



**Sudan University of Science and Technology**  
**College of Graduate Studies**  
**College of Languages**



# **Investigating the Linguistic Needs to Avoid loss of Meaning in Translating Rhetorics in the Glorious Quran**

**(A Case study of linguistic Handling of Rhetorics in fifty Quranic verses  
of the glorious Quran)**

**تقصى الاحتياجات اللغوية اللازمة لتجنب فقدان المعنى عند ترجمة الجوانب  
البلاغية في القرآن**

**A Thesis Submitted in Fulfillment of the Requirements  
For the Degree of Ph.D in English (Applied Linguistics)**

**Submitted by: Rufaida Mohamed Almahadi Mekki**

**Supervised by: Dr. Ahmed Mukhtar El Mardi**

**2020**

# **Dedication**

**To my dear parents, my husband, kids and to the other family  
members.**

## **Acknowledgements**

*All Praise is due to Allah the Almighty, Who empowered me to conduct this academic task.*

Appreciation and gratitude are extended to my supervisor Dr. Ahmed Mukhtar El Mardi for his terse supervision throughout the period of conducting this thesis.

I am greatly indebted to Dr. Mahmoud Ali Ahmed who provided me with fruitful pieces of advice on the subject-matter and also furnished me with the most substantial resources.

## **Abstract**

This study aims at investigating the linguistic needs to avoid the loss of meaning in translating rhetorics in the Glorious Quran. The linguistic handling to translate the euphemistic expressions has formed a significance core of this study. Interpreting the concepts of the real meanings of the glorious Quran constitutes the solid ground for understanding of such glorious texts in our life. The linguistic tackling of translating a number of fifty Quranic verses from the surahs of Al baqara and Al nissa represented the tool/s of this study. The researcher got use the statistical package of social sciences (SPSS). To that, most of the allegorical expressions overwhelmingly constituted a major difficulty for translators/ interpreters, and so via theoretical and practical dimensions, the researcher conducted some linguistic comparisons and contrastive efforts for explaining the linguistic and denotations of language in a special realm. Thus and since Arabic language is the language of the glorious Quran and which is highly rich with shades of plethora of meanings, may not be easily found in other languages even in the English language. As such a privilege makes the translation of the glorious Quran semi –impossible, as there is almost always a loss of meaning in the course of translating. The study concluded that the metaphorical expressions are more complicated as long as the cultural features of Arabic language are deeply rooted in the allegorical and metaphorical expressions. The study ended with some recommendations and suggestions for further studies.

## Abstract Arabic Version

### المستخلص

تهدف هذه الدراسة إلى تقصى الاحتياجات اللغوية التي تساعد في تجنب فقدان المعنى في ترجمة الجوانب البلاغية في القرآن الكريم. شكلت ترجمة التعبيرات المجازية محوراً مهماً لهذه الدراسة. ان التناول اللغوى لترجمة القرآن الكريم من المحتمل ان نواجهها في تلاوة القرآن الكريم والتي هي جزء من مفاهيم حياتنا اليومية. تمثل التناول اللغوى لترجمته لعدد خمسين من الايات القرآنية من سورتي البقرة والنساء والتي مثلت مجتمع الدراسة ثم اتباع المنهج الوصفي التحليلي في كثير من التناول فضلا عن استخدام محدود لبرنامج الحزم الاحصائية لبعض التحليل. ان معظم التعبيرات الاستعارية غالبا ما شكلت ترجمته المجازية اكبر صعوبة بالنسبة للمترجمين هذا ومن خلال الابعاد النظرية والعملية قام الباحث بعقد بعض المقارنات والجوانب التقابلية فى الاطار اللغوى لتوضيح المعانى فى التعبيرات اللغوية ودلالات اللغة بشكل خاص وبما ان اللغة العربية هي لغة القرآن الكريم وهي غنية جدا بظلال عديدة المعانى لا يمكن العثور عليها احيانا بسهولة في لغات اخرى بما في ذلك اللغة الانجليزية ، وهذه الميزة تجعل ترجمة القرآن الكريم شبه مستحيلة حيث هناك دائما فقدان للمعنى اثناء عملية الترجمة وقد خلصت استنتاجات الدراسة الى ان التعبيرات المجازية اكثر تعقيدا طالما ان المعالم الثقافية للغة العربية متجذرة بعمق ازاء الادوات البلاغية. وهناك بعض التوصيات وختمت الدراسة بمقترحات لدراسات لاحقة.

## Table of Contents

No	Subject	Page
	Dedication	I
	Acknowledgments	II
	Abstract	III
	Abstract (Arabic Version)	IV
	List of Abbreviations / Definitions of terms	V
<b>Chapter One: Introduction</b>		
1.0	Background of the chapter / Context of the Study	1
1.1	Statement of the study Problem	3
1.2	Questions of the study	3
1.3	Hypotheses of the study	4
1.4	Objectives of the study	4
1.5	Significance of the study	5
1.6	Methodology	6
<b>Chapter Two: Literature Review and Previous studies</b>		
2.0	Introduction	7
2.1	Overview	7
2.2	History of Translation and Translation studies	13
2.3	Translation Methods	15
2.3.1	Word-for-word translation	16
2.3.2	Literal translation	17
2.4	Theories of Translation	17
2.5	Types of translation	31
2.6	Equivalence	38
2.7	The concept of Forbidden, Euphemism and Etiquette compared	46
2.8	Evolution	47
2.9	Culture of Life	50
2.10	Abortion	51
2.11	Haram	53
2.12	Culture	55

2.13	Food and intoxicants	56
2.14	Marriage and family life	59
2.15	Divorce	60
2.16	Business ethics	60
2.17	Inheritances	61
2.18	Clothing and adornment	61
2.19	Shirk	61
2.20	Etymology	62
2.21	Taboo	63
2.22	Modernity	66
2.23	Etiquette	66
2.24	Politeness	69
2.25	Manners	70
2.26	Importance of appearance	71
2.27	Cleanliness and Washing	72
2.28	Entering while others are asleep	73
2.29	Greetings	73
2.30	Repetition in the Holy Quran	75
2.31	Arabic literary forms	76
2.32	The Qur'an is a Miracle	76
2.33	The challenge in the Qur'an	77
2.34	Translating Euphemistics	79
2.35	Motives and Causes of Euphemism	80
2.36	Means of euphemism	85
2.37	Previous –related Studies	90
2.38	Summary	91
<b>Chapter Three: Methodology</b>		
3.0	Introduction	92
3.1	Research Design	92
3.2	Data Collection	93

3.3	Data Analysis	93
3.3.1	Procedures	94
3.3.2	Research Instruments	95
3.4	Practices in the Quranic Translation	95
3.5	Population of The Study	95
3.6	The tools	96
3.7	Validity and Reliability	96
<b>Chapter Four :Data Analysis , Results and Discussions</b>		
4.0	Introduction	97
4.1	Figurative language of the Glorious Quran	97
4.2	Figurative language defined	98
4.3	Types of Figurative Language	102
4.3.1	Simile	102
4.3.2	Metaphor	104
4.3.3	The Effect of Culture on Translating Metaphors	105
4.3.4	Analogy	107
4.3.5	Personification	108
4.3.6	Metonymy	109
4.3.7	Symbolism	110
4.3.8	Verbal Similarity	111
4.4	Challenge of the Holy Quran	115
4.4.1	Challenge of Consistency	116
4.4.2	The Challenge of the Creation of Allah	116
4.4.3	The Challenge to Produce Anything Similar to the Quran	117
4.5	Context	118
4.6	Intertextuality	121
4.7	The Importance of Clear Rendering of the Glorious Quran	122
4.8	Translatability of the Holy Quran	123
4.9	Strategies Adopted by the Three Translators for Quran Translation	126



<b>Chapter Five: Summary, Main Finding, Recommendations &amp; Suggestions for Further studies</b>		
5.0	Introduction	127
5.1	Main findings	127
5.2	Conclusions	128
5.3	Recommendations	131
5.4	Suggestions for Further studies	132
	Bibliography	133
	The Appendices	137

**CHAPTER ONE**  
**INTRODUCTION**

# CHAPTER ONE

## INTRODUCTION

### **Background (about the chapter)**

This introductory chapter will provide a description of the theoretical framework of the study with special focus on the statement of the problem, study questions, hypotheses, objectives and the methodology of the study.

### **1.0 Context of the Study**

The study address familiar concepts we are likely to encounter in reciting the Glorious Quran constitute the solid grounds for our understanding of the Holy text. Wisdom, patience, loyalty, unbelief and the favors of Allah are some of these concepts, to name a few these concepts are part of our daily lives.

The majority of the aforementioned concepts are, however, used with quite different connotations in the course of our daily lives. Should those somewhat conversant with the Quran establish their Qur'anic standpoint on the basis of these connotations, they will surely come to have a poor grasp of its content.

Let's take Wisdom as an example. Wisdom is randomly used to express intelligence, smartness etc. Yet, none of these meanings bear any similarity whatsoever to the words actual meaning in the Quran. In its real sense, wisdom is a favor granted exclusively to believers.

Contrary to the prevalent conviction, it does not remain constant; it changes depending upon the strength of personal faith. Wisdom is a divine guide for the soul; displaying a righteous attitude and conduct to earn the pleasure of Allah, observing Allah's limits, obeying the Commandments of Allah,

distinguishing good from evil, conducting oneself in the best possible way, giving the best decisions to attain the hereafter-all these become possible through wisdom.

An unbeliever, albeit an intelligent one, can never employ wisdom. He can be very intelligent; yet, being unfaithful, he can never conceive what wisdom really is. Intelligence is often believed to be synonymous with wisdom. On the other hand, construe wisdom as a kind of intelligence blended with some sort of dignity and maturity. In reality, however, an unbeliever, even a mature, experienced, intelligent and sober, one lacks wisdom.

In order to be conversant in Holy Quran this calls for good understanding of Arabic. The Arabic language is a language with a philosophical design. Its words have been designed with a purpose. Its roots have been devised for the expression of elementary emotions and experiences, and these by slight variations in actual use give to Arabic words significance both wide and deep.

To transfer the meanings of the Holy Quran to non-Muslims we have to resort to translation. The language of the Holy Quran is largely figurative including among others huge euphemistic expressions which is the concern of the present study. To turn these expressions adequately into any other language is well-nigh impossible, and, as translation alone is not enough, we have to add explanatory notes to a translation to show the breadth of meaning hidden in the text. Every translation is no exception to the rule. It cannot hope to bring out the complete or even the approximate meaning of the original.

## **1.1 Statement of the study Problem**

The Quran is the perfect Word of Allah (SWT) revealed to Prophet Muhammad (PBUH) in a very special and unique mode of expression in its original Arabic language. The Arabic of the Qur'an is a very rich language, and many of its words have numerous shades of meaning that sometimes cannot be easily found in other languages, including English. It is this feature that renders the translation of the Glorious Quran as impossible to be carried out along perfect lines. There is always a loss of meaning experienced during the process of rendering. The loss of meaning is greatly felt when it comes to the translation of figurative language. Translating euphemistic expressions is even more complicated as long as it is cultural features of Arabic language are deeply embedded in euphemism.

The presence of many misunderstandings about the message of the Qur'an and the continuation of negative propaganda about the contents of the Qur'an among the English-speaking population is due to the ignorance of the language of the Quran. Providing more English studies on the Quran might contribute to communicate the true message of the Quran.

## **1.2 Questions of the Study**

1. To what extent is euphemism obviously expressed in the Glorious Quran?
2. What styles are used to establish mechanism in the Glorious Quran?
3. What are the main euphemized topics in the Glorious Quran?

## **1.3 Hypotheses of the study**

1. Euphemism is obviously expressed in the Glorious Quran
2. There are a number of topics euphemized in the Holy Quran
3. There are certain mechanisms or styles used the Glorious text to underscore the use of euphemistic expressions.

#### **1.4 Objectives of the Study**

The chief purpose of the present research is to investigate the losses that are likely to occur in the course of translation of figurative language, namely euphemistic expressions. Exploring figurative language of the Holy Quran is such a great challenge as this part represents the eloquence of the Holy text which is the true miracle of the Glorious Quran. Though quite a number of translations or interpretations of the Glorious text have hitherto been conducted on the Holy Text, it is extremely felt that all these interpretations have in common their inability to capture the true spirit of the Holy text. The great challenge the Holy Book poses resides in the language of the text besides being a huge store for quite numerous disciplines for humanity such as science , philosophy jurisprudence, economics, anthropology, to name a few.

Translation of the Quran, widely used by non - Arabic speaking populations worldwide, has been a major positive contribution to all humankind because it is the only way that helps to understand the message of the Quran. As English is actually the dominant language of the world today and so many people of the world, Muslims and non-Muslims, are learning the message of the Qur'an through its English translations, an urgent need to review and assess the current English translations in order to identify the lexical and morphological problems encountered in his translation that lead to semantic loss of translation of this Holy text, the Quran. However, no translation would be the original word of Allah and error-free translation is unavoidable. Furthermore, the study aims to investigate the recurrent phenomenon of verbal similarity as a linguistic miracle being used as stylistic, rhetoric and communicative device conveying different meanings that serve the Qur'anic text. Moreover, it tends to prove that the similarity of

words or phrases and even of structures that appears in the Qur'an is not worthless.

Euphemistic expressions in the Quran are one of the favorable textual issues that lead to much effectiveness and clarity of meaning. The present study seeks to establish and explore the following objectives:

1. To help make such a rewarding contribution to serve the Glorious Book of Allah.
2. To explore an area, euphemism, which is hardly been considered before except for a few articles contributed to some religious journals.
3. Highlight the importance of figurative language translation namely euphemism in the context that there is an academic gap and a lack of enough English writings on this subject.
4. To investigate the "translation loss" of different degrees as result of not only linguistic, but also cultural factors whenever translation of the Quran is attempted.

