5a): *Yahlifūn bi Allāh lakum liyurḍūkum wa Allāh wa rasūluh aḥaqq an yurḍūh in kānū mu'minīn.*

(5b): “To you they **swear** by God. In order to please you: But it is more fitting that they should please God and His Apostle, if they are Believers.”

(5c): “Those who annoy God’s messenger will have painful torment. They **swear** by God for you just to please you (all). It is more correct to please God and His messenger if they are [really] believers.”

6- ”يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ أُولُو بِمَا لَمْ يَتَّأَلَوْا وَمَا نَفَعُوا إِلَّا أَنْ أُغْنِيَهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ“ . (74:9)

(6a): *Yahlifūn bi-Allāh mā qālū wa laqad qālū kalimah al-kufr wa kafarū ba'd Islāmihim wa hammū bi-mā lam yanālū wa mā naqamū illā an aghnāhum Allāh wa rasūluh min faḍlih fa in yatūbū yaku khayr lahum wa in yatawallaw yu'adhhibhum Allāh °adhab alīm fi l-dunyā wa l-ākhirah wa mā lahum fi l-ard min walī wa lā naṣīr.*

(6b): “They **swear** by God that they said nothing (evil), but indeed they uttered blasphemy, and they did it after accepting Islam; and they meditated a plot which they were unable to carry out: this revenge of theirs was (their) only return for the bounty with which God and His Apostle had enriched them! If they repent, it will be best for them; but if they turn back (to their evil ways), God will punish them with a grievous penalty in this life and in the Hereafter:

They shall have none on earth to protect or help them.”

(6c): “They **swear** by God they have said nothing while they did pronounce the word of disbelief, they disbelieve after their commitment to [live in] peace; and worry over what they do not accomplish. How spitefully they act merely because God and His messenger have enriched them out of His bounty. If they should repent, it would be better for them; while if they turn back again, God will punish them with painful torment in this world and the Hereafter. They will have no sponsor nor any supporter on earth.”

7- **”سَيَخْلِفُونَ بِاللَّهِ لَكُمْ إِذَا أُنْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجِسٌ وَمَآوَاهُمْ جَهَنَّمَ جَزَاءُ بِمَا كَانُوا يَكْسِبُونَ (95) يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِن تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ.“**  
(96-95:9)

**(7a):** *Sayahlifūnbi-Allāh lakum idhā inqalabtum ilayhim li-tu<sup>c</sup>ridū<sup>c</sup>anhum fa a<sup>c</sup>ridū<sup>c</sup>anhum innahum rijs wa ma<sup>3</sup>wāhum jahannam jazā<sup>3</sup> bi-mā kānū yaksibūn. Yahlifūn lakum li-tarḍaw<sup>c</sup>an-hum fa in tarḍaw<sup>c</sup>an-hum fa inna Allāh lā yardā<sup>c</sup>an al-qawm al-fāsiqīn.*

**(7b):** “They **will swear** to you by God, when ye return to them, that ye may leave them alone. So leave them alone: For they are an abomination, and Hell is their dwelling-place,-a fitting recompense for the (evil) that they did. (95). They **will swear** unto you, that ye may be pleased with them but if ye are pleased with them, God is not pleased with those who disobey. ”

**(7c):** “They **will swear** [anything] to you by God when you go back home to them, provided you will overlook them. Overlook them anyhow: they are a blight and their lodging will be Hell as a compensation for what they have been earning. They **swear** to you so you will (all) feel satisfied with them. Even if you should approve of them, God is still not pleased with such immoral folk.”

8- **”وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَخْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ.“**  
(107:9)

**(8a):** *Wa alladhīn ittakhadhū masjid dirār wa kufr wa tafriq bayn al-mu<sup>3</sup>minīn wa irshād li-man ḥāraba Allāh wa rasūlah min qabl wa layahlifunn in aradnā illā l-huṣnā wa Allāh yashhad innahum lakādhībūn.*

**(8b):** “And there are those who put up a mosque by way of mischief and infidelity to disunite the Believers - and in preparation for one who warned against God and His Apostle aforetime. They will indeed swear that their intention is nothing but good; But God doth declare that they are certainly liars.”

**(8c):** “Those who adopt a mosque for [working] mischief and disbelief, as well as disunion among believers and as an outpost for anyone who has already warred on God and His messenger, will swear: “We only wanted to be kind!” God witnesses what sort of liars they are, Never stand in it! ”

9- "أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَخْلَفُونَ عَلَى الْكُذِبِ وَهُمْ يَعْلَمُونَ (14) أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ (15) اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُّؤِيبٌ (16) لَّن نُّعَذِّبَهُمْ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِّنَ اللَّهِ شَيْئًا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (17) يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُخْلَفُونَ لَهُ كَمَا يَخْلَفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ (18) اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَهُمْ ذِكْرَ اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ. " (19) (14-19:58)

**(1a):** *Alam tara ilā alladhīn tawallaw qawm ghaḍība Allāh ‘alayhim mā hum min-kum wa lā min-hum wa yaḥlifūn ‘alā l-kadhib wa hum ya‘lamūn. A ‘adda Allāh lahum ‘adhāb shadīd innahum sā‘a mā kānū ya‘malūn. Ittakhadhū aymānahum junnah faṣaddū ‘an sabīl Allāh fa lahum ‘adhāb muhīn . Lan tughniya ‘an-hum amwaluhum wa lā awladuhum min Allāh shay’ ulā’ik aṣḥab al-nār hum fīhā khālidūn. Yawm yab‘athuhum Allāh jamī’an fa yaḥlifūn lahu ka-mā yaḥlifūn lakum wa yaḥsabūn annahum ‘alā shay’ alā innahum hum al-kādhībūn. Istaḥwadha ‘alayhim al-shayṭān fa ansāhum dhikr Allāh ula’ik ḥizb al-shayṭān alā inna ḥizb al-shayṭān hum al-khāsirūn.*

**(1b):** “Turnest thou not thy attention to those who turn (in friendship) to such as have the Wrath of God upon them? They are neither of you nor of them, and they **swear** to falsehood knowingly (14). God has prepared for them a severe Penalty: evil indeed are their deeds (15). They have made their oaths a screen (for their misdeeds): Thus they obstruct (men) from the Path of God: Therefore shall they have a humiliating penalty (16). Of no profit whatever To them, against God, will be their riches nor their sons: They will be companions of the fire, to dwell therein (for aye)!(17). One day will God raise them all up (For Judgment): then will they **swear** to Him as they **swear** to you and they think that they have something (to stand upon). No, indeed! they are but liars!(18). The evil one has got the better of them: So he has made them lose the remembrance of God. They are the party of the evil one. Truly, It is the party of the evil one that will perish! (19). ”

**(1c):** “Have you not considered those who make friends with a folk whom God is angry with? They are neither on your side nor yet on their own, and they **perjure** themselves while they know it. God has prepared severe torment for them; with them, anything they do is evil. They have taken their faith as a

disguise and obstructed God’s way. They will have disgraceful torment; neither their wealth nor their children will help them out in any way with God. Those will become inmates of the Fire; they will remain there forever. Someday God will raise them all up together and they will **swear** to Him just as they **have sworn** to you; they reckon they will get something out of it. They are such liars! Satan has won them over and made them forget to mention God; those are Satan’s party. Yet Satan’s side will be the losers! Those who would limit God and His messenger are the vilest sort.”