### **1.5 Significance of the study**

The significance of the present study arises from the significance of the area of the study, the Glorious Quran and that very little research has been carried out in this particular area of euphemism. The chief interest of the present research is to ponder on this greatest Qur'anic euphemistic expressions of which a greater part is lost in the process of rendering. A good translation of euphemism of the glorious (التلطف في النص القرآني) text is greatly needed in order to slightly understand the unique literary form of the Quran in an attempt to gain substantial knowledge of its miraculous nature (Ijaz).

The researcher believes that euphemistic expressions is one of the most effective and persuasive means of expressions that is used in the Quran and contributes to its splendor. It also intends to examine the different types and various functions of similarity in the Quran, as some euphemistic terms are expressed along certain type of repetition, the Holy Book of Islam, such as emphasizing, clarifying, praising, warning, etc. Furthermore, the study aims to investigate this recurrent phenomenon as a linguistic miracle being used as stylistic, rhetoric and communicative device conveying different meanings that serve the Qur'anic text. Moreover, it tends to prove that the similarity of words or phrases and even of structures that appears in the Qur'an is not worthless. It also indicates emphasis, intimidation, veneration, and other functions.

### **1.6 Methodology of the study**

Investigated verses were chosen according to the classified topics of euphemism; however, since the main purpose of the current study is to examine the incongruities in translating Qur'anic euphemisms into English, data were collected from different surahs of the Holy Quran. However, comparison and analysis of data were based on the following three translations of the Holy Quran:

- 1- The meanings of the Holy Quran, by Ali;
- 2- The Glorious Qur'an with English Translation by Pickthal; and
- 3- The Koran Interpreted, by A.J. Arberry.

The choice of translations was decided according to the variables of religion (muslim vs. non- muslim) and mother tongue (Arabic vs. non- Arabic) of the translators in order to have a representative sample of the various available translations of the Holy Quran.



**CHAPTER TWO**

**LITERATURE REVIEW, CONCEPTUAL FRAMEWORK,**

**AND PREVIOUS STUDIES**

# **CHAPTER TWO**

## **LITERATURE REVIEW, CONCEPTUAL FRAMEWORK, AND PREVIOUS STUDIES**

### **2.0. Introduction**

This chapter includes literature review, conceptual framework and related Previous studies.

### **2.1 Overview (conceptual framework)**

This chapter includes culture's vocabulary contains a record of the culture's values, fears, hostilities, and mistakes. Literate societies have refined their vocabularies to such a high degree that all manners of thought can be expressed with great clarity. There are, however, many areas of human interaction where language serves as evidence of various social phenomena as well as being the medium for explaining it. A significant portion of the English vocabulary has been devised to replace existing words with the same meaning. Many slang terms, euphemisms, colloquial terms, and technical terms came into use so that people could avoid writing or saying prohibited terms for unpleasant subjects.

This is an introductory chapter seeks to explore the different schools of translation in broad general terms and the different translations of the Glorious Quran. The first part of this chapter will be exclusively devoted to the definitions of the word translation and traces the origin of the word. History of translation studies and the theories of translation are also considered. The main methods of translation as an introduction to types of translation are touched upon. This is besides some other items concerning translation such as the problems of translation,

the concept of equivalence, machine translation, interpreting vs. translation, among others.

According to diverse type of dictionaries and encyclopedias the word translation has come to be defined in quite a number of ways. The famous American Miriam Webster Dictionary has defined the term translation as 'rendering from one language into another' whereas Oxford dictionary provides the following definition 'A written or spoken rendering of the meaning of a word or text in another language.'

The word translation itself derives from a Latin term meaning "to bring or carry across". The Ancient Greek term is metaphrasis which means "to speak across" and this gives us the term metaphrase as contrasted with 'paraphrase' or "a saying in other words". This distinction has laid at the heart of the theory of translation throughout its history: Cicero and Horace employed it in Rome, Dryden continued to use it in the seventeenth century and it still exists today in the debates around formal equivalence versus dynamic equivalence.

Due to its prominence, translation has been viewed differently. Newmark (2001) refers to translation as "a craft consisting in the attempt to replace a written message and/ or statement in one language by the same message and/or statement in another language". According to Ghazala (1995), "translation is generally used to refer to all the processes and methods used to convey the meaning of the source language into the target language". Ghazala's definition focuses on the notion of meaning as an essential element in translation. Catford (1965), defines translation as: "translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)".

George Steiner's statement from his study of translation *After Babel: Aspects of Language and Translation*: "All acts of communication are acts of translation." In an extended sense, one can say that we are all constantly engaged in some form of a translation process. Our speech, our perceptions, our ideas, our facial expressions, our movements, and our interpretations are all products of a complex translation dynamic.

Nida (1969) defines the concept in a more systematic way:

' Translating consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style'. But this relatively simple statement requires careful evaluation of several seemingly contradictory elements.

Mary Snell-Horby (1988) defines the concept as an interaction process between the author, the translator and the reader; and mentions their complexities in the following quotation:

*Translation is a complex act of communication in which the SL-author, the reader as translator and translator as TL-author and the TL-reader interact. The translator starts from a present frame (the text and its linguistic components); this was produced by an author who drew from his own repertoire of partly prototypical scenes. Based on the frame of the text, the translator-reader builds up his own scenes depending on his own level of experience and his internalized knowledge of the material concerned (1988)*

Whereas, Carbonell's (2006) definition of translation is as follows:

*Translation is a form of communication and a means of achieving things. However, in translation the original communicative act is relocated to a different setting, where different actors perform for different purposes: there is a mediation mechanism which qualifies the whole act at different levels.*

“What is translation?” is connected to the other question, “Why does translation matter?” Edith Grossman has discussed that aspect in her study by the same title. A short quote from the book gives the reader a sense of how important translation is for any civilization:

*“Translation expands our ability to explore through literature the thoughts and feelings of people from another society or another time. It permits us to savor the transformation of the foreign into the familiar and for a brief time to live outside our own skins, our own preconceptions and misconceptions. It expands and deepens our world, our consciousness, in countless, indescribable ways.”*

Translating the Glorious Quran is not such an easy task. The process of translation is highly delicate and extremely difficult task to undertake when it deals with the translation of the Quran which, of course, transforms the Quran as the word of Allah into Arabic to the speech of a human being in another language. Translations of the Quran into all languages are indispensable to communicate the Divine message to Non-Arabic Muslims as well as Non-Muslims around the world. Nowadays, numerous translations

are available for non-Arabic speakers. Many English translations have been widely criticized for their inability to capture the intended meaning of Qur'anic words and expressions. These translations proved the inimitability of the Qur'anic discourse that employs extensive and complex syntactical and rhetoric features and that linguistically the principle of absolute untranslatability applies to the Quran. Consequently, partial or complete grammatical and semantic losses are encountered in translation due to the lack of some of these features in English. These translation losses is particularly apparent in translation of verbal similarity in the Quranic verses, as an abundant phenomenon in the Quran, in the form of over-, under-, or mistranslation of a source text (ST).

The Quran is the perfect Word of Allah (SWT) revealed to Prophet Muhammad (PBUH) in a very special and unique mode of expression in its original Arabic language. The Arabic of the Qur'an is a very rich language, and many of its words have numerous shades of meaning that sometimes cannot be easily found in other languages, including English. The Quran has some very unique characteristics that its translation is bound to lose. Verbal similarity in Quranic verses is one of the frequent rhetoric characteristics that thought by the nonbelievers who lack literary knowledge of the Quranic text and ignore the eloquence of the Quran, to be pointless repetitions that cause boredom and should be avoided in expression of its meanings. As English is actually the dominant language of the world today and so many people of the world, Muslims and non-Muslims, are learning the message of the Qur'an through its English translations, an urgent need to review and assess the current English translations in order to identify the features and differences of these translations as well as to suggest ideas to contribute to improve the future translations of the Quran became more pressing.

However, no translation would be the original word of Allah and error-free translation is unavoidable due to linguistic and cultural factors.

This study attempted to investigate the translation of idiomatic expressions in the translation of the Holy Quran focusing on euphemistic expressions as an impressive way of expression and a rhetorical figure widely used in the Quran. Qualitative descriptive approach was adopted to analyze the data extracted from among the best known translations of the Quran, (Abdallah Yusuf Ali 1973) Translation of the Meaning of the Glorious Quran into English and Pickthall's (1930) The Meaning of the Holy Quran and Arthur John Arberry (1905-1969) The Koran Interpreted. Their works are adopted for a comparative review and analytic process. This data consists of selected Quranic texts including figurative language as metaphors, puns, idioms and euphemistic expressions among others. The study seeks to reveal the losses occurred in the course of the translating the figurative language of the Holy Quran. These frequent losses mostly resulted in partial semantic loss of the intended meaning of similarities due to linguistic or cultural complexity.

Translation of the Quran, widely used by non -Arabic speaking populations worldwide, has been a major positive contribution to all humankind because it is the only way that helps to understand the message of the Quran. As English is actually the dominant language of the world today and so many people of the world, Muslims and non-Muslims, are learning the message of the Qur'an through its English translations, an urgent need to review and assess the current English translations in order to identify the features and differences of these translations as well as to suggest ideas to contribute to improve the future translations of the Quran became more

pressing. However, no translation would be the original word of Allah and error-free translation is unavoidable.

Muslim scholars developed Quran sciences that study the Quran based on different perspectives. Science of figurative language of Qur'anic verses is one of these sciences that study the different linguistic and rhetoric meanings those euphemistic expressions in particular denote. The researcher intends to prove, through this study, that euphemistic expression are intended to generate certain meanings adding to the clarity and eloquence of the glorious text, are however lost during the operation of rendering.

The students of the Omdurman Islamic University suffered about translations not even as a minor part of subject, despite their specialization on linguistics as a major subject.

## **2.2 History of Translation and Translation Studies**

In this part the researcher tackles the issue of the history of translation and traces the start of translation as a process. And also aims at giving a general review of the history of translation studies and the prevalent approaches from antiquity to the present in the west, in the form of a historical survey in which key theoretical developments are taken into account.

Eugene Nida (1959) places the beginning of translation with the production of the Septuagint which seems to have been the first translation of the Hebrew Old Testament into Greek. It was carried out by seventy-two translators, and it provides us with the basic categories of the history of this practice.

Following Douglas Robinson's definition (1997), the history of translation goes back to the ancient times with the distinction of «word-for word» (literal translation) and «sense-for-sense» (free translation) employed for the



first time by Marcus Tullius Cicero (106-43 B.C.E) in his *De optimo genere oratorum* (The Best Kind of Orator, 46 B.C.E) and translated by H.M. Hubbell. Cicero pointed out that one should not translate (word –for word) and opened a debate that has continued for centuries. Long after Cicero made his statement, the same issues were still discussed since, the scholar Peter (1988) claimed, in the second half of the 20th century, that the main problem of translating a text was whether to translate literally or freely (1988).

The Arabs undertook large-scale efforts at translation. Having conquered the Greek world, they made Arabic versions of its philosophical and scientific works. During the Middle Ages, translations of some of these Arabic versions were made into Latin, chiefly in Spain. There Arabic texts, Hebrew texts, and Latin texts were translated into the other tongues by Muslim, Jewish and Christian scholars, who also argued the merits of their respective religions. Latin translations of Greek and original Arab works of scholarship and science helped advance European Scholasticism and thus European science and culture.

However, although the practice of translating is long established, the study of the field developed into an academic discipline only in the second half of the twentieth century. Before that, translation had normally been merely an element of language learning in modern language courses. The gearing of translation to language teaching and learning may partly explain why academia considered it to be of secondary status. Translation exercises were regarded as a means of learning a new language or of reading a foreign language text until one had the linguistic ability to read the original.

As for the history of Translation Studies without a doubt it is James Holme's paper "the name and nature of translation studies" that draws up a

disciplinary map for translation studies and serves as a standard form for researchers. He divides Translation Studies into two branches: "pure" and "applied." This concept developed as a discipline during the 1980s.

Also behind the field of translation studies lies the names and theories emerging at different periods. There are changes taking place in the history of translation studies; however, such changes differ from one place into another. Two of the pioneers of the field are Horace and Cicero (first century B.C) whose discussions of translation practice related to word-for-word and sense-for-sense translation.

From 1950s, each decade was marked by a dominant concept such as translatability, equivalence etc. While before the twentieth century translation was an element of language learning, the study of the field developed into an academic discipline only in the second half of the twentieth century, when this field achieved a certain institutional authority and developed as a distinct discipline. As this discipline moved towards the present, the level of sophistication and inventiveness did in fact soared and new concepts, methods, and research projects were developed which interacted with this discipline.

In short, translation studies is now a field which brings together approaches from a wide language and cultural studies, that for its own use, modifies them and develops new models specific to its own requirements.

### **2.3 Translation Methods**

The central problem of translating has always been whether to translate literally or freely. The argument has been going on since at least the first century up to the beginning of the nineteenth century, many writers favored some kind of free translation: the spirit, not the letter; the sense not the

words; the message rather than the form: the matter not the manner- This was the often revolutionary slogan of writers who wanted the truth to be read and understood - Tyndale and Dolet were burned at the stake, Wycliff s works were banned. Then at the turn of the nineteenth century, when the study of cultural anthropology suggested that the linguistic barriers were insuperable and that language was entirely the product of culture, the view that translation was impossible gained some currency, and with it that, if attempted at all, it must be as literal as possible. This view culminated in the statements of the extreme literalists' Walter Benjamin and Vladimir Nabokov.

The argument was theoretical: the purpose of the translation, the nature of the readership, the type of text, was not discussed. Too often, writer, translator and reader were implicitly identified with each other. Now the context has changed, but the basic problem remains.

The writer puts it in the form of the two parts

<b>SL emphasis</b>	<b>TL emphasis</b>
Word-for-word translation.	Adaptation.
Literal translation.	Free translation.
Faithful translation.	Idiomatic translation.
Semantic translation	Communicative translation.

### **2.3.1 Word-for-word translation**

Cultural words are translated literally in the case of this method. The main use of word-for-word translation is either to understand the mechanics of the source language. In translating the Glorious Quran, the translator must exercise utmost care to avoid loss of meaning or deforming the outcome.

### **2.3.2 Literal translation**

The SL grammatical constructions are converted to their nearest TL equivalents but the lexical words are again translated singly, out of context. As a pre-translation process, this indicates the problems to be solved

### **2.4. Theories of Translation**

Though there have been many serious attempts to arrive at a unified theory of translating, linguists and translation theorists are still in doubt about such a possibility. The idea of formulating a reliable theory is of a great significance, since it would systematize the methods and procedures of translating. Drawing on other theorists' experience, S. Chau summarizes the situation as follows:

*“ It can be misleading to talk about 'translation theories' as such, as if there are properly developed theoretical models or entities carefully considered by practitioners. One is repeatedly reminded that there are, after all, no significant translation theories. The very existence, possibility, and value of translation theories have been thrown into doubt. ” (1984)*

The main goal of the various schools of translation is to suggest useful translation strategies. As Newmark (1982) puts it: "Translation theory's main concern is to determine appropriate translation methods for the widest possible range of texts or text categories"

In the next paragraphs a reassessment will be made of some Western approaches to translation, with a view to gaining an insight into the discipline.

Nida,(1964) supports the formal and active approach in his book ‘Towards a science of translating, where, following Chomsky, he views language as ‘‘a dynamic mechanism capable of generating an infinite series of different utterances’’ (Nida, 1964). This dynamic view of language according to Nida is very helpful for the translator because it means that the translator will have to "describe the mechanism by which the total message is decoded, transferred and transformed into the structures of another language.’’

Nida claims that since no two languages are identical, the translator ought to attempt the closest possible approximation in translating. He argues that "there are fundamentally two different types of equivalence: one which may be called formal and another which is primarily dynamic".

Formal equivalence translation, according to Nida, "focuses attention on the message itself in both form and content" (ibid). An example of this is translating poetry by poetry, which means that both form and content are viewed as essential components of the message.

Dynamic equivalence translation, on the other hand, is devoted to "the dynamic relationship, that is the relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message"(ibid).

Nida identifies different factors that affect the translating approach as either formal or dynamic, such as " the type of audience, purpose of the translators, nature of the message and existing sociolinguistic form". He argues that despite the fact that content and form are interrelated "messages differ primarily in the degree to which content or form is the dominant consideration" (ibid). But the purpose of the translator could be, according to Nida, to inform us about both form and content. However, a largely informative translation may, on the other hand, "be designed to elicit an

emotional response of pleasure from the reader or listener" (ibid). Another example given by Nida is when the translator needs to reproduce in the translation certain behavior. In the case, "that the reader may understand the full implications his circumstances" (ibid). While a translator who "has an imperative purpose" is to make an action explicit and compelling."

Nida claims in accordance with Prochazca that a translator is to achieve the following if his translation is to be a good one:

- (A)- He must understand the original words thematically and stylistically;
- (B)- He must overcome the differences between the two linguistic structures;
- (C)- He must reconstruct the stylistic structures of the original work in his translation"(ibid).

According to Nida, the perspective and attitude of the writer and other participants ought to be reproduced in the translation. This could be done, as Nida believes, by "appropriate selection and arrangement of words so that such features as social class or geographical dialect will be immediately evident"(ibid). Moreover, Nida argues that the naturalness of dynamic equivalence translation depends on the way "the message fits the receptor language audience."

Nida goes on to talk-about assessing adequacy of translation. He claims that there are three important factors that contribute to the way translations are assessed:

- (A) General efficiency of the communication process;
- (B) Comprehensiveness of intent, and
- (C) Equivalence of response"

Comprehensiveness of intent, as Nida suggests, depends on whether the translation is a dynamic equivalence translation or a formal equivalence

translation, which would be linked to the target language culture or the source language culture respectively.

Despite the fact that the three factors of efficiency, comprehensiveness of intent and equivalence of response are interdependent, each of them helps to assess the accuracy of translation, Nida thinks. (ibid).

To this end, there are other different factors that contribute, according to Nida, to translation assessment such as "type of audience, purpose of the translation, nature of the message and existing sociolinguistic pressures" (ibid).

### **1. Catford (1965)**

In, 1965 Catford advocated in 'A linguistic theory of translation' the substitution approach to translation. He sees translating as substituting text across languages. Catford explored the trait mentioned above, the relationship of language to people and culture. He believes that "in translation there is a substitution of TL meanings for SL meanings, not transference of SL into TL"(Catford, 1965). This is so since he says "in transference, there is an implantation of meanings in to the TL text"(ibid).

For Catford it is taken for granted that for TL and SL texts to be equivalent they have to function in the same way in the same situation. Catford argues that "in total translation, of SL and TL texts, all items are translation equivalents when they are interchangeable in a given situation" (ibid). He claims that the TL text must share with the SL text what he calls "situation features" for them to be equivalent. This idea is further developed by Catford by claiming that these common situational features relate to the cultures in question and how close they are to each other.

Moreover, Catford claims that there are "shifts" that take place in translation. Shifts, according to him, "mean departures from formal correspondence in the process of going from the SL to the TL" (ibid). He identifies major types of "shifts" which he calls "Level shifts" and "Category shifts" (ibid). Briefly, he claims that "shifts" from grammar to lexis and vice-versa... [are] the only possible level shifts in translation" (ibid). Catford distinguishes between two types of untranslatability.

**He argues that "ambiguities arise from two sources:**

- (i) Shared exponence of two or more SL grammatical or lexical items and
- (ii) "Polysemy of an SL item with no corresponding TL polysemy" (Catford, 1965: 94). He also claims that cultural untranslatability occurs when "a situational feature functionally relevant for the SL text is completely absent from the culture of which the TL is a part" (Catford, 1965: 99).

## **2. Beekman and Callow (1974)**

In, 1974 Beekman and Callow, in 'Translating the Word of God,' advocated the idiomatic translation approach. They hold that translating denotes:

- (1) at least two languages and
- (2) a message.

These two essential components of translation may be called respectively, "form" and "meaning" (Beekman and Callow, 1974). They go on to say that the "formal linguistic elements of a language are what is meant by form". They maintain that on the basis of the linguistic form of a translation, trends within translation could be associated with:

- (A) Literal translation which seeks to "closely parallel the linguistic form of the first language" (ibid); or



(B) "Idiomatic translation" which seeks to reproduce the original into the "natural form" of the second language whether or not it parallels the form of the first language. Within these two broad categories of translation, there can be recognized:

- 1- Highly literal,
- 2- Modified literal,
- 3- idiomatic,
- 4- Excessively free translation.

Highly literal translation, according to Beekman and Callow, is unacceptable because it parallels the linguistic features of the original very closely; for instance, the translation would follow the structure of the first language word by word and ignore the rules of grammar of the second language. Excessively free translation, on the other hand, according to Beekman and Callow, diverges from the content of the original by over-emphasizing, misinterpreting the original message or providing information which is not implied in the original. They argue that unduly free translation and the highly literal translation do not reproduce the message of the original or produce a precise representation.

By modified literal translation, Beekman and Callow confirm that the translator "is prepared to allow for more departures from the form of the original than just those necessitated by the obligatory categories of the RL" (ibid). The translator would do this when he feels that the translation has distorted the content of the original. The writers claim that even though this type of translation is a considerable improvement over highly literal translation "the same grammatical forms as those that are found in the original are generally used." So, Beekman and Callow believe that this type

of translation is acceptable to an audience that might refer back to the original.

The third type of translation identified by Beekman and Callow is idiomatic translation. In introducing idiomatic translation, the translator aims to give the readers of the target language "the sense of the original" (ibid) using what the writers call "the natural and grammatical and lexical forms of the RL." The translator who produces this type of translation is charged with reproducing the sense of the original, which "must be carried using the linguistic form of the RL". Beekman and Callow claim that the grammatical and lexical forms of the first language are simply the means by which a message is conveyed to the audience. Therefore, according to them, form is only important as a carrier of a message.

### **3. Beau rg ande and Dresseler(1981)**

Beaugrande and Dresseler advocated, in 1981, the individualistic approach to translation. Their approach is based on identifying text types according to recurring characteristics, but they claim that equivalence of texts can only be "in the experience of participants" (Beaugrande and Dresseler, 1981).

The writers believe that "a science of texts should be able to describe or explain both the shared features and the distinctions among these texts or text types" (ibid). They say that the study of text aims at discovering what makes up a text, how texts are produced and received as well as how they are used.

According to Beaugrande and Dresseler, a text is defined as "a communicative occurrence which meets seven standards of textuality."

1- Cohesion,

2- Coherence,

- 3- Intentionality,
- 4- Acceptability,
- 5- Informatively,
- 6- Facto which make a text relevant to a situation of occurrence,
- 7- Intertextuality.

The above listed standards are believed by Beaugrande and Dresseler to *"define and create the form of behaviour identifiable as textual communication"*. But the writers argue that equivalence of texts can only be *"in the experience of participants"* (ibid, 191). Nevertheless, translation must try *"to reproduce the experience with the necessary adaptation in the target language independently of whether or not the elements in the goal language text occupy the same positions in their virtual systems as do the elements of the original texts in theirs"*(ibid).

Furthermore, the writers believe that since texts literally provide *"alternative organizations of the world or discourse"*, translators cannot provide a corresponding experience in the translation if they impose on the text *"their own processing activities."* Instead, translators ought to *"analyze both the text and the range of plausible receiver reactions in order to preserve as much of that range as possible"*(ibid). Moreover, the writers propose that if *"language elements and structures are viewed in term of processes and operations translating would benefit a great deal."*

Finally, Beaugrande and Dresseler dismiss the traditional distinction between literal and free translation on the grounds that this distinction would imply that *"there can be an equivalence of language elements independently of their setting of occurrence; and that such equivalence is somehow relevant to actual usage"*, a view which they believe to be wrong. In

contrast, this perspective is adapted differently by House, 1981 who advocates the functional equivalence theory of translation.

#### **4. House (1981)**

*'A Model for Translation Quality Assessment'* is the name of the book written by House, 1981, based on the view that *"a translation text should not only match its source text in function but employ equivalent situational means to achieve that function"* (House,1981).

House believes that her Model of Translation Assessment is based on pragmatic theories of language use. She applies her model to a corpus of German and English source and translation texts and embarks on a discussion of the results. House claims that to establish functional equivalence between a source and translation text, the source language text is to be analysed first in order to establish what equivalence between source language and target language texts means. House argues that *"since the textual function is defined as the use of the text in a particular situation, each individual text is to be referred to the particular situation in which it is embedded"* (ibid). Thus according to House, the model she suggests aims to establish the source language text's functions and the corresponding target language text's functions. House applies for her purpose Crystal and Davy's system of situational dimensions as she claims that it breaks down the situation into parts. In conclusion, House builds up translation strategy according to the division of texts based on language functions, the ideational and the inspirational.

She determines, for instance, that ideational texts require overt translation. She believes that an overt translation is favored when the source language text is of an outstanding value in the source language and has the potential to

be important in its own right for other cultures. On the other hand, a covert translation is required for source language texts that are not culturally linked to their source, because a covert translation would read like an original in the target language.

### **5. Newmark (1982)**

*“An approach to translation”* is the name of the book by Newmark who suggests the language function approach to translation. He proposes that a translator ought to relate the text to the appropriate language function on the basis of which the method of translation is then decided. According to Newmark, *“the main functions of language are the expressive, the descriptive or informative, and the vocative or directive or persuasive”* (Newmark,1982). He proposes two methods of translation:

(1) Communicative translation

(2) Semantic translation

Newmark claims that communicative and semantic translations stem from the traditional methods of translation namely the free and the literal. Furthermore, he believes that these two methods might overlap in texts that are "culture free" and well written. He holds the translator responsible for grasping all the ideas of a text as well as the significance of the words and their particular arrangements before choosing his translation method.

The writer claims that *“the basic difference between communicative and semantic language is the stress on message and meaning, reader and author, utterance and thought process”*(ibid) He suggests that texts requiring communicative translation are texts of the informative and vocative functions of language where reproducing the same effect on the readership of the translation as that produced on the original readership is of the utmost

importance. Since informative and vocative texts are mainly concerned with communicating a clear message to the reader, either informing him of something/requiring him to do something, the clarity of the message-is very important and it is most- appropriately reproduced by communicative translation which conveys the original message using the natural expression of the target language. Texts of the informative and vocative functions are general text books, scientific reports, propaganda, instructions, and "most non-literary writing" in general.

On the other hand, semantic translation is most appropriate for literary and religious writing and works of outstanding value where the - individualistic expression of the writer is as important as the work itself.

#### **6. Van Den Broeck (1981)**

This writer has investigated metaphor in relation to translation independently from other forms of figuration. He relates texts to specific linguistic and cultural systems. This is due to the fact that metaphors depend on their functional relevance to the communicative situation in which they occur.

#### **7. Dagut (1976)**

Can metaphor be translated? is his relatively early discussion of metaphors and the answer to the question mentioned above can be positive or negative. The study confined itself with Hebrew metaphors. He starts with the relation between metaphor and theory suggesting two procedures for translating metaphor that could be applied to the Hebrew language.

To sum up, Nida's (1964) formal and dynamic equivalence notion suggests that equivalence can be either dynamic or formal. Dynamic equivalence, on the one hand, aims to reproduce the same relationship between the message

and the receptor as that between the original and the first receptor, while formal equivalence on the other hand, aims to produce *"the message itself in both form and content"* (Nida, 1964).