10-”يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَّا إِنَّهُمْ هُمُ الْكَاذِبُونَ.“  
(18:58)

(11a): *Yawm yab<sup>o</sup>athuhum Allāhjamī<sup>o</sup>anfa yaḥlifūn lahu kamā yaḥlifūnlakum wa yaḥsabūnannahum <sup>o</sup>alā shay<sup>o</sup>alā innahum hum al-kādhībūn.*

(11b): “One day will God raise them all up (for Judgment): then will they **swear** to Him as they **swear** to you: And they think that they have something (to stand upon). No, indeed! they are but liars! ”

(11c): “Someday God will raise them all up together and they will swear to Him just as they have sworn to you; they reckon they will get something out of it. They are such liars!”

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11-”وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ.“ (10:68)

(12a): *Wa lā tuṭī<sup>o</sup> kulla ḥallāf mahīn.*

(12b): “Heed not the type of **despicable men,- ready with oaths**. A slanderer, going about with calumnies,.... ”

(12c): “Do not obey every contemptible **oath monger**, any faultfinder who goes around spreading gossip,.... ”

1-”وَيَقُولُ الَّذِينَ ءَامَنُوا أَهَؤُلَاءِ الَّذِينَ أَفْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ.“  
(53:5)

(1a): *Wa yaqūl alladhīn āmanū ahā<sup>o</sup>ulā<sup>o</sup> alladhīn aqsamū bi-Allāh jahd aymānihim innahum lama<sup>o</sup>akum ḥabīṭat a<sup>o</sup>maluhum fa aṣbaḥū khāsirīn.*

(1b): “And those who believe will say: “Are these the men who **swore** their strongest oaths by Allah, that they were with you?” All that they do will be in vain, and they will fall into (nothing but) ruin. ”

(1c): “Those who believe will say: “Are these the ones who **swore** by God with their most solemn oaths that they stood alongside you?” Their works have failed and they have turned out to be losers. ”

2- "يَأَيُّهَا الَّذِينَ ءَامَنُوا شَهَدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ ءَاخِرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُم مُّصِيبَةُ الْمَوْتِ تَحْبِسُونَهُمَا مِنْ بَعْدِ الْوَلَاةِ **فِيْقِسْمَانِ** بِاللّٰهِ إِنْ اَرْتَبْتُمْ لَا تَشْتَرِي بِهٖ ثَمَنًا وَّلَوْ كَانَ ذَا قُرْبَىٰ ۗ وَلَا تَكُنْمُ شَهَدَةَ اللّٰهِ إِنْآ إِذًا لِّمَنِ الْاٰثِمِيْنَ. (106) فَإِنْ عَثَرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّ إِثْمًا فَاٰخِرَانِ يُقَوِّمَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْاٰرْثٰلَيْنِ **فِيْقِسْمَانِ** بِاللّٰهِ لَشَهَدَتُنَا اٰحَقُّ مِنْ شَهَدَتَيْهِمَا وَمَا اَعْتَدْتِنَا اِنْآ إِذًا لِّمَنِ الظّٰلِمِيْنَ. " (107:5)

(2a): *Yā ayyuhā alladhīn āmanū shahādah baynikum idhā ḥaḍara aḥadakum al-mawt hīn al-waṣiyyah ithnān dhawā ʿadl minkum aw ākharān min ghayrikum in antum ḍarabtum fī l-ard̄ fa aṣābatkum muṣībah al-mawt taḥbisūnahumā min baʿd al-ṣalāh fa yuqsimān bi-Allāh in irtabtum lā nashtarī bi-hi thaman wa law kāna dhā qurbā wa lā naktum shahādah Allāh innā idhan la-min al-āthimīn. Fa in ʿuthira ʿalā annahumā istaḥaqqā ithm fa ākharān yaqūmān maqāmahumā min alladhīn istaḥaqqā ʿalayhim al-awlayān fa yuqsimān bi Allāh lashahādatunā aḥaqq min shahādatihimā wa mā iʿtadaynā innā idhan la-min al-zālimīn.*

(2b): "O ye who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests,- two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus). If ye doubt (their truth), detain them both after prayer, and let them both **swear** by Allah. "We wish not in this for any worldly gain, even though the (beneficiary) be our near relation: we shall hide not the evidence before Allah. if we do, then behold! the sin be upon us!" But if it gets known that these two were guilty of the sin (of perjury), let two others stand forth in their places,- nearest in kin from among those who claim a lawful right: let them **swear** by Allah. "We affirm that our witness is truer than that of those two, and that we have not trespassed (beyond the truth): if we did, behold! the wrong be upon us!"

(3c): "You who believe, testimony should be taken by you whenever death appears for one of you; at the time for drawing up any will, two of you who are fair-minded, or two others besides yourselves if you are travelling around the earth and the calamity of death should strike you. Detain them both after prayer so they may **swear** by God if you (all) have any doubts "We will not sell it for any price, not even to a near relative, nor will we hide God's testimony: otherwise we would be sinners!" If it turns out that either of them has been accused of any sin, then let two others than the first two from among those who deserve to be [executors] stand up in their stead. Let them both **swear** by God. "

3- **“وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَتْهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ.”** (109:6)

**(3a):** *Wa aqsamū bi Allāh jahd aymānihim la in jā'athum āyah layu<sup>c</sup>minunn bi-hā qul innamā al-āyāt<sup>c</sup> ind Allāh wa mā yush<sup>c</sup>irukum annahā idhā jā'at lā yu<sup>c</sup>minūn.*

**(3b):** “They **swear** their strongest oaths by God, that if a (special) sign came to them, by it they would believe. Say: “Certainly (all) signs are in the power of God: but what will make you (Muslims) realize that (even) if (special) signs came, they will not believe?”