Catford (1965) stresses the notion of substitution where he defines equivalence between two texts as functioning in the same way in the same situation.

Beekman and Callow (1974) advocate the notion of idiomatic translation which proposes that equivalence means reproducing *"the sense of the original using the form of the second language"* (Beekman and Callow, 1974).

Beaugrande and Dressler (1981) support the individualistic school of translation that suggests equivalence can only be *"in the experience of participants"* (Beaugrande and Dressler, 1981).

Differently, House (1981) supports the functional equivalence of translation when she views equivalence as a match of function between two texts introducing *"equivalence situational dimensional means to achieve that function"* (House, 1981).

Newmark's (1982) Language function school of translation defines equivalence as *"producing on the sense of the translation an effect as close as possible"* (Newmark, 1982: 39) when the translation strategy is communicative. But when the translation strategy is semantic, equivalence would be reproducing *"the exact contextual meaning"* (Newmark, 1982).

## **8. Skopos**

Skopos is the Greek word for "aim" or "purpose" and was introduced into translation theory in the 1970s by Hans J. Vermeer as a technical term for the purpose of a translation and of the action of translating. Hans Vermeer

believes that the purpose of a text determines the translation strategies. He objects to the traditional equivalence-based theories, which speak of the source text, or its effects on the source text reader, or the purpose of the source text author as a decisive factor in translation and raises the Skopos of the translation action to the center.

In Christiane Nord's '*Translating as a Purposeful Activity*', she defines the Skopos theory in this way: '*Skopos is a Greek word for "purpose"*'. According to Skopostheorie (*the theory that applies the notion of Skopos to translation*), the prime principle determining any translation process is the purpose (Skopos) of the overall translational action. This fits in with intentionality being part of the very definition of any action. Skopos theory focuses above all on the purpose of the translation, which determines the translation methods and strategies that are to be employed in order to produce a functionally adequate result. This result is the TT, which Vermeer calls the *translatum*. Therefore, in Skopos theory, knowing why an ST is to be translated and what the function of the TT will be crucial for the translator.

The book '*Possibilities and Limits of Translation Criticism*', written by Katharina Reiss, can be regarded as the "*starting point for the scholarly analysis of translation in German*" (Nord, 2001). In her opinion, the ideal translation would be "*one in which the aim in the TL (target language) is equivalence as regards the conceptual content, linguistic form and communicative function of a SL (source language)*". In order to bridge the gap between theory and practice, Hans J. Vermeer gives up the equivalence theory and lays the foundation of functional theory: Skopos theory. In his opinion, "*we cannot solve all the problems in the translation just by linguistics alone*". He regards translation as a kind of translational action on



the foundation of a source text. Therefore, Vermeer names his theory Skopos theory, a theory of purposeful action. Reader is one of the most important factors determining the purpose of the translation. Vermeer thinks that to translate means to produce a text in a target setting for a target purpose and target addressees in target circumstances.

In her work ‘Translating as a Purposeful Activity’, Christiane Nord admits the merits of Vermeer’s Skopos rule. However, in her book she also points out two interdependent shortcomings of the Skopos rule. One is that because of the differences in TT expectations, it is impossible for the translation purpose to satisfy all target readers. The other one is concerning the translator and the ST author. If the translation brief requires a translation whose communicative purposes are contrary to or incompatible with the intention of the original author, there would be no restriction to the range of possible ends.

Skopos theory has been criticized for allowing the end to justify the means in the translation process. This would make this theory inappropriate to the translation of texts –such as literary or religious translation – that are largely determined by the author's personal intention. Newmark (2000) criticizes this theory saying that *‘to translate the word ‘aim’ into Greek, and make a translation theory out of it, and exclude any moral factor except loyalty, is pretending too much and going too far’*.

According to House (1981). Skopos theory failed on a number of issues:

- (1) The notion of function which is crucial to the approach is never made explicit in any satisfactory way,
- (2) Its inability to determine the (relative) equivalence and adequacy of a translation,

(3) The indeterminacy of the linguistic realization of the skopos of a translation and

(4) Due to the role of the 'purpose' of a translation, the ST is considered as a mere offer of information.

## **2.5. Types of Translation**

In fact, there are more than one way according to which types of translation are singled out. They can be singled out depending on the techniques followed during the process of translation, the special field of work, a linguistic aspect, a predominant communicative function of the source text, or the form of speech involved in the translation process. Thus we can distinguish between *word for word* and *conceptual translation*, *legal* and *technical translation*, *interlingual* and *intralingual translation*, *literary* and *informative translation*, and, between *written* and *oral translation*.

The main two groups are *literary translation* and *Informative translation*. *Literary translation* deals with literary texts, i.e. works of fiction or poetry whose main function is to make an emotional or aesthetic impression upon the reader. Their communicative value depends, first and foremost, on their artistic quality and the translator's primary task is to reproduce this quality in translation. It is a great challenge to the translator to combine the maximum equivalence and the high literary merit.

*Informative translation* is rendering into the target language non-literary texts, the main purpose of which is to convey a certain amount of ideas, to inform the reader. However, if the source text is of some length, its translation can be listed as literary or informative only as an approximation. A literary text may, in fact, include some parts of purely informative

character. Contrariwise, informative translation may comprise some elements aimed at achieving an aesthetic effect.

There are also some minor groups of texts that can be considered separately because of the specific problems their translation causes to the translator. However, these minor groups could be considered as sub-groups of informative translation in a way or another. They are:

### **1. Technical Translation**

The term “technical translation” can be understood in two ways: In its broadest sense, it is about translating user manuals, instructions leaflets, internal notes, medical translation, financial reports, minutes of proceedings, administrative terms in general, and so forth. These documents share the distinction of being for a specific and limited target audience and usually have a limited shelf-life.

In its most limited sense, technical translation refers to “technical” documentation such as engineering, IT, electronics, mechanics, and industrial texts in general. Technical translation requires a knowledge of the specialized terminology used in the sector originating the text.

### **2. Scientific Translation**

As a sub-group of technical translation, as its name indicates, scientific translation deals with documents in the domain of science: articles, theses, papers, congress booklets, presentations, study reports etc.

### **3. Financial Translation**

Financial or economic translation, of course, deals with documentation relating to the likes of financial, banking, and stock exchange activity. This includes company annual reports, financial statements, financial contracts,

financing packages, and so forth. Financial Translation – For financial based industries, financial translation is the translation of text of a financial nature like banking, stocks, commodities, and investment funds.

#### **4. Legal Translation**

Legal translation covers a wide range of very different documents. These may include legal documents such as summons and warrants; administrative texts such as registration certificates; corporate statutes and remittance drafts, technical documents such as expert opinions and texts for judicial purposes; and a number of other texts in addition to reports and minutes of court proceedings.

#### **5. Judicial Translation**

Judicial translations, not to be confused with legal or certified translation, refers to the task of translation undertaken in a court setting. Judicial translators specialize in translating documents such as letters oratory, minutes of proceedings, judgments, expert opinions, deposition, minutes of interrogation sessions etc.

#### **6. Juridical Translation**

Juridical translation refers to legally-binding documentation. For example, this could be the translation of documents such as laws; regulations and decrees; general sales and purchase conditions; legally binding contracts such as labor; license and commercial contracts; partnership agreements, accords; protocols and conventions; internal regulations; insurance policies; and bail assurance, among others. The juridical translator must have a solid legal background in addition to their linguistic training.

## **7. Administrative Translation**

This term refers to translation of administrative text – a very broad term. For businesses and organizations that they use in day-to-day management.

## **8. Commercial Translation**

Sometimes called business translation, commercial translation covers any sort of document used in the business world such as letters, company accounts, tender documents, annuals reports, etc. Oftentimes, commercial translations require specialist translators with knowledge of terminology used in the business world.

## **9. General Translation**

General translations are less complicated and the language used is not high level. In general translation, there is no specific or technical terminology used. Although these are simpler, they typically are still not suitable for using a free translation tool.

## **10. Medical Translation**

Medical translations are also highly complex and will involve translating medical packaging, textbooks, medical equipment manuals and drug labeling. Specialization is necessary. The translation of works of a medical nature. Like pharmaceutical translation, medical translation is specialization where a mistranslation can have grave consequences.

## **11. Translation for film scripts, comic strips, commercial advertisements:**

In dubbing a film the translator is limited in his choice of variants by the necessity to fit the pronunciation of the translated words to the movement of the actor's lips. Translating the captions in a comic strip, the translator will

have to consider the numerous allusions to the facts well known to the regular readers of comics. And in dealing with commercial advertisements he must bear in mind that their sole purpose is to win over the prospective customers. Since the text of translation will deal with quite a different kind of people than the original advertisement was meant for, there is the problem of achieving the same pragmatic effect by introducing the necessary changes in the message.

## **12. Translation of religious texts:**

The translation of religious works has played an important role in world history. For instance, the translation of the Bible and the Holy Quran. In fact, this is the most difficult type of translation as the translator faces problems due to the sacred nature of such texts.

Arab world is dominated by Islamic culture and religion, while English speaking world is dominated by Christian culture and religion. This difference in culture has its effect on the language. Larson (1984:180) states that, "*terms which deal with the religious aspects of a culture are usually the most difficult, both in analysis of the source vocabulary and in finding the best receptor language equivalence. The reason is that these words are intangible and many of the practices are so automatic that the speakers of the language are not as conscious of the various aspects of meaning involved*". Therefore, the translator will encounter much difficulty in translating terms and expressions which are not used or practiced in the TL (target language).

In his essay "*On Linguistic Aspects of Translation*" Roman Jakobson arrived at three forms of translation depending on linguistic aspects:

Intralingual translation: Translation within a language which would involve explaining it in words of the same language.

Interlingual translation: Translation from one language into another or reinterpretation of the message in another linguistic code. Intersemiotic translation: Translation from one linguistic system to another which means the transference of meaning from a verbal to a non-verbal system or from one medium to another.

Depending on whether we consider the equivalence to be on the level of word, sentence or concept, linguists have come to realize three types of translation:

- 1- Translation at the level of word (word for word),
- 2- Translation at the level of sentence, and
- 3- Conceptual Translation

In the first category, for each word in SL there is an equivalent in the TL. However, this type of translation is useful only in the case of phrases and proper names such as United Nation, Ministry of Education. But it poses lots of problems at the sentence level owing to the differences of the structure and syntax of the TL.

When translating at the sentence level, the difficulty posed by syntactic inconsistency is likely to be less than at the word level. As regards conceptual translation, rendering is neither carried out at the word level nor at the sentence level. This kind of translation is particularly useful for rendering idioms, proverbs and the like.

### **13. Translation as an art and science**

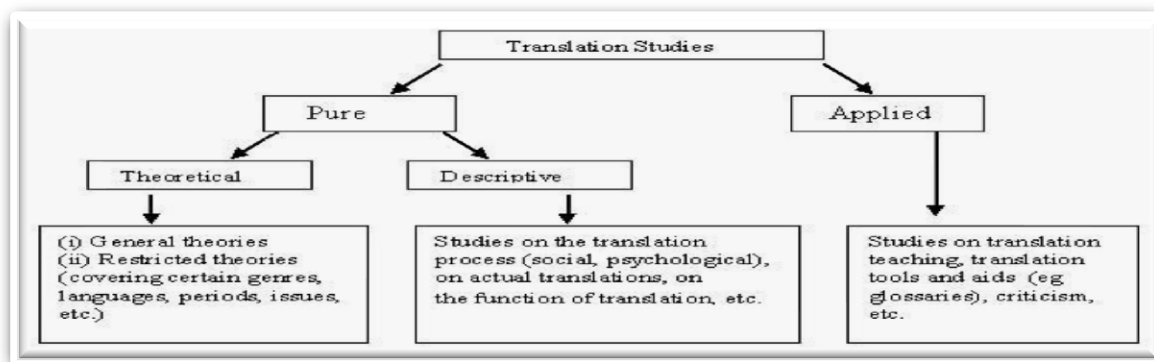
Since its beginning, translation has been considered as a multi-faceted and complicated activity or phenomenon, accordingly it acts a bridge to transfer

knowledge between cultures and act as a means to join vary nations. Benjamin (1923), believes that the twentieth century has been called the age of 'reproduction', whereas Jumplet (1923) considers that era as 'the age of translation'; nevertheless, the argument that discusses whether consider translation is an art or science is a controversial issue.

In spite of the fact that translation currently plays a crucial role in the world's affair, it has always been considered as second-hand art. In this regard, Belloc (1931:6) demonstrates that, "Translation has never been granted the dignity of the original work, and has suffered too much on the general judgment of letters."

Savory (1957:49) thinks that it would almost be true to say that there are no universally accepted principles of translation, because the only people qualified to formulate them have never agreed among themselves; therefore, he does not tend to consider translation as a science.

According to Holmes (1979:23), there are two branches of translation studies, namely pure and applied. He points out that the aim of pure translation studies is to describe the phenomenon of translation and to investigate all related aspects of it; however, applied translation studies focus on the application of translation theories to such aspects of translation as translation practice, the teaching and learning of translation, as Figure (2) clearly shows:





## 2.6 Equivalence

Collins Dictionary of the English Language (1991: 529) states that being an equivalence is being *"equal or interchangeable in value, quantity, significance, etc."* or *"having the same or a similar effect or meaning."* Similarly, Webster's Ninth New Collegiate Dictionary (1991: 421) define the concept as the state of being *"equal in force, amount or value"* or *"like in signification or import"*. Baker (2004: 1) believes that Equivalence has been a *"central notion in discussions of translation across the ages, whether these discussions are theoretical or practical. In fact, it has been so central that translation itself is defined in terms of equivalence"*.

In this part the researcher aims to review the theory of equivalence as interpreted by some of the most innovative theorists in this field—Vinay and Darbelnet, Jakobson, Nida and Taber, Catford, House, and finally Baker.

These theorists have studied equivalence in relation to the translation process, using different approaches, and have provided fruitful ideas for further study on this topic. Their theories will be analyzed in chronological order so that it will be easier to follow the evolution of this concept.

These theories can be substantially divided into three main groups. In the first there are those translation scholars who are in favor of a linguistic approach to translation and who seem to forget that translation in itself is not merely a matter of linguistics. In fact, when a message is transferred from the SL to TL, the translator is also dealing with two different cultures at the same time. This particular aspect seems to have been taken into consideration by the second group of theorists who regard translation equivalence as being essentially a transfer of the message from the SC to the TC and a pragmatic/semantic or functionally oriented approach to translation. Finally, there are other translation scholars who seem to stand in

the middle, such as Baker for instance, who claims that equivalence is used *'for the sake of convenience—because most translators are used to it rather than because it has any theoretical status.'*

### **1. Vinay and Darbelnet and their definition of equivalence in translation**

Vinay and Darbelnet view equivalence-oriented translation as a procedure which *'replicates the same situation as in the original, whilst using completely different wording.'* They also suggest that, if this procedure is applied during the translation process, it can maintain the stylistic impact of the SL text in the TL text. According to them, equivalence is therefore the ideal method when the translator has to deal with proverbs, idioms, clichés, nominal or adjectival phrases and the onomatopoeia of animal sounds.

With regard to equivalent expressions between language pairs, Vinay and Darbelnet claim that they are acceptable as long as they are listed in a bilingual dictionary as 'full equivalents'. However, later they note that glossaries and collections of idiomatic expressions *'can never be exhaustive.'* They conclude by saying that *'the need for creating equivalences arises from the situation, and it is in the situation of the SL text that translators have to look for a solution.'* Indeed, they argue that even if the semantic equivalent of an expression in the SL text is quoted in a dictionary or a glossary, it is not enough, and it does not guarantee a successful translation.

### **2. Jakobson and the concept of equivalence in difference**

Roman Jakobson's study of equivalence gave new impetus to the theoretical analysis of translation since he introduced the notion of *'equivalence in difference'*. On the basis of his semiotic approach to language and his aphorism 'there is no signatum without signum' (1959), he suggests three kinds of translation:

- Intralingual (within one language, i.e. rewording or paraphrase )
- Interlingual (between two languages)
- Intersemiotic (between sign systems)

Jakobson claims that, in the case of interlingual translation, the translator makes use of synonyms in order to get the ST message across. This means that in interlingual translations there is no full equivalence between code units. According to his theory, *'translation involves two equivalent messages in two different codes'*(ibid). Jakobson goes on to say that from a grammatical point of view languages may differ from one another to a greater or lesser degree, but this does not mean that a translation cannot be possible, in other words, that the translator may face the problem of not finding a translation equivalent. He acknowledges that *'whenever there is deficiency, terminology may be qualified and amplified by loanwords or loan-translations, neologisms or semantic shifts, and finally, by circumlocutions'* (ibid). Jakobson provides a number of examples by comparing English and Russian language structures and explains that in such cases where there is no a literal equivalent for a particular ST word or sentence, then it is up to the translator to choose the most suitable way to render it in the TT.

There seems to be some similarity between Vinay and Darbelnet's theory of translation procedures and Jakobson's theory of translation. Both theories stress the fact that, whenever a linguistic approach is no longer suitable to carry out a translation, the translator can rely on other procedures such as loan-translations, neologisms and the like. Both theories recognize the limitations of a linguistic theory and argue that a translation can never be

impossible since there are several methods that the translator can choose. The role of the translator as the person who decides how to carry out the translation is emphasized in both theories. Both Vinay and Darbelnet as well as Jakobson conceive the translation task as something which can always be carried out from one language to another, regardless of the cultural or grammatical differences between ST and TT.

It can be concluded that Jakobson's theory is essentially based on his semiotic approach to translation according to which the translator has to recode the ST message first and then s/he has to transmit it into an equivalent message for the TC.

### **3. Nida and Taber: Formal correspondence and dynamic equivalence**

Nida argued that there are two different types of equivalence, namely *formal equivalence*—which in the second edition by Nida and Taber (1982) is referred to as *formal correspondence*—and *dynamic equivalence*. Formal correspondence 'focuses attention on the message itself, in both form and content', unlike dynamic equivalence which is based upon 'the principle of equivalent effect' (1964). In the second edition (1982) of their work, the two theorists provide a more detailed explanation of each type of equivalence.

Formal correspondence consists of a TL item which represents the closest equivalent of a SL word or phrase. Nida and Taber make it clear that there are not always formal equivalents between language pairs. They therefore suggest that these formal equivalents should be used wherever possible if the translation aims at achieving formal rather than dynamic equivalence. The use of formal equivalents might at times have serious implications in the TT since the translation will not be easily understood by the target audience

(Fawcett, 1997). Nida and Taber themselves assert that *'Typically, formal correspondence distorts the grammatical and stylistic patterns of the receptor language, and hence distorts the message, so as to cause the receptor to misunderstand or to labor unduly hard'* (ibid).

Dynamic equivalence is defined as a translation principle according to which a translator seeks to translate the meaning of the original in such a way that the TL wording will create the same impact on the TC audience as the original wording did upon the ST audience. They argue that *'Frequently, the form of the original text is changed; but as long as the change follows the rules of back transformation in the source language, of contextual consistency in the transfer, and of transformation in the receptor language, the message is preserved and the translation is faithful'* (Nida and Taber, 1982).

One can easily see that Nida is in favour of the application of dynamic equivalence, as a more effective translation procedure. This is perfectly understandable if we take into account the context of the situation in which Nida was dealing with the translation phenomenon, that is to say, his translation of the Bible. Thus, the product of the translation process, that is the text in the TL, must have the same impact on the different readers it was addressing. Only in Nida and Taber's edition is it clearly stated that *'dynamic equivalence in translation is far more than mere correct Communication of information''* (ibid)

Despite using a linguistic approach to translation, Nida is much more interested in the message of the text or, in other words, in its semantic quality. He therefore strives to make sure that this message remains clear in the target text.

#### 4. Catford and the introduction of translation shifts

Catford's approach to translation equivalence clearly differs from that adopted by Nida since Catford had a preference for a more linguistic-based approach to translation and this approach is based on the linguistic work of Firth and Halliday. His main contribution in the field of translation theory is the introduction of the concepts of types and shifts of translation. Catford proposed very broad types of translation in terms of three criteria:

1. The extent of translation (full translation vs partial translation);
2. The grammatical rank at which the translation equivalence is established (rank-bound translation vs. unbounded translation); and
3. The levels of language involved in translation (*total translation vs. restricted translation*).

The second type of translation will be discussed since it is the one that concerns the concept of equivalence, and the notion of translation shifts, as elaborated by Catford, which are based on the distinction between formal correspondence and textual equivalence will be analysed.

In *rank-bound translation* an equivalent is sought in the TL for each word, or for each morpheme encountered in the ST. In *unbounded translation* equivalences are not tied to a particular rank, and we may additionally find equivalences at sentence, clause and other levels.

One of the problems with formal correspondence is that, despite being a useful tool to employ in comparative linguistics, it seems that it is not really relevant in terms of assessing translation equivalence between ST and TT. For this reason, one may turn to Catford's other dimension of correspondence, namely *textual equivalence* which occurs when any TL text or portion of text is '*observed on a particular occasion ... to be the equivalent of a given SL text or portion of text*' (ibid). He implements this by

a process of commutation, whereby 'a competent bilingual informant or translator' is consulted on the translation of various sentences whose ST items are changed in order to observe '*what changes if any occur in the TL text as a consequence*' (ibid)

As far as translation shifts are concerned, Catford defines them as '*departures from formal correspondence in the process of going from the SL to the TL*' (ibid). Catford argues that there are two main types of translation shifts, namely *level shifts*, where the SL item at one linguistic level (e.g. grammar) has a TL equivalent at a different level (e.g. lexis), and *category shifts* which are divided into four types:

1. *Structure-shifts*, which involve a grammatical change between the structure of the ST and that of the TT;
2. *Class-shifts*, when a SL item is translated with a TL item which belongs to a different grammatical class, i.e. a verb may be translated with a noun; *Unit-shifts*, which involve changes in rank;
3. *Intra-system shifts*, which occur when 'SL and TL possess systems which approximately correspond formally as to their constitution, but when translation involves selection of a non-corresponding term in the TL system' (ibid.:80). For instance, when the SL singular becomes a TL plural.

Catford was very much criticized for his linguistic theory of translation. One of the most scathing criticisms came from Snell-Hornby (1988), who argued that Catford's definition of textual equivalence is '*circular*', his theory's reliance on bilingual informants '*hopelessly inadequate*', and his example sentences '*isolated and even absurdly simplistic*' (ibid). She considers the concept of equivalence in translation as being an illusion. She asserts that the translation process cannot simply be reduced to a linguistic

exercise, as claimed by Catford for instance, since there are also other factors, such as textual, cultural and situational aspects, which should be taken into consideration when translating. In other words, she does not believe that linguistics is the only discipline which enables people to carry out a translation, since translating involves different cultures and different situations at the same time and they do not always match from one language to another.

#### 4. House and the elaboration of overt and covert translation

House (1977) is in favor of semantic and pragmatic equivalence and argues that ST and TT should match one another in function. House suggests that it is possible to characterize the function of a text by determining the *situational dimensions* of the ST. In fact, according to her theory, every text is in itself placed within a particular situation which has to be correctly identified and taken into account by the translator. After the ST analysis, House is in a position to evaluate a translation; if the ST and the TT differ substantially on situational features, then they are not functionally equivalent, and the translation is not of a high quality. In fact, she acknowledges that *'a translation text should not only match its source text in function, but employ equivalent situational-dimensional means to achieve that function'*(*ibid*).

Central to House's discussion is the concept of *overt* and *covert* translations. In an overt translation the TT audience is not directly addressed and there is therefore no need at all to attempt to recreate a *'second original'* since an overt translation *'must overtly be a translation'* (*ibid*). By covert translation, on the other hand, is meant the production of a text which is functionally equivalent to the ST. House also argues that in this type of translation the ST *'is not specifically addressed to a TC audience'* (*ibid*)



## 2.7 The concept of Forbidden, Euphemism and Etiquette compared

As the two concepts are somewhat interrelated when one is handled the other appears important to be considered, though they are antithesis or show such a degree of opposition. A euphemism */'ju:fə'mɪzəm/* is an innocuous word or expression used in place of one that may be found offensive or suggest something unpleasant.<sup>[1]</sup> Some euphemisms are intended to amuse, while others use bland, inoffensive terms for concepts that the user wishes to downplay. Euphemisms may be used to mask profanity or refer to taboo topics such as disability, sex, excretion, or death in a polite way.

Euphemisms are also used to downplay the gravity of large-scale injustices, war crimes, or other events that warrant a pattern of avoidance in official statements or documents. For instance, one reason for the comparative scarcity of written evidence documenting the exterminations at Auschwitz, relative to their sheer number, is "directives for the extermination process obscured in bureaucratic euphemisms".

Euphemisms are sometimes used to lessen the opposition to a political move. For example, according to linguist Ghil'ad Zuckermann, Israeli Prime Minister Benjamin Netanyahu used the neutral Hebrew lexical item *peimót* ("beatings (of the heart)"), rather than ("withdrawal"), to refer to the stages in the Israeli withdrawal from the West Bank (see Wye River Memorandum), in order to lessen the opposition of right-wing Israelis to such a move. The lexical item *peimót*, which literally means "beatings (of the heart)" is thus a euphemism for "withdrawal".

The act of labeling a term as a euphemism can in itself be controversial, as in the following two examples:

- *Affirmative action*, meaning a preference for minorities or the historically disadvantaged, usually in employment or academic

admissions. This term is sometimes said to be a euphemism for reverse discrimination, or in the UK positive discrimination, which suggests an intentional bias that might be legally prohibited, or otherwise unpalatable.

- *Enhanced interrogation* is sometimes said to be a euphemism for torture. For example, columnist David Brooks called the use of this term for practices at Abu Ghraib, Guantánamo, and elsewhere an effort to "dull the moral sensibility"

Euphemism may be used as a rhetorical strategy, in which case its goal is to change the valence of a description from positive to negative. The use of a term with a softer connotation, though it shares the same meaning. For instance, *screwed up* is a euphemism for *fucked up*; *hook-up* and *laid* are euphemisms for sexual intercourse.

There is some disagreement over whether certain terms are or are not euphemisms. For example, sometimes the phrase *visually impaired* is labeled as a politically correct euphemism for *blind* or a blind person. However, visual impairment can be a broader term, including, for example, people who have partial sight in one eye, those with uncorrectable mild to moderate poor vision, or even those who wear glasses, groups that would be excluded by the word *blind*.

## 2.8 Evolution

Euphemisms may be formed in a number of ways. Periphrasis, or circumlocution, is one of the most common: to "speak around" a given word, implying it without saying it. Over time, circumlocutions become recognized as established euphemisms for particular words or ideas.

To alter the pronunciation or spelling of a taboo word (such as a swear word) to form a euphemism is known as *taboo deformation*, or a minced oath. In American English, words that are unacceptable on television, such as fuck, may be represented by deformations such as *freak*, even in children's cartoons. Feck is a minced oath popularised by the sitcom Father Ted. Some examples of rhyming slang may serve the same purpose: to call a person a *berk* sounds less offensive than to call a person a cunt, though *berk* is short for Berkeley Hunt, which rhymes with *cunt*.