**(3c):** “They **swear** by God with their stiffest oaths that if a sign were given them, they would believe in it. SAY: “Signs belong only to God.’ What will make you perceive that even when they are given them, they will still believe? ”

4- **“أَهْوُلَاءِ الَّذِينَ أَفْسَعْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا يَخُوفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ.”** (49:7)

**(4a):** *Ahā'ulā' alladhīn aqsamtum lā yanāluhum Allāh birahmah udkhulū al-jannah lā khawf<sup>c</sup>alaykum walā antum tahzanūn.*

**(4b):** “The men on the Heights will call to certain men whom they will know from their marks, saying: “Of what profit to you were your hoards and your arrogant ways? (48) Behold! Are these not the men whom you **swore** that God with His Mercy would never bless? Enter ye the Garden: no fear shall be on you, nor shall ye grieve.”

**(4c):** “The Companions on the Heights will call out to some men whom they will recognize by their features; they will say: “How did all your storing things up and how proud you acted benefit you? (48) Are you those who **swore** that God would not confer any mercy on them? Enter the Garden; there is no [need] for you to fear nor should you feel saddened.”

5- **“وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخْرِنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَتَتَّبِعِ الرَّسُولَ الْوَلِيمَ تَكُونُوا أَقْسَعْتُمْ مِّن قَبْلُ مَا لَكُمْ مِّن زَوَالٍ.”** (44:14)

**(5a):** *Wa andhir al-nāsa yawm ya'tīhim al-<sup>c</sup>adhāb fa yaqūl alladhīn zalamū rabbanā akhkhirnā ilā ajal qarīb nujib da<sup>c</sup>watak wa nattabi<sup>c</sup> al-rusul awa lam takūnū aqsamtum min qabl mā lakum min zawāl.*

**(5b):** “So warn mankind of the Day when the Wrath will reach them: then will the wrong-doers say: “Our Lord! respite us (if only) for a short term: we will

answer Thy call, and follow the apostles!” “What! were ye not wont to **swear** aforetime that ye should suffer no decline?”

(5c): “Warn mankind against a day when torment will come upon them. Those who have done wrong will say: “Our Lord, put us off for a short while; we will answer Your appeal and follow the messengers!”(Did you not use to **swear** previously that you would never [face] extinction? You have inhabited the dwellings of those who wronged themselves; it was explained to you how We had dealt with them, and We made up parables for you.). ”

6- “وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ.” (38:16)

(6a): *Wa aqsamū bi-Allāh jahd aymānihim la yab<sup>c</sup>ath Allāh man yamūt balā wa<sup>c</sup>dan<sup>c</sup>alayhi ḥaqqā wa lākinna akthara al-nās la ya<sup>c</sup>lamūn.*

(6b): “They **swear** their strongest oaths by God, that God will not raise up those who die: Nay, but it is a promise (binding) on Him in truth: but most among mankind realize it not. ”

(6c): “They **have sworn** by God with their most solemn oaths, God will not raise up anyone who dies. Nonetheless it is a promise truly binding on Him, even though most men do not realize it....”

7- “وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُلْ لَا تُقْسِمُوا طَاعَةٌ مَعْرُوفَةٌ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ.” (53:24)

(7a): *Wa aqsamū bi-Allāh jahd aymānihim la in amartahum layakhrujunn qul lā tuqsimū ṭa<sup>c</sup>ah ma<sup>c</sup>rūfah inna Allā khabīr bi-mā ta<sup>c</sup>malūn.*

(7b): “They **swear** their strongest oaths by God that, if only thou wouldst command them, they would leave (their homes). Say: “**Swear ye not**; Obedience is (more) reasonable; verily, God is well acquainted with all that ye do.”

(7c): “They **swear** before God with their most solemn oaths that they would go forth if you ordered them to. SAY: **Do not swear** so; obedience will be recognized, God is Informed about anything you do.”

8- “وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنْ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ. (45) قَالَ يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ. (46) قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ. (47) وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ. (48) قَالُوا تَقَاسَمُوا بِاللَّهِ

لُنُبَيْتَهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَعَكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ. (49) وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا  
يَشْعُرُونَ. (50) فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَا دَمَرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ. (51) فَبَلَكَ بِبُيُوتِهِمْ خَاوِيَةً بِمَا ظَلَمُوا إِنَّ  
فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ. (52) وَأَنْجَبْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ. (53)

(1a): *Wa laqad arsalnā ilā Thamūd akhāhum Ṣāliḥ an uʿbudū Allāh fa idhā hum  
farīqān yakhtaṣimūn. Qāla yā qawm lima tastaʿjilūn bi l-sayyiʿah qabl al-  
ḥasanāt law lā tastaghfirūn Allah laʿallakum turḥamūn. Qālū itṭayyarnā bi-ka  
wa bi-man maʿaka qāla ṭāʾirukum ʿind Allāh bal antum qawm tuftanūn. Wa  
kāna fī l-madīnah tisʿah raḥṭ yufsidūn fī l-arḍ wa lā yuṣliḥūn. Qālū taqāsamū  
bi-Allāh lanubayyitannah wa ahlahu thumma lanaqūlanna li-walīyah mā  
shahidnā mahlik ahlihi wa-innā laṣādiqūn. Wa makarū makran wa makarnā  
makr wa hum lā yashʿurūn. Fa unzur kayfa kāna ʿāqibah makrihim annā  
dammarnāhum wa qawmahum ajmaʿīn. Fa tilka buyūtuhum khāwiyatan bi-mā  
zalamū inna fī dhālik la āyah li-qawm yaʿlamūn. Wa anjaynā alladhīn āmanū  
wa kānū yattaqūn.*

(1b): “We sent (aforetime), to the Thamud, their brother Salih, saying, “Serve God”:  
But behold, they became two factions quarrelling with each other (45). He said:  
“O my people! why ask ye to hasten on the evil in preference to the good? If  
only ye ask God for forgiveness, ye may hope to receive mercy (46). They said:  
“Ill omen do we augur from thee and those that are with thee”. He said: “Your  
ill omen is with God; yea, ye are a people under trial.” (47). There were in the  
city nine men of a family, who made mischief in the land, and would not  
reform (48). They said: “Swear a mutual oath by God that we shall make a  
secret night attack on him and his people, and that we shall then say to his heir  
(when he seeks vengeance): ‘We were not present at the slaughter of his  
people, and we are positively telling the truth(49). They plotted and planned,  
but We too planned, even while they perceived it not (50). Then see what was  
the end of their plot!- this, that We destroyed them and their people, all (of  
them)(51). Now such were their houses, - in utter ruin, - because they practised  
wrong- doing. Verily in this is a Sign for people of knowledge (52). And We  
saved those who believed and practiced righteousness (53).”