Bureaucracies frequently spawn euphemisms intentionally, as doublespeak expressions. For example, in the past, the US military used the term "sunshine units" for contamination by radioactive isotopes. An effective death sentence in the Soviet Union during the Great Purge often used the clause "imprisonment without right to correspondence": the person sentenced never had a chance to correspond with anyone because soon after imprisonment they would be shot. As early as 1939, Nazi official Reinhard Heydrich used the term *Sonderbehandlung* ("special treatment") to mean summary execution (most likely by hanging) of persons viewed as "disciplinary problems" by the Nazis even before commencing the systematic extermination of the Jews. Heinrich Himmler, aware that the word had come to be known to mean murder, replaced that euphemism with one in which Jews would be "guided" (to their deaths) through the slave-labor and extermination camps after having been "evacuated" to their doom. Such was part of the formulation of *Endlösung der Judenfrage* (the "Final Solution to the Jewish Question"), which became infamous to the entire world during the Nuremberg Trials.

A euphemism may itself devolve into a taboo word, through the linguistic process known as semantic change (specifically pejoration) described by W. V. O. Quine,<sup>[16]</sup> and more recently dubbed the "**euphemism treadmill**" by

Harvard professor Steven Pinker.<sup>[17]</sup> For instance, *toilet* is an 18th-century euphemism, replacing the older euphemism *house-of-office*, which in turn replaced the even older euphemisms *privy-house* and *bog-house*.<sup>[18]</sup> In the 20th century, where the words *lavatory* or *toilet* were deemed inappropriate (e.g. in the United States), they were sometimes replaced with *bathroom* or *water closet*, which in turn became *restroom*, *W.C.*, or *washroom*.

The word *shit* appears to have originally been a euphemism for defecation in Pre-Germanic, as the Proto-Indo-European root \**skeyd-*, from which it was derived, meant "to cut off".<sup>[19]</sup>

Euphemisms are at risk of being misunderstood and used literally by young children who are acquiring language, and by older people who are learning a foreign language. An example is the "pregnant fireman" type of children's solecism, where a child might hear someone define pregnancy euphemistically as "carrying a child," then mistakenly extend that meaning and refer to a fireman literally carrying a child as pregnant.

Doublespeak is a term sometimes used for deliberate euphemistic misuse of words to distort or reverse their meaning, as in a "Ministry of Peace" which wages war, and a "Ministry of Love" which imprisons and tortures. It is a portmanteau of the terms Newspeak and doublethink, which originate from George Orwell's novel Nineteen Eighty-Four.

The word *euphemism* itself can be used as a euphemism. In the animated TV special Halloween Is Grinch Night (see Dr. Seuss), a child asks to go to the *euphemism*, where *euphemism* is being used as a euphemism for outhouse. This euphemistic use of *euphemism* also occurred in the play Who's Afraid of Virginia Woolf? where a character requests, "Martha, will you show her where we keep the, uh, euphemism?"

In Wes Anderson's film *Fantastic Mr. Fox*, the replacement of swear words by the word *cuss* became a humorous motif throughout the film.

In Tom Hanks's web series *Electric City*, the use of profanity has been censored by the word *expletive*. "[Expletive deleted]" entered public discourse after its notorious use in censoring transcripts of the Watergate tapes.

In Isaac Asimov's *Foundation series*, the curses of the scientist Ebling Mis have all been replaced with the word *unprintable*. In fact, there is only one case of his curses being referred to as such, leading some readers to mistakenly assume that the euphemism is Ebling's, rather than Asimov's. The same word has also been used in his short story "Flies".

George Carlin has stated in audio books and his stand-up shows that euphemisms soften everyday language and take the life out of it.

In *Battlestar Galactica* (2004), use of the words "frak" and "fraking" was directly substituted for the English slang words "fuck" and "fucking", confounding the censors. Such usage further provided cross genre humor when American politicians and policy makers inartfully referred to the term "fracking", which is a term to describe the fracturing of subterranean rock to release interstitial fuels. Generally unaware of science fiction tropes, these politicians would inadvertently appear to be swearing "fucking" in their addressing the energy policy topics.

## **2.9 Culture of Life**

A **culture of life** describes a way of life based upon the belief that human life at all stages from conception through natural death is sacred. As such, a culture of life opposes practices destructive to human life at any stage, including abortion, euthanasia, studies and medicines involving embryonic stem cells, and contraception. It also promotes policies that "lift up the human spirit with compassion and love." The term originated in moral theology, especially

that of the Catholic Church, and gained popularity after it was used by Pope John Paul II.

In the United States, secular politicians such as George W. Bush have also used the phrase. In 2004, the Republican Party included a plank in their platform that called for "Promoting a Culture of Life."

## 2.10 Abortion

In Islam abortion is totally forbidden and the sheer reference to it is considered sinful. There are numerous verses in Holy Quran refer both directly or in a euphemistic manner to the prohibition of this phenomenon.

قال الله سبحانه وتعالى في سورة الأنعام: ﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ﴾ (151).

وقال سبحانه في سورة الإسراء: ﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا

كَبِيرًا﴾ (31).

The greatness and splendor of these two verses are abundant, including: "In the first verse, the living of the fathers was given to the children: [we livelihood you and them], and in the second, the livelihood of the children was given to the fathers: [we are living with you and yours]; In the second verse the speech to the non-poor who kill their children for fear of poverty, not that they lack immediately, because they are afraid that the cost of children robbed them of their riches, Fear of poverty. He said: Do not kill them, we provide you, Nrozkhm and you means that God made them their livelihood, they do not share your in poverty has provided you do not be afraid.

On October 3, 2000, during the U.S. presidential election campaign, then-Texas Governor George W. Bush, a Methodist, cited the term during a

televised debate against then Vice President Al Gore. Bush expressed concerns that Mifepristone, then newly approved as an abortifacient pill, would encourage more women to terminate their pregnancies; whereas his goal was to make such terminations rarer:

Surely this nation can come together to promote the value of life. Surely we can fight off these laws that will encourage doctors or allow doctors to take the lives of our seniors. Sure, we can work together to create a culture of life so some of these youngsters who feel like they can take a neighbor's life with a gun will understand that that's not the way America is meant to be.<sup>[40]</sup>

Leonard Mary of the Boston Globe said that Bush had directly borrowed his language from John Paul II, viewing this as a deliberate strategic attempt to gain political support from "moderate" Catholics voters (while not coming out so strongly against abortion rights that it would alienate pro-choice voters).<sup>[30][5]</sup> Some voters believed that only the Republican Party would build a culture of life in the United States, and this helped Bush win.<sup>[41]</sup>

Some Catholics, however, criticized Bush for apparent inconsistency between his support of a culture of life and his strong support for the death penalty, which Catholic doctrine permits where there is no other means for society to protect itself. As Governor of Texas, Bush repeatedly authorized executions of convicted murderers.

Kristen Day, the executive director of Democrats for Life of America says that "achieving a culture of life cannot be done by simply voting Republican." Day says that "to be truly pro-life, we must support a broad spectrum of issues including worker's compensation, minimum wage, and education assistance for displaced workers,"<sup>[42]</sup> as well as addressing poverty, including a livable wage and health care.<sup>[43]</sup> Day says that Republicans should broaden their definition of a culture of life beyond simple opposition to abortion, and

that to achieve a true culture of life that members of both parties will be needed.<sup>[44]</sup>

The 2004 Republican National Convention adopted a platform with a plank titled "Promoting a Culture of Life."<sup>[45][9]</sup> The platform's pro-life stance included positions on abortion; access to healthcare despite disability, age, or infirmity; euthanasia; assisted suicide; and promoted research and resources to alleviate the pain of the terminally ill.

## 2.11 Haram

**Haram** حَرَام *ḥarām* is an Arabic term meaning *forbidden*. This may refer to: either something sacred to which access is forbidden to the people who are not in a state of purity or who are not initiated into the sacred knowledge; or to an evil thus "sinful action that is forbidden to be done". The term also denotes something "set aside", thus being the Arabic equivalent of the Hebrew concept *qadoš*, and the concept of *sacer* (cf. sacred) in Roman law and religion. In Islamic jurisprudence, haram is used to refer to any act that is forbidden by Allah, and is one of five Islamic commandments (الأحكام الخمسة) (al-ahkam al-khamsah)) that define the morality of human action.

Acts that are haram are typically prohibited in the religious texts of the Quran and the Sunnah category of haram is the highest status of prohibition. If something is considered haram, it remains prohibited no matter how good the intention is or how honorable the purpose is. A *haram* is converted into a gravitational force on the Day of Judgment and placed on mizan (weighing scales). Views of different madhabs هبمذا can vary significantly regarding what is or is not haram.

By bringing up the word "benefit" as an opposite to "sin" the verse 2:219 of Quran clarifies that *haram* is that which is harmful. In fact, everything



becomes meaningful with their opposite; e.g. if there is no cold we never understand what heat is. So sin is that which hurts us. When God says "Do not", He means "do not hurt yourself". An Islamic principle related to *haram* is that if something is prohibited, then anything that leads to it is also considered *haram*. A similar principle is that the sin of *haram* is not limited to the person who engages in the prohibited activity, but the sin also extends to others who support the person in the activity, whether it be material or moral support.<sup>[10]</sup>

The five categories of الأحكام الخمسة (al-ahkam al-khamsah) or the hierarchy of acts from permitted to non-permitted are:

1. فرض / واجب (farḍ/wājib) – "Compulsory"/"duty"
2. مستحب (mustaḥabb) – Recommended, "desirable"
3. مباح (mubāḥ) – Neutral, "permissible"
4. مكروه (makrūh) – Disliked
5. حرام (ḥarām) – Sinful, "prohibited"

The two types of haram are:

1. الحرام لذاته (al-ḥarām li-dātihi) – Prohibited because of its essence and harm it causes to an individual
  - Adultery, murder, theft
2. الحرام لغيره (al-ḥarām li-ġayrihi) – Prohibited because of external reasons that are not fundamentally harmful but are associated to something that is prohibited
  - Ill-gotten wealth obtained through sin. Examples include money earned through cheating, stealing, corruption, murder and Interest or any means that involves harm to another human being. Also, a deal or sale during Friday's prayers salat al-jumu'ah. It is prohibited in Islam for a Muslim to profit from

such haram actions. Any believer who benefits from or lives off wealth obtained through haram is a sinner.

- Prayer in a house taken illegally.

The religious term *haram*, based on the Quran, is applied to:

- Actions, such as cursing, fornication, murder and disrespecting your parents.
- Policies, such as *riba* (usury, interest).
- Certain food and drink, such as pork and alcohol.
- Some *ḥalāl* objects, foods or actions that are normally halal but under some conditions become *haram*. For example, halal food and drinks at noon-time during Ramadan, or a cow or another halal animal that is not slaughtered in the Islamic way and in the name of Allah (God).
- Certain inaction, such as abandoning the *salah*.

## 2.12 Culture

Linguistically, the root of the term *haram* [compare Ancient Hebrew *herem*, meaning 'devoted to God', 'forbidden for profane use'] is used to form a wide range of other terms that have legal implications, such as *hariim* (a harem) and *ihraam* (a state of purity). In addition, the same word (*haram*) is used in the Quran to denote the sacred nature of the Ka'ba and the areas of Mecca, Medina, and Jerusalem. This category of sacred, holy, and inviolable also includes spouses and university campuses. As such, the legal use of the root ح-ر-م is based on an idea of boundaries between the profane and the sacred, as opposed to prohibitions, as is normally assumed.

Colloquially, the word *haram* takes on different meanings and operates more closely as a dichotomy with *halal*, which denotes the permissible. In Arabic-speaking countries, saying "*haram*" can mean 'what a shame' or

'what a pity' (this meaning has been adopted by Modern Hebrew slang as well, and is alike to the Italian use of *peccato*). The term can be used formally as a method for chastising strangers who behave inappropriately, or between friends as a form of teasing. The word is also used to instruct children in how to behave by telling them that harming other children or animals is *haram*, among other things.

The binary concepts of halal and haram are used in a number of cultural phrases, most notably *ibn* (boy) *al-halal* and *bint* (girl) *al-halal*. These phrases are often used to refer to appropriate spouses in marriage, and stand in contrast to *ibn al-haram* or *bint al-haram*, which are used as insults. In this case, the term *haram* is used to mean ill-mannered or indecent, instead of strictly meaning 'unlawful'. Halal and haram are also used in regards to money (*mal*). *Mal al-haram* means ill-gotten money, and brings destruction on those who make their living through such means.

These cultural interpretations of what is haram influence and are influenced by the legal definitions used at the local level. This means that popular conceptions of haram are partly based on formal Islamic Jurisprudence and partly on regional culture, and the popular conceptions in turn change how the legal system defines and punishes haram actions.

### **2.13 Food and intoxicants**

In Islam, prohibitions on illegal acts or objects are observed by Muslims in accordance to their obedience to the Quranic commands. In Islamic law, dietary prohibitions are said to help with the understanding of divine will.

Regarding haram meat, Muslims are prohibited from consuming flowing blood. Meats that are considered haram, such as pork, dog, cat, monkey, or any other haram animals, can only be considered lawful in emergencies

when a person is facing starvation and his life has to be saved through the consumption of this meat. However, necessity does not exist if the society possesses excess food. Haram foods do not become permissible when a person is in a society with excess food because the Islamic community is like a single body supporting its members, and should offer halal foods to the fellow Muslim. Certain meats are deemed haram if the animal is not properly slaughtered. A halal slaughter involves a sharp knife that the animal does not see before it is slaughtered; the animal must be well rested and fed before the slaughtering, and the slaughtering may not take place in front of other animals. This preparation is done in order to serve the Muslim population. The proper slaughtering process involves a single cut across the throat, quick and as painless for the animal as possible. During the slaughtering process, Allah's name should be recited, by saying "Bismillah" in order to take the animal's life to meet the lawful need of food. Animals that are slaughtered in a name other than Allah are prohibited because this goes against the belief in the oneness of Allah.