(1c): “We sent Thamud their brother Salih: [who said]: “Worship God [Alone]!”

Nonetheless they became two quarreling factions. He said: “My people, why do you hasten towards evil rather than something fine? If you only sought forgiveness from God, you might find some mercy.” They said: “Shall we take it as an omen from you and from someone who is with you?” He said; “Your fate depends on God; in fact, you are a folk who will be tested.” There was a gang of nine persons in the city who caused trouble on earth and never improved matters. They said: “Let’s all swear by God that we shall catch him and his family some night. Then we shall tell his next of kin: ‘We did not witness the slaughter of his family. We are telling the truth!’” They plotted away while We plotted too, and they did not even notice it. See what was the outcome of their plotting! We annihilated them and their folk completely! Those used to be their houses - [now] empty because of the wrong they had committed! In that is a sign for folk who know. We saved the ones who believed and had been doing their duty.”

9- “وَيَوْمَ نَقُومُ السَّاعَةَ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ.” (55:30)

(9a): *Wa yawm taqūm al-sā'ah yuqsim- al-mujrimūn mā labithū ghayra sā'ah kadhālik kānū yu'fakūn.*

(9b): “On the Day that the Hour (of Reckoning) will be established, the transgressors **will swear** that they tarried not but an hour: thus were they used to being deluded! ”

(9c): “Someday the Hour will be established when criminals **will swear** they have been hanging around for only an hour. Thus they have (always) shrugged things off! ”

10- “وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِمَّنْ إِحْدَىٰ الْأُمَّمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا.” (42:35)

(10a): *Wa aqsamū bi-Allāh jahd aymānihim la in jā'ahum nadhir layakūnunn ahdā min ihdā l-umam fa lammā jā'ahum nadhīr mā zādahum illā nufūran.*

(11b): “They **swore** their strongest oaths by God that if a warner came to them, they would follow his guidance better than any (other) of the Peoples: But when a warner came to them, it has only increased their flight (from righteousness).”

(11c): “They **have sworn** before God by their most solemn oaths that if a warner should ever come to them, they would be better guided than any other nation.

Yet whenever a warner has come to them, it only increased their aversion because of how proud they had acted on earth and plotted evil. Plotting evil engulfs the people who practice it.”

11- “لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ (1) وَ لَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ (2) أ يُحْسِبُ الْإِنْسَانُ أَلَّنْ نَجْمَعُ عِظَامَهُ (3) بَلَى قَدِيرِينَ عَلَى أَنْ نَسُوَّى بَنَاتُهُ(4).” (4-1:75)

(11a): *Lā uqsim bi-yawm al-qiyāmah..Wa lā uqsim bi-l-nafs al-lawwāmah. Ayaḥsab al-insān alan najma<sup>c</sup>a ‘izāmah. Balā qādirīn ‘alā an nusawwiya banānah.*

(11b): “I do call to witness The Resurrection Day. And I do call to witness The self-reproaching spirit: (Eschew Evil).Does man think that We cannot assemble his bones? Nay, We are able to put together in perfect order the very tips of his fingers.”

(11c): “I do swear by Resurrection Day, as I swear by the rebuking soul, does man reckon We shall never gather his bones together [again]?”

12- “فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ . وَإِنَّهُ لَفَسِيحٌ لَوْ تَعْلَمُونَ عَظِيمٌ .” (76-75:56)

(12a): *Fa lā uqsim bi-mawāqī<sup>c</sup> al-nu jūm. Wa innahu laqasam law ta<sup>c</sup>lamūn ‘aẓīm.*

(12b): “I call to witness the setting Of the Stars.”

(12c): “I swear by the stars’ positions.”

13- “فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ... .” (40:70)

(13a): *Fa lā uqsim bi-rabb al-mashāriq wa-l-maghārib.*

(13b): “I do call to witness the Lord of all points. ”

(13c): “I do swear by the Lord of the Eastern places and the Western places”

14- “فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ . وَمَا لَا تُبْصِرُونَ إِنَّهُ لَقَوْلِ رَسُولٍ كَرِيمٍ .” (40-38:69)

(14a): *Fa lā uqsim bi-mā tubṣirūn. Wa mā lā tubṣirūn. Innahu laqawl rasūl karīm.*

(14b): “I do call to witness what ye see and what ye see not.”

(14c): “I swear by whatever you observe and what you do not observe.”

15- “فَلَا أُقْسِمُ بِالْخُنَّسِ . الْجَوَّارِ الْكُنَّسِ . وَاللَّيْلِ إِذَا عَسْعَسَ . وَالصُّبْحِ إِذَا تَنَفَّسَ . إِنَّهُ لَقَوْلِ رَسُولٍ كَرِيمٍ .” (19-15:81)

(15a): *Fa lā uqsim bi l-khunnas. al-jāwar al-kunnas. Wa l-layl idhā ‘as<sup>c</sup>as. Wa l-ṣubḥ idhā tanaffas. Innahu laqawl rasūl karīm.*

(15b): “I call to witness the planets- that recede, go straight, or hide; And the Night as it dissipates. And the Dawn as it breathes away the darkness.”

(15c): “I swear by the planets moving, sweeping along, and night as it draws on, and morn when it breathes again...”.

-16 “ فَلَا أُقْسِمُ بِالشَّفَقِ . وَاللَّيْلِ وَمَا وَسَقَ . وَالْقَمَرِ إِذَا اتَّسَقَ . لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ . ” (19-16:84)

(16a): *Fa lā uqsim bi-l-shafaq. Wa l-layl wa mā wasaq. Wa-l-qamar idhā ittasaq.*

*Latarkabunna ṭabaq ʿan ṭabaq.*

(16b): “I do call to witness the ruddy glow of sunset; The Night and its Homing; And the Moon In her Fullness: Ye shall surely travel from stage to stage.”

(16c): “I swear by the gloaming, and night and whatever it enshrouds, and the moon when it blossoms full, you shall ride along stage by stage.