There are a number of Quranic verses regarding the prohibition of meat in Islam:

He hath forbidden you only carrion, and blood, and swineflesh, and that which has been immolated to (the name of) any other than God. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! God is Forgiving, Merciful.

How should ye not eat of that over which the name of God hath been mentioned, when He hath explained unto you that which is forbidden unto you unless ye are compelled thereto. But lo! many are led astray by their own lusts through ignorance. Lo! thy Lord, He is Best Aware of the transgressors.

Alcoholic intoxicants are prohibited in Islam. *Khamr* is the Arabic word for alcoholic drinks that cause intoxication. The Prophet declared that the prohibition was not only placed on wine, but the prohibition also included beer and other alcoholic beverages that intoxicate a person. The Prophet also forbade the trading of these intoxicants, even with non-Muslims. It is not permissible for a Muslim to import or export alcoholic beverages, or to work in or own a place that sells these intoxicants. Giving intoxicants as a gift is also considered haram.

Other intoxicants, such as *tobacco*, *paan*, *dokha*, and *khat* have been deemed forbidden by some scholars.

Regarding foods *vanilla extract* and *gelatin* are also forbidden either due to being an intoxicant themselves, containing certain percentages of alcohol or other forbidden items such as pig parts.

There are also a number of hadith regarding the prohibition of meat and intoxicants in Islam:

In an incident narrated by Rafi ibn Khadij, Muhammad told Muslims who wanted to slaughter some animals using reeds,

Use whatever causes blood to flow, and eat the animals if the Name of Allah has been mentioned on slaughtering them ...

— *Bukhari*

Allah's Messenger forbade the eating of the meat of beasts having fangs.

— *Narrated by Bukhari, Narrated Abu Tha'labah*

The Prophet said: "Allah has forbidden alcoholic drinks. Whoever this verse reaches while they still possess any of it, they are not to drink nor to sell."

— *Narrated by Abu Sa'id, Muslim*

## 2.14 Marriage and family life

Islam is very strict in prohibiting zina, whether it be adultery or sexual intercourse between two unmarried individuals. Zina is considered to lead to confusion of lineage, leniency in morals, the disconnection among families, and unstable relationships. It is also considered haram to look at members of the opposite sex with desire.

There are Quranic verses on the prohibition of fornication:

And come not near unto adultery. Lo! It is an abomination and an evil way.

Those who invoke not, with God, any other god, nor slay such life as God has made sacred except for just cause, nor commit fornication – and any that does this (not only) meets punishment.

In terms of marriage proposals, it is considered haram for a Muslim man to propose to a divorced or widowed woman during her *Iddah* (the waiting period during which she is not allowed to marry again). The man is able to express his desire for marriage, but cannot execute an actual proposal. It is also forbidden for a Muslim man to propose to a woman who is engaged to another man.

It is considered haram for a Muslim woman to marry a non-Muslim man. This is due to the idea that the man is the head of the household, the one who supports the family, and the man is considered responsible for his wife. Muslims do not believe in giving women to the hands of those who do not practice Islam and having them responsible over Muslim women because they are not concerned with protecting the rites of the religion.

Abortions are considered haram because Islam does not allow violence to be done once the pregnancy has occurred. However, this excludes the situation when the life of the mother is in jeopardy; then the abortion is no longer considered haram.

## 2.15 Divorce

According to Yusuf Al-Qaradawi, implementing a divorce during a woman's menstrual period is prohibited because during such a period, sexual relations are considered haram, so it is possible that the idea of divorce came to a man's mind due to sexual frustration or nervous tension. It is also not considered permissible for a Muslim to take an oath of divorce, which involves stating that if a particular event does not occur, then there will be a divorce. This also involves threatening a spouse if they do not do something, then they will be divorced. According to the *shariah*, the most suitable time for a divorce is when the woman is clean following her menstrual period.

## 2.16 Business ethics

Riba, any excessive addition over and above the principal, such as usury and interest, is prohibited in Islam in all forms. Interest goes against the Islamic pillar of Zakat which allows wealth to flow from the rich to the poor. Riba is prohibited because it keeps wealth in the hands of the wealthy and keeps it away from the poor. It is also believed that *riba* makes a man selfish and greedy. In relation to this, cashback reward programs are also prohibited.

All business and trade practices that do not result in free and fair exchange of goods and services are considered haram, such as bribery, stealing, and gambling. Therefore, all forms of deceit and dishonesty in business are prohibited in Islam.

There are a number of Quranic verses that relate to the prohibition of unethical business practices:

O ye who believe! Devour not usury, doubling and quadrupling (the sum lent). Observe your duty to Allah, that ye may be successful.

Allah hath blighted usury and made almsgiving fruitful. Allah loves not the impious and guilty

### **2.17 Inheritances**

It is considered *haram* for a father to deprive his children of an inheritance. It is also *haram* for a father to deprive the females or the children of a wife who is not favorable to him an inheritance. Additionally, it is *haram* for one relative to deprive another relative of his inheritance through tricks.

### **2.18 Clothing and adornment**

In Islam, both gold adornments and silk cloths are prohibited for men to wear, but are permissible for women as long as they are not used to sexually attract men (other than their husbands). The prohibition of these adornments is part of a broader Islamic principle of avoiding luxurious lifestyles.

It is considered haram for women to wear clothing that fails to cover the body properly and clothes that are transparent. Additionally, Islam prohibits excess beautifying that involves the altering of one's physical appearance. Physical alterations that are considered haram are tattoos and shortening of teeth.

Islam also prohibits the use of gold and silver utensils and pure silk spreads in the household in order to avoid luxurious lifestyles in the home. Statues are also prohibited in homes, and Muslims are prohibited from participating in making statues because of the idea of negating the Oneness of Allah.

### **2.19 Shirk**

It is considered a sin for a Muslim to worship anyone other than Allah, which is known as shirk. The following is a Quranic verse on shirk:



Say: I am forbidden to worship those on whom ye call instead of God. Say: I will not follow your desires, for then should I go astray and I should not be of the rightly guided.

The following is a Hadith relating to the practice of shirk:

It is reported on the authority of Ibn Mas‘ūd that Muhammad said: "Whoever died while supplicating another deity besides Allah, will enter the Fire."

— *Narrated by Bukhari*

## 2.20 Etymology

The Arabic language has two separate words, *ḥaram* (Arabic: حَرَمَ) and *ḥarām* (Arabic: حَرَام) both derived from the same trilateral Semitic root *H-R-M*. Both of these words can mean "forbidden" and/or "sacred" in a general way, but each has also developed some specialized meanings (*ḥarām* most often means "forbidden by law". A third related word derived from the same root, that is *ḥarīm* (Arabic: حَرِيم), most directly corresponds to English "harem". This article covers the word *ḥaram* (with short vowels in the singular form).

As used in Islamic urban planning, the word *ḥaram* means "inviolable zone", an important aspect of urban planning in Muslim civilization. Such protected areas were sanctuaries, or places where contending parties could settle disputes peacefully. Towns were usually built near a river which provided drinking and domestic water (upstream) and carried away waste and sewage (downstream). Muslims claim to have introduced the idea of carrying capacity, and clearly sometimes did limit the number of families in any given town. The harams were typically positioned to ensure access to parkland and nature (which were given another name, hima), to restrict urban sprawl, protect

water-courses and watersheds and oases. In this respect the rules strongly resembled modern zoning laws, with the same purposes.

The distinction between *haram* and *hima* is thought by some modern scholars to have been necessary due to a different means of deciding which regions were to have restrictions - the selection of *haram* was considered to be more up to the community while the selection of *hima* had more to do with natural characteristics of the region, which were considered to be best respected by jurists. This idea probably arises from two different obligations of the Muslim to respect the *ijmā'* (Arabic: إجماع, consensus of neighbors within Islam) and practice *khilâfah* (Arabic: خِلافة, stewardship of nature under Allah). It may or may not reflect actual means of decision making historically. As a protected and inviolate zone, *haram* is also employed referring to the consecrated space in a mosque where rituals and prayer take place: it is the prayer hall.

## 2.21 Taboo

A **taboo** is an implicit prohibition on something (usually against an utterance or behavior) based on a cultural sense that it is excessively repulsive or, perhaps, too sacred for ordinary people. Such prohibitions are present in virtually all societies.<sup>[1]</sup> On a comparative basis taboos, for example related to food items, seem to make no sense at all as what may be declared unfit for one group by custom or religion may be perfectly acceptable to another.

Taboos are often meant to protect the human individual, but there are numerous other reasons for their existence. An ecological or medical background is apparent in many, including some that are seen as religious or spiritual in origin. Taboos can help use a resource more efficiently, but when

applied to only a subsection of the community they can also serve to suppress a subsection of the community. A taboo acknowledged by a particular group or tribe as part of their ways, aids in the cohesion of the group, helps that particular group to stand out and maintain its identity in the face of others and therefore creates a feeling of "belonging".

The meaning of the word "taboo" has been somewhat expanded in the social sciences to strong prohibitions relating to any area of human activity or custom that is sacred or forbidden based on moral judgment, religious beliefs, or cultural norms. "Breaking a taboo" is usually considered objectionable by society in general, not merely a subset of a culture.

The term "taboo" comes from the Tongan *tapu* or Fijian *tabu* ("prohibited", "disallowed", "forbidden"), related among others to the Maori *tapu* and Hawaiian *kapu*. Its English use dates to 1777 when the British explorer James Cook visited Tonga, and referred to the Tongans' use of the term "taboo" for "anything is forbidden to be eaten, or made use of". He wrote:

Not one of them would sit down, or eat a bit of anything.... On expressing my surprise at this, they were all taboo, as they said; which word has a very comprehensive meaning; but, in general, signifies that a thing is forbidden.

The term was translated to him as "consecrated, inviolable, forbidden, unclean or cursed." *Tabu* itself has been derived from alleged Tongan morphemes *ta* ("mark") and *bu* ("especially"), but this may be a folk etymology (Tongan does not actually have a phoneme /b/), and *tapu* is usually treated as a unitary, non-compound word inherited from Proto-Polynesian *\*tapu*, in turn inherited from Proto-Oceanic *\*tabu*, with the reconstructed meaning "sacred, forbidden." In its current use on Tonga, the word *tapu* means "sacred" or "holy", often in the sense of being restricted or protected by custom or law.

On the main island, the word is often appended to the end of "Tonga" as *Tongatapu*, here meaning "Sacred South" rather than "Forbidden South".

Sigmund Freud speculated that incest and patricide were the only two universal taboos and formed the basis of civilization. However, although cannibalism, in-group murder, and incest are taboo in the majority of societies, exceptions can be found, such as marriages between brothers and sisters in Roman Egypt. Modern Western societies, however, do not condone such relationships. These familial sexual activities are criminalized, even if all parties are consenting adults. Through an analysis of the language surrounding these laws, it can be seen how the policy makers, and society as a whole, find these acts to be immoral.

Common taboos involve restrictions or ritual regulation of killing and hunting; sex and sexual relationships; reproduction; the dead and their graves; as well as food and dining (primarily cannibalism and dietary laws such as vegetarianism, kashrut, and halal) or religious (treif and haram). In Madagascar, a strong code of taboos, known as fady, constantly change and are formed from new experiences. Each region, village or tribe may have its own *fady*.

The word "taboo" gained popularity at times, with some scholars looking for ways to apply it where other English words had previously been applied. For example, J. M. Powis Smith, in his book *The American Bible* (editor's preface 1927), used "taboo" occasionally in relation to Israel's Tabernacle and ceremonial laws, including Exodus 30:36, Exodus 29:37; Numbers 16:37–38; Deuteronomy 22:9, Isaiah 65:5, Ezekiel 44:19 and Ezekiel 46:20.

Albert Schweitzer wrote a chapter about taboos of the people of Gabon. As an example, it was considered a misfortune for twins to be born, and they would be subject to many rules not incumbent on other people.

## 2.22 Modernity

Some argue that contemporary Western multicultural societies have taboos against tribalisms (for example, ethnocentrism and nationalism) and prejudices (racism, sexism, religious extremism).

Changing social customs and standards also create new taboos, such as bans on slavery; extension of the pedophilia taboo to ephebophilia; prohibitions on alcohol, tobacco, or psychopharmaceutical consumption (particularly among pregnant women); and the employment of politically correct euphemisms – at times quite unsuccessfully – to mitigate various alleged forms of discrimination.

Incest itself has been pulled both ways, with some seeking to normalize consensual adult relationships regardless of the degree of kinship (notably in Europe) and others expanding the degrees of prohibited contact (notably in the United States.) Although the term *taboo* usually implies negative connotations, it is sometimes associated with enticing propositions in proverbs such as *forbidden fruit is the sweetest*.

In medicine, professionals who practice in ethical and moral grey areas, or fields subject to social stigma such as late termination of pregnancy, may refrain from public discussion of their practice. Among other reasons, this taboo may come from concern that comments may be taken out of the appropriate context and used to make ill-informed policy decisions.

## 2.23 Etiquette

Etiquette ('etiket/ or 'etikit/, French: [e.ti.ket]) is a code of behavior that delineates expectations for social behavior according to contemporary conventional norms within a society, social class, or group.

The French word *étiquette*, literally signifying a tag or label, was used in a modern sense in English around 1750. Etiquette is behavior that assists survival and has changed and evolved over the years.

Etiquette is dependent on culture; what is excellent etiquette in one society may shock another. Etiquette evolves within culture. The Dutch painter Andries Both shows that the hunt for head lice (*illustration, right*), which had been a civilized grooming occupation in the early Middle Ages, a bonding experience that reinforced the comparative rank of two people, one groomed the other, one was the subject of the groomer, had become a peasant occupation by 1630. The painter portrays the familiar operation matter-of-factly, without the disdain this subject would have received in a 19th-century representation.