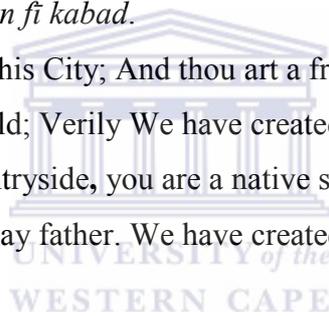
”

-17 “ لَا أُقْسِمُ بِهَذَا الْبَلَدِ (1) وَأَنْتَ جَلُّ بِهَذَا الْبَلَدِ (2) وَوَالِدٍ وَمَا وَلَدَ (3) لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ . ” (4-1:90)

(17a): *Lā uqsim bi-hādhā al-balad. Wa anta ḥill bi-hādhā al-balad. Wa wālid wa mā walad. Laqad khalaqnā l-insān fī kabad.*

(17b): “I do call to witness This City; And thou art a freeman Of this City; And (the mystic ties of) Parent and Child; Verily We have created Man into toil and struggle.”

(17c): “I swear by [this] countryside, you are a native settled on this land as well as any parent and whatever he may father. We have created man under stress.”



## Appendix III

### (*Bakhīl* vs. *Shahīh*)

#### *Bakhīl*

1- "وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ وَاللَّهُ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ." (180:3)

(1a): *Wa lā yaḥsabanna alladhīn yabkhalūn bi-mā ātāhum Allāh min faḍlih huwa khayran lahum bal huwa sharr lahum sayuṭawwaqūn mā bakhilū bi-hi yawm al-qiyāmah wa li-Allāh mīrāth al-samāwāt wa l-arḍ wa Allāh bi-mā ta ‘malūn khabīr.* (3:180)

This verse has been translated by Ali and Irving as:

(1b): “And let not those who **covetously withheld** of the gifts which Allah hath given them of His Grace think that it is good for them: nay it will be the worse for them: soon it will be tied to their necks like a twisted collar on the Day of Judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well acquainted with all that ye do. ”

(1c): “Let not those who **act niggardly** with any of His bounty God has given them consider it is better for them; rather it will be worse for them: they will be charged on Resurrection Day with anything they were so **niggardly** about. God holds the inheritance of Heaven and Earth; God is Informed about anything you do. ”

2- "الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا." (37:4)

(2a): *Alladhīn yabkhalūn wa ya ‘murūn al-nās bi-l-bukhl wa yaktumūn mā ātāhum Allāh min faḍlih wa a ‘tadnā li-l-kāfirīn ‘adhāban muhīnan.*

(2b): “ (Nor) those who are **niggardly** or enjoin **niggardliness** on others, or hide the bounties which God hath bestowed on them; for We have prepared, for those who resist Faith, a punishment that steeps them in contempt.”

(3c): “God does not love someone who is conceited, boastful, nor those who are **tight-fisted** and order [other] people to be **stingy**, and hide anything that God

has given them out of His bounty. We have reserved humiliating torment for disbelievers who spend their wealth to be seen by other people and yet neither believe in God nor the Last Day.”

3- “الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ” . (24:57)

(3a): *Alladhīn yabkhalūn wa ya'murūn al-nās bi-l-bukhl wa man yatawalla fa-inna Allāh huwa al-Ghanī al-Hamīd.*

(3b): “Such persons as are **covetous** and commend **covetousness** to men. And if any turn back (from Allah’s Way) verily Allah is free of all needs, Worthy of all praise. ”

(3c): “God does not love every conceited boaster who is **miserly** and orders people to be **miserly**. For anyone who turns away from it, God is Transcendent, Praiseworthy. ”

4- “فَلَمَّا آتَاهُم مِّن فَضْلِهِ **بَخُلُوا** بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ” . (76:9)

(4a): *Fa lammā ātāhum min faḍlih bakhilū bi-hi wa tawallaw wa-hum mu'riḍūn.*

The verse has been translated as (4b) and (4c):

(4b): “But when He did bestow of His bounty, they became **covetous**, and turned back (from their covenant), averse (from its fulfillment). ”

(4c): “Yet whenever He has given them some of His bounty, they have acted **miserably** with it: they turn away and become evasive.... ”

5- “إِنْ يَسْأَلْكُمْوهَا فَبِحِفْظِكُمْ **تَبَخُلُوا** وَيُخْرِجْ أَضْعَانَكُمْ (٣٧) هَلْأَنْتُمْ هَلْأَلَاءِ نُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ **يَبْخُلُ** وَمَنْ **يَبْخُلْ** فَإِنَّمَا **يَبْخُلْ** عَنِ نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمْ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ.

(38-37:47)

(5a): *In yasalkumūhā fa yuhfikum tabkhalū wa yukhrij adghānakum. Hā antum hā'ulā' tud'awna li-tunfiqū fī sabīl Allāh fa min-kum man yabkhal wa-man yabkhal fa innamā yabkhal 'an nafsih wa Allāh al-Ghanī wa antum al-fuqarā' wa-in tatawallaw yastabdil qawm ghayrakum thumma lā yakūnū amthālakum.*  
(37-38)

(5b): “If He were to ask you for all of them, and press you, ye would **covetously withhold**, and He would bring out all your ill-feeling. (37) Behold, ye are those invited to spend (of your substance) in the way of Allah: but among you are some that are **niggardly**. But any who are **niggardly** are so at the expense of their own souls. But Allah is free of all wants, and it is ye that are needy. If ye turn back (from the Path), He will substitute in your stead another people; then they would not be like you! ”

(5c): “If you believe and do your duty, your wages will be given you while your wealth will not be requested of you. If He should ask you for it, and even dun you, you would act **miserably** and your grudges would become apparent. Here you are, those who are called upon to spend in God’s way, even though some of you are **miserly**! Greediness Does Not Pay Anyone who acts **niggardly** is **miserly** only so far as his own soul is concerned. God is Transcendent while you are poor. If you should turn away [from the call of duty and belief], He will replace you with some other folk who then will not be like you at all! ”

6- ”فَأَمَّا مَنْ أَعْطَى وَاتَّقَى (5) وَصَدَّقَ بِالْحُسْنَى (6) فَسَنُيَسِّرُهُ لِلْيُسْرَى (7) وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى (8) وَكَذَّبَ بِالْحُسْنَى (9) فَسَنُيَسِّرُهُ لِلْعُسْرَى (10).“ (10:92)

(6a): *Fa ammā man a ‘īā wa ittaqā wa ṣaddaqa bi-l-ḥusnā fa sanuyassiruhu li-l-yusrā wa ammā man bakhila wa istaghnā wa kadhdhaba bi-l-ḥusnā fa sanuyassiruhu li-l-‘usrā.*

(6b): “So he who gives(In charity) and fears (God), And (in all sincerity) Testifies to the Best,— We will indeed make smooth for him the path to Bliss, But he who is a **greedy miser** and thinks himself Self-sufficient, and gives the lie to the Best,— We will indeed Make smooth for him the Path to Misery...”.

(6c): “For anyone who gives (generously), performs his duty and acts charitably in the finest manner We shall facilitate an easy way for him; while anyone who acts **miserably**, and feels he is self-sufficient and rejects the finest [things in life] We shall make it easy for him (to go) the hard way. His money will not help him out as he stumbles along. ”

## Shahih

1- ”وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ.“ (9:59).

(1a): *Wa alladhīn tabawwaw al-dār wa l-īmān min qablihim yuḥibbūn man hājara ilayhim wa lā yajidūn fī ṣudūrihim ḥājah mimmā ūtū wa yu'thirūn 'alā anfusihim wa law kāna bihim khaṣāṣah wa man yūqa shuḥḥa nafsih fa'ulā'ik hum al-mufliḥūn.*

(1b): “And those who before them, had homes (in Medina) and had adopted the Faith— show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves even though poverty was their (own lot). And those saved from the **covetousness** of their own souls, they are the ones that achieve prosperity. ”

(1c): “The ones who have set up housekeeping and faith before them should love anyone who has migrated to them; they should not find any need in their breasts for anything that has been given them and prefer them ahead of themselves, even though some privation exists among them. Those who are shielded from their own **avarice** will be prosperous.”

2- ”وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا.“ (128:4)

(2a): *Wa-in imra'ah khāfat min ba'lihā nushūzzan aw i'rādan fa-lā junāḥa 'alayhimā an yuṣliḥā baynahumā ṣulḥan wa l-ṣulḥ khayr wa uḥḍirat al-anfus al-shuḥḥ wa-in tuḥsinū wa tattaqū fa-inna Allāh kāna bi-mā ta'malūn khabīran.*

It has been translated as:

(2b): “ If a wife fears cruelty or desertion on her husband’s part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men’s souls are swayed by **greed**. But if ye do good and practice self-restraint, Allah is well-acquainted with all that ye do. ”

(2c): “ If some woman fears abuse or desertion by her husband, it should not be held against either of them if they should try to come to terms: coming to terms is best, while **greed** is ever present in [our] souls. If you act kindly and do your duty, God will be Informed about anything you do. ”

3- «فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ وَمَنْ يُوقِ شَيْئًا نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ.»  
(16:64)

(3a): *Fa ittaqū Allāh mā istataʿtum wa ismaʿū wa aṭīʿū wa anfiqū khayran li-anfusikum wa man yūqa shuḥḥa nafsih faʿulāʾik hum al-muflīhūn.*

(3b): “So fear Allah as much as ye can; listen and obey; and spend in charity for the benefit of your own souls: And those saved from the **covetousness** of their own souls-they are the ones that achieve prosperity. ”

(3c): “ You who believe, some of your spouses and children may be your own enemies, so beware of them! Yet if you pardon, condone and forgive [them], God will (likewise) be Forgiving, Merciful. Your God however you can manage to; hear, obey and spend money on one another. Those who feel secure from their own soul’s **grasping**, will be successful. ”

4- «يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا (9) إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا (10) هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا (11) وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا (12) وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمْ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا (13) وَلَوْ دَخَلَتْ عَلَيْهِمْ مِنْ أَقْطَارِهَا تَمَّ سَبِيلُوا الْفِتْنَةَ لَأَثَرْتُمْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا (14) وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُولُونَ الدُّبَارَ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا (15) قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تُمْتَعُونَ إِلَّا قَلِيلًا (16) قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا (17) قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلَمْ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا (18) **أَشْحَه** عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْتَسَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِالسِّنَةِ جَدَادٍ **أَشْحَه** عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا (19).»

(1a): *Yā ayyuhā alladhīn āmanū udhkurū niʿmat Allāh ʿalaykum idh jāʾatukum junūd fa arsalnā ʿalayhim rīh wa junūd lam tarawhā wa kāna Allāh bi-mā taʿmalūn baṣīran.(10) Idh jāʾukum min fawqikum wa min asfala minkum wa idh zāghat al-absār wa balaghat al-qulūb al-ḥanājir wa tazunnūn bi-Allāh al-ḥunūn. Hunālik ibtuliya al-muʾminūn wa zulzilū zilzālan shadīdan.(11) Wa-idh yaqūl al-munafiqūn wa alladhīn fī qulūbihim maraḍ mā waʿadana Allāh wa rasūluh illā ghurūran.(12) Wa idh qālat tā-ifah min-hum ya ahl Yathrib lā muqāma*

*lakum fa irji<sup>u</sup> wa yasta<sup>d</sup>hin farīq min-hum al-nabī yaqūlūn inna buyūtanā<sup>u</sup> <sup>u</sup>awrah wa mā hiya bi-<sup>u</sup>awrah in yurīdūn illā firāran. (13) Wa law dukhilat<sup>u</sup> <sup>u</sup>alayhim min aqtārihā thumma su<sup>u</sup>ilū l-fitnah la ātawhā wa mā talabbathū bihā illā yasīran.(14) Wa laqad kānū <sup>u</sup>āhadū Allāh min qabl lā yuwallūn al-adbār wa kāna <sup>u</sup>ahd Allāh mas<sup>u</sup>ūlan.(15) Qul lan yanfa<sup>u</sup>akum al-firār in farartum min al-mawt aw al-qatl wa idhan lā tumatta<sup>u</sup>ūn illā qalīlan.(16) Qul man dhā alladhī ya<sup>u</sup>šimukum min Allāh in arāda bi-kum sū<sup>u</sup> aw arāda bi-kum rahmah wa lā yajidūn lahum min dūn Allāh waliyyan wa lā nasīran.(17) Qad ya<sup>u</sup>lam Allāh al-mu<sup>u</sup>awwiqīn min-kum wa l-qā<sup>u</sup>ilīn li-ikhwānihim halumma ilaynā wa lā ya<sup>u</sup>tūn al-ba<sup>u</sup>s illā qalīlan. Ashiḥḥatan <sup>u</sup>alaykum fa idhā jā<sup>u</sup>a al-khawf ra<sup>u</sup>aytahum yanzurūn ilayk tadūru a<sup>u</sup>yunuhum ka alladhī yughshā <sup>u</sup>alayh min al-mawt fa idhā dhahaba al-khawf salaqūkum bi-al-sinah ḥidād ashiḥḥatan <sup>u</sup>alā l-khayr ūlā<sup>u</sup>ik lam yu<sup>u</sup>minū fa aḥbaṭa Allāh a<sup>u</sup>mālahum wa kāna ḍhālik <sup>u</sup>alā Allāh yasīran.(18)*

**(1b):** “ (9) O ye who believe! Remember the Grace of God, (Bestowed) on you, when there came down on you hosts (to overwhelm you): But We sent against them A hurricane and forces that ye saw not: But God sees (clearly) All that ye do(9) Behold! they came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and ye imagined various (vain) thoughts about God!(10) In that situation where the Believers tried: they were shaken as by a tremendous shaking (11) And behold! The Hypocrites and those in whose hearts is a disease (even) say: “God and His Apostle promised us nothing but delusion!” (12) Behold! A party among them said: “Ye men of Yathrib! ye cannot stand (the attack)! therefore go back!”(13) And a band of them ask for leave of the Prophet, saying, “Truly our houses are bare and exposed,” though they were not exposed they intended nothing but to run away. (14) And if an entry had been effected to them from the sides of the (city), and they had been incited to sedition, they would certainly have brought it to pass, with none but a brief delay!

(15) And yet they had already covenanted with God not to turn their backs, and a covenant with God must (surely) be answered for. (16)Say: “Running away will not profit you if ye are running away from death or slaughter; and even if (ye do escape), no more than a brief (respite) will ye be allowed to enjoy!” (17)Say: “Who is it that

can screen you from God if it be His wish to give you punishment or to give you Mercy?” Nor will they find for themselves, besides God, any protector or helper.

(18) Verily God knows those among you who keep back (men) and those who say to their brethren, “Come along to us”, but come not to the fight except for just a little while. (19) Covetous over you. Then when fear comes, thou wilt see them looking to thee, their eyes revolving, like (those of) one over whom hovers death: but when the fear is past, they will smite you with sharp tongues, covetous of goods. Such men have no faith, and so God has made their deeds of none effect: and that is easy for God.”

**(1c):** “You who believe, remember God’s favor upon you when the armies charged at you! We sent a wind and even armies you did not see against them. God was Observant of what you were doing, as they came at you both from above you and from below you, and your eyesight faltered and your hearts leaped up into your throats, and you entertained certain thoughts about God; there believers were tested and severely shaken as if in an earthquake. Thus hypocrites and those whose hearts contain malice said: “God and His messenger have only promised us something to lure us on.” So when a faction of them said: “O people of Yathrib, there is no room for you, so return!”, a group of them took leave of the Prophet, saying: “Our houses lie exposed.” They were not defenseless; they merely wanted to run away. If a raid had been made on them from [all] its quarters, then they had been asked to rise up in dissension, they would have done so and yet not lasted very long. Still they had already pledged to God that they would not turn their backs! Any oath [made] to God will be asked about. SAY: “Fleeing will never help you: if you should flee from death or slaughter, then you will still enjoy (life) only briefly.” SAY: “Who is there to shield you from God if He should want any ill for you or wants mercy for you?” They will find they have no patron nor any supporter besides God. God knows the meddlers among you and the ones telling their brethren: “Come over to our side!” They only take part in conflict for a little while, skimping towards you (all). Whenever fear comes over them, you will see them looking at you, their eyes rolling around like someone whom death has almost seized. Once fear leaves them. they will lash out at you (all) with [their] sharp tongues, yet skimping about [doing] any good. Those

persons do not believe, so God has foiled their actions. That is so easy for God [to do].”



## Appendix IV

(*‘Āqir* vs. *‘Aqīm*)

*‘Āqir*

1- "قال تعالى هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ (38) فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ (39) قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ فَعَلْ مَا يَشَاءُ." (40-38:3)

(1a): *Hunalika da‘ā Zakariyyā rabbah qāla rabb hablī min ladunka dhurriyyah tayyibah innaka samī‘ al-ddu‘ā. Fa nādathu l-malā’ikah wa huwa qā’im yuṣallī fī –l-mihrāb anna Allāh yubashshiruk bi-Yaḥyā muṣaddiq bi-kalimah min Allāh wa sayyid wa ḥaṣūr wa nabī min al-ṣāliḥīn. Qāla rabb anna yakūn lī ghulam wa qad balaghanī al-kibar wa imra’atī ‘āqir qāla kadhālik Allāh yaf‘al mā yash*

(1b): "There here did Zakariya Pray to his Lord, saying: "O my Lord! Grant unto me From Thee a progeny That is pure: for Thou Art He that heareth prayer! While he was standing In prayer in the chamber, The angels called unto him: "God doth give thee Glad tidings of Yaḥyā, Witnessing the truth Of a Word from God, and (be Besides) noble, chaste, And a Prophet, Of the (goodly) company Of the righteous." He said: "O my Lord! How shall I have a son, Seeing I am very old, And **my wife is barren?**" Thus, "was the answer, "Doth God accomplish What He willeth,".

(1c): "With that Zachariah appealed to his Lord; he said: 'My Lord, grant me goodly offspring from Your presence, for You are the Hearer of Appeals.'" The angels called him while he was standing praying in the shrine: "God gives you news of John, who will confirm word from God, masterful yet circumspect, and a prophet [chosen] from among honorable people." He said: "My Lord, how can I have a boy? Old age has overtaken me, while my wife is **barren.**" He said: "Even so does God do anything He wishes!"

2- "كهيعص(1). ذِكْرُ رَحْمَةِ رَبِّكَ عَبْدَهُ زَكَرِيَّا(2). إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا(3). قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا(4). وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا(5). يَرِثُنِي وَيَرِثْ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا(6). يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ

نَجْعَلُ لَهُ مِنْ قَبْلُ سَمِيًّا(7). قَالَ رَبِّ اُنِّي يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَاَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا(8). قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا(9). “ (9-1:19)

**(1a):** *Kāf-hā-yā-‘ayn-ṣād. dhikr rahmat rabbik ‘abdah Zakariyyā. Idh nāda rabbah nidā’an khafiyyan. Qāla rabbi innī wahana l-‘adhmu minnī wa ishta‘ala al-ra’s shayban wa lam akun bidu‘ā-ik rabbi shaqiyyan. Wa innī khiftu al-mawālī min warā’īwa kānat imra’atī ‘āqiran fa hab lī min ladunka waliyyan Yarithunī wa yarith min ālYa‘qūb wa ij‘alhu rabbi raḍiyyan. Yā Zakariyya innā nubashshiruk bi-ghulām ismuh Yaḥyā lam naj‘al lahu min qabl samiyyan. Qāla rabbi annā yakūn lī ghulāmwa kānat imra’atī ‘āqiran wa qad balaghtu min al-kibar ‘itiyyan. Qāla kadhalik qāla rabbuk huwa ‘alayy hayyin wa qad khalaqtuk min qabl wa lam taku shayan.*

**(1b):** “ Kāf. Hā. Yā. ‘Ain ṣād. (This is) a recital Of the Mercy of thy Lord To His servant Zakariya. Behold! he cried To his Lord in secret, Praying: “O my Lord! Infirm indeed are my bones, And the hair of my head Doth glisten with grey: But never am I unblest, O my Lord, in my prayer To Thee! “Now I fear (what) My relatives (and colleagues) (Will do) after me: But my wife is barren: So give me an heir As from Thyself,-”(One that) will (truly) “Represent me, and represent the posterity of Jacob; And make him, O my Lord! One with whom Thou art Well-pleased!” (His prayer was answered): “O Zakariya! We give thee Good news of a son: His name shall be Yaḥyā: On none by that name Have We conferred distinction before.” He said: “O my Lord! How shall I have a son, When my wife is **barren** And I have grown quite decrepit From old age? He said: “So (it will be): Thy Lord saith, “That is Easy for Me: I did Indeed create thee before, When thou hadst been nothing!”

**(1c):** “K.H.Y.E.S. [This is] a Reminder of your Lord’s mercy towards his servant Zachariah when he appealed to his Lord with a suppressed cry. He said: “My Lord, my bones are tottering for me and my head is glistening with white hair, while I have never been grumbling in my appeal to You, my Lord! Yet I fear for my heirs after me from Your presence who may inherit from me, and inherit from Jacob’s house. Make him someone we can approve of, my Lord!” “Zachariah, We bring you news about a boy whose name will be John. We have not given such a name to anyone before.” He said: “My Lord, how will I have a boy while my wife is barren and I have reached

such extreme old age?” He said: “Just as your Lord has said: ‘It is a trifling thing for me [to do]. I created you before while you were still nothing!’”

### ‘Aqīm

1- ”هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ (24). إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ (25) فَرَأَى إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ (26). فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ (27). فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ (28). فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَءٍ فَصَكَتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ (29). قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ (30).“ (30-24:51)

(2a): *Hal atāk ḥadīth ḍayf Ibrāhīm al-mukramīn. Idh dakhalū ‘alayh fa qālū salām qāla salām qawm munkarūn. Fa rāgha ilā ahlihi fa jā’a bi-‘ijl samīn. Fa qarrabahu ilayhim qāla alā ta’kulūn. Fa awjasa minhum khīfah qālū lā takhaf wa bashsharūhu bi-ghulam ‘alīm. Fa aqbalat imra’atuhu fī ṣarrah fa ṣakkat wajhahā wa qālat ‘ajūz ‘aqīm. Qālū kadhālik qāla rabbuk innahu huwa al-Hakīm al-‘Alīm.*

(2b): “Has the story Reached thee, of the honoured Guests of Abraham? Behold, they entered His presence, and said: “Peace!” He said, “Peace” (And thought, “These seem) Unusual people.” Then he turned quickly To his household, brought Out a fatted calf, and placed it before them. He said, “Will ye not Eat?” (When they did not eat), He conceived a fear of them. They said, “Fear not,” And they gave him Glad tidings of a son Endowed with knowledge. But his wife came forward (Laughing) aloud: she smote Her forehead and said: “A **barren** old woman!” They said, “Even so Has thy Lord spoken: And He is full of Wisdom and Knowledge.”

(2c): “Has the report of Abraham’s honored guests ever come to you, when they entered his home and said: “Peace [be upon you]!”? He said: “[On you be] peace!” [even though] they were people he did not know. So he slipped off to his family and fetched a fattened calf, and brought it up to them. He said: “Will you not eat?” He felt a fear concerning them. They said: “Don’t be afraid,” and gave him the news of a clever lad. His wife came up sighing, and struck her face and said: “[I’m] a **barren** old hag!” They said: “Even so did your Lord say. He is the Wise, the Aware!

أ- ”وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ (41) مَا تَدْرُ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ إِلَّا جَعَلْنَاهُ كَالرَّمِيمِ.“ (41:51)

(A.1): *Wa fī ‘Ād idh arsalnā ‘alayhim al-rīḥ al-‘aqīm.*

(A.2): “And in the ‘Ād (people) (Was another Sign): Behold, We sent against them **the devastating wind.**”

(A.3): “And with Ad, when We loosed **a devastating wind** on them: it left nothing that it chanced upon without turning it into rubble.”

ب- ”وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مَرِيَةٍ مِّنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمَ عَقِيمٍ.“ (55:22)

(B.1): *Wa lā yazāl alladhīn kafarū fī miryah min-hu ḥattā ta’tiyahum al-sā’ah baghtah aw ya’tiyahum ‘adhāb yawm ‘aqīm.*

(B.2): “Those who reject Faith will not cease to be in doubt concerning (Revelation) until the Hour (of Judgment) comes suddenly upon them, or there comes to them the penalty of **a Day of Disaster.**”

(B.3): “Those who disbelieve will remain in a quandary concerning it until the Hour comes upon them suddenly or the torment of **a desolate day** reaches them.”

2- ”لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنثَاءً وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ. (49) أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثَاءً وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ (50).“ (50-49:42)

(2a): *Li Allāh mulk al-samāwāt wa l-ard yakhlūq mā yashā’ yahabu li-man yashā’ ināth wa yahabu li-man yashā’ al-dhukūr. Aw yuzawwijuhum dhukrān wa ināth wa yaj’al man yashā’ ‘aqīm innahu ‘Alīm Qadīr.*

(2b): “To God belongs the dominion of the heavens and the earth. He creates what He wills (and plans). He bestows (children) male or female According to His Will (and plan), Or He bestows both males And females, and He leaves **barren** whom He will: For He is full of knowledge and power.”

(2c): “God holds control over Heaven and Earth; He creates anything He wishes. He bestows a daughter on anyone He wishes and bestows a son on anyone He wishes; or marries them off, both male and female, and makes anyone He wishes **barren**. He is Aware, Capable.”