Etiquette can vary widely between different cultures and nations. For example, in Hausa culture, eating while standing may be seen as offensively casual and ill-omened behavior, insulting the host and showing a lack of respect for the scarcity of food—the offense is known as "eating with the devil" or "committing *santi*." In China, a person who takes the last item of food from a common plate or bowl without first offering it to others at the table may be seen as a glutton who is insulting the host's generosity. Traditionally, if guests do not have leftover food in front of them at the end of a meal, it is to the dishonor of the host. In the United States of America, a guest is expected to eat all of the food given to them, as a compliment to the quality of the cooking. However, it is still considered polite to offer food from a common plate or bowl to others at the table.

In such rigid hierarchal cultures as Korea and Japan, alcohol helps to break down the strict social barrier between classes. It allows for a hint of informality to creep in. It is traditional for host and guest to take turns filling

each other's cups and encouraging each other to gulp it down. For someone who does not consume alcohol (except for religious reasons), it can be difficult escaping the ritual of the social drink.

Etiquette is a topic that has occupied writers and thinkers in all sophisticated societies for millennia, beginning with a behavior code by Ptahhotep, a vizier in ancient Egypt's Old Kingdom during the reign of the Fifth Dynasty king Djedkare Isesi (c. 2414–2375 BC). All known literate civilizations, including ancient Greece and Rome, developed rules for proper social conduct. Confucius included rules for eating and speaking along with his more philosophical sayings

Early modern conceptions of what behavior identifies a "gentleman" were codified in the 16th century, in a book by Baldassare Castiglione, *Il Cortegiano* ("The Courtier"); its codification of expectations at the court of Urbino remained in force in its essentials until World War I. Louis XIV established an elaborate and rigid court ceremony, but distinguished himself from the high bourgeoisie by continuing to eat, stylishly and fastidiously, with his fingers. An important book about etiquette is *Il Galateo* by Giovanni della Casa; in fact, in Italian, etiquette is generally called *galateo* (or *etichetta* or *protocollo*).

In the American colonies, Benjamin Franklin and George Washington wrote codes of conduct for young gentlemen. The immense popularity of advice columns and books by Letitia Baldrige and Miss Manners shows the currency of this topic. Even more recently, the rise of the Internet has necessitated the adaptation of existing rules of conduct to create Netiquette, which governs the drafting of e-mail, rules for participating in an online forum, and so on.

In Germany, many books dealing with etiquette, especially dining, dressing etc., are called *the Knigge*, named after Adolph Freiherr Knigge who wrote the book *Über den Umgang mit Menschen (On Human Relations)* in

the late 18th century. However, this book is about good manners and also about the social state of its time, but not about etiquette.

Etiquette may be wielded as a social weapon. The outward adoption of the superficial mannerisms of an in-group, in the interests of social advancement rather than a concern for others, is considered by many a form of snobbery, lacking in virtue

## **2.24 Politeness**

During the Enlightenment era, a self-conscious process of the imposition of polite norms and behaviors became a symbol of being a genteel member of the upper class. Upwardly mobile middle class bourgeoisie increasingly tried to identify themselves with the elite through their adopted artistic preferences and their standards of behavior. They became preoccupied with precise rules of etiquette, such as when to show emotion, the art of elegant dress and graceful conversation and how to act courteously, especially with women. Influential in this new discourse was a series of essays on the nature of politeness in a commercial society, penned by the philosopher Lord Shaftesbury in the early 18th century. Shaftesbury defined politeness as the art of being pleasing in company:

*'Politeness' may be defined a dexterous management of our words and actions, whereby we make other people have better opinion of us and themselves.*

Periodicals, such as *The Spectator*, founded as a daily publication by Joseph Addison and Richard Steele in 1711, gave regular advice to its readers on how to conform to the etiquette required of a polite gentleman. Its stated goal was "to enliven morality with wit, and to temper wit with morality... to bring philosophy out of the closets and libraries, schools and colleges, to dwell in clubs and assemblies, at tea-tables and coffeehouses" It



provided its readers with educated, topical talking points, and advice in how to carry on conversations and social interactions in a polite manner.

The allied notion of 'civility' – referring to a desired social interaction which valued sober and reasoned debate on matters of interest – also became an important quality for the 'polite classes'. Established rules and procedures for proper behavior as well as etiquette conventions were outlined by gentlemen's clubs, such as Harrington's Rota Club. Periodicals, including *The Tatler* and *The Spectator*, infused politeness into English coffeehouse conversation, as their explicit purpose lay in the reformation of English manners and morals. Etiquette is the virtue of morality and code of behavior.

## **2.25 Manners**

Manners are described as good or bad to indicate whether or not a behavior is socially acceptable. Every culture adheres to a different set of manners, although a lot of manners are cross-culturally common. Manners are a subset of social norms which are informally enforced through self-regulation and social policing and publicly performed. They enable human 'ultra-sociality' by imposing self-restraint and compromise on regular, everyday actions.

Adaab towards Allah **الآداب المتعلقة بالله** Allah is our Creator. He is the Creator worthy of worship and he sent down all the Divine messages, which the prophets brought to their people and called to the worship of Allah alone. People who do not realize the greatness of Allah Y and associate partners with Him, they do not know the true Power and Might of Allah .Allah said: **وما قدروا الله حق قدره** And they did not appraise Allah with true appraisal [6:91] Manners ( Adaab ) towards Allah Y1- Worshipping Allah Y alone without associating anyone with Him and rejecting all false deities

because this is the exact message of Islam, and a testimony of faith. Allah Y says: Say, “He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent. [114]

قل هو الله أحد الله الصمد لم يلد ولم يولد ولم يكن له كفوا أحد

## **2.26 Importance of appearance**

Distinct Muslim Personality Islam advocates this etiquette and stresses it so as to perfect the Muslim personality and to bring about harmony among people. There is no doubt that embodying such manners and virtues enhances personal style and qualities, refines personality and brings us closer to the hearts and minds of others. The forthcoming manners and etiquette are central to Islam, its purposes and its aims. Calling it 'etiquette' by no means implies that it is marginal to life and social behavior. It does not mean Muslims have the option of ignoring this code of behavior, or that it is merely preferable to adhere to it. In pointing out that manners rank higher than deeds, Imam Al-Qarāfi in his book Al-Furwūq said, 'Learn that a little etiquette is better than a lot of good actions.' Riwáaim, the righteous scholar, told his son, 'Oh my son, make your deeds salt, and your manners flour.' Many good manners with few good deeds are better than many good deeds with few good manners. Even if some of these rules appear to be simple common courtesy, it is important to highlight their significance. Many Muslims commit errors which blemish the Islamic personality, whose purpose is meant to be unique in its beauty, perfection and traits. Our master, the Messenger of Allah ((PBUH)) directed the blessed companions by saying: 'You are on your way to meet your brothers, put on a nice dress and fix your riding so you appear distinct among people as a fleck [on a beautiful face]. Allah does not like roughness nor rough manners.' When the Prophet,

peace be upon him, said: 'No one will enter Paradise if they have at heart a grain of arrogance.' A man asked: 'A man may like his dress to be nice and his shoes nice' The Prophet answered 'Allah is beautiful and likes beauty. Arrogance is to deny rights and look down at people.' Shaikh Ibn Taimia said that the beauty that Allah likes include nice clothes. Hence it could be said that Allah likes all nice things. Therefore, a Muslim ought to be recognized by neat dress, cleanliness and graceful appearance.

### **2.27 Cleanliness and Washing**

The Sunna is to keep perfume and to use it regularly on oneself. Al-Bukhari narrated that Salman Al-Farsi said: the Prophet, peace be upon him, said 'Allah will forgive the sins of the past week for he who on Friday will take a bath, cleanse himself, put on his [regular] perfume or any perfume available in house. Then, he goes out [to Jumu'ah prayer] and does not try to separate two friends. Then he prays wherever he could and listens to the Imam.' If the body became odorous a day or two before Friday, one should not wait till Friday to cleanse the body. We should wash our bodies as soon as it requires washing to keep ourselves clean and fresh. To take a bath on Friday is specifically required since a large number of people will be gathering at mosques. However, if our body became dirty or we sweat on a particular day, then, we should take a bath at the end of day or the next morning. This is indicated by a Hadith narrated by Al-Bukhari and Muslim that Abu Huraira said, the Prophet, peace be upon him, said: 'It is the duty of every Muslim to have a bath once every week to wash his head and body.' Another Hadith.

## **2.28 Entering while others are asleep**

If you enter a place where people are sleeping, whether during day or night, be quiet and gentle. Be considerate. Do not cause any undue noise when entering or exiting. You have heard the saying of the Prophet (PBUH): 'Whoever is deprived of gentleness, is deprived of all sorts of goodness.' Muslim and Al-Tirmidhi reported that the honorable companion Al-Miqdad bin Al-Aswad (RA) said: 'We used to preserve the Prophet's share of the milk, when he came back at night he would greet us with a voice loud enough for those awake to hear, without disturbing those who were asleep.' In addition, whenever the Prophet used to pray at night, he would recite the Quran with a voice that pleased those that were awake, without disturbing those that were asleep.' Princess Qatrul Nada (Dew point) was famous for her intelligence, manners and beauty. She was the daughter of Khimarwaih bin Ahmad bin Toulon, the King of Egypt. She married Al-Mu'taded Billah. Qatrul Nada said: 'My father taught me an important manner - do not sleep among sitting people and do not sit among sleeping people.'

## **2.29 Greeting**

When entering or leaving your house, acknowledge those inside. Use the greeting of Muslims and the label of Islam: 'Assalam 'Alāikum wa Rahmatullahi wa Barakātuh; Peace and mercy of Allah be with you.' Do not forego this Islamic greeting by replacing it with something else, such as 'Good Morning,' or 'Hello.' This greeting is the sign of Islam and the phrase that the Messenger of Allah ((PBUH)) recommended and practiced. The greeting of Muslims and Islam is: Assalam Alaikum wa Rahmatullahi wa Barakatuh. Peace, mercy, and blessing of Allah are upon you. The Prophet, peace be upon him, taught his faithful servant Anas bin Malik to greet his

family when entering or leaving his house. Imam Al Tirmizi reported that Anas said: 'The Messenger of Allah said to me, 'my son, greet your family when you enter [your home], for that is a blessing for you and your family.'" Qatada, a prominent follower (Tabi'y), said: 'Greet your family when you enter your house. They are the most worthy of your greeting.' Al- Tirmidhi reported another Hadith whereby Abu Huraira (RA) stated that the Messenger of Allah ((PBUH)) said: 'If you join a gathering, greet them, and if you want to leave, dismiss yourself. The first is no less important than the second.' Imam Al-Suyuti in his book 'Praising the Abyssinians' cited from Abo Taleb Al-Jumahi's Al-Tahyat the following: 'Every nation has a way of greeting. Arabs will say salams. Persians Emperors require prostrating and kissing the floor. The Persians touch their hand on the floor in front of the king. The Abyssinians quietly, gather their hands at their chest. The Romans uncover their head and bow. The Nubians would gesture as if kissing the guest and then putting both hands on their face.' All these greetings, except Salam, are forbidden. Imam Nawawi in Al-Majmu said 'It is preferred to say 'Bismillahi Arrahman Arrahim' when you enter your house or others' houses. You ought to say Salam if you enter it regardless whether it was empty or occupied. You say a prayer when you go out. Tirmizi and Abu Dawood narrated a Hadith by Anas that the Prophet said: 'If you say in the name of Allah, I seek help from Allah, no strength or means but with Allah. Then he will be told: you are protected and saved. The Satan will leave him. He cited another Hadith narrated by Muslim that Jaber bin Abdullah related that he heard the Prophet, peace be upon him, saying: 'If you enter your house and pray to Allah when entering and before your meals, the Satan will say [to his group]: No sleep and no food. If you entered it without praying to Allah. Satan will say [to his group]: You secured your sleep and dinner.'

### **2.30 Repetition in the Holy Quran**

This is one of the significant topics which should be studied in close connection with euphemism in the Holy Quran. “Read! In the Name of your Lord Who has created. He has created man from a leech-like clot. *“Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not.”* Surah Al-’Alaq (The Clot) 96: 1-5

These were the first verses of the Qur’an to be revealed to Prophet Muhammad (upon who is peace) over fourteen hundred years ago. Prophet Muhammad, who was known to have been in retreat and meditation in a cave outside Makkah, had received the first revelation of a book that would have a tremendous impact on the world. Not being able to read or write or known to have composed any piece of poetry and not having any special rhetorical gifts, Prophet Muhammad had just received the beginning of a book that would deal with matters of belief, law, politics, rituals, spirituality, and economics in an entirely new literary form.

This unique literary form is part of the miraculous nature of the Qur’an, that led to the dramatic intellectual revival of desert Arabs. Thirteen years after the first revelation, it became the primary reference for a new state in Madinah, providing the new civilisation’s political, philosophical, and spiritual outlook. In this chapter, we will begin to examine why the Qur’an is impossible to imitate by reviewing how the language of the Qur’an compares to the normal literary forms of Arabic poetry and prose. Understanding the unique literary form of the Qur’an, provides an essential insight into its miraculous nature.

### **2.31 Arabic literary forms**

Classical scholars such as al-Baqillani and al-Rummani view the Qur'an as having its own unique literary form. This view is also supported by western scholarship which can be found in the writings of famous orientalist such as Arthur J. Arberry, Professor Bruce Lawrence and D.J. Stewart. Every expression of the Arabic language falls into the literary forms of prose and poetry. There are other 'sub' forms that fall into the above categories such as *kahin*; a sub-form of rhymed prose. However, all literary forms can be categorized as either prose or poetry. According to Muslim and Non-Muslim scholarship, however, the Qur'an cannot be described as any one of these known forms of Arabic speech.

### **2.32 The Qur'an is a Miracle**

What makes the Qur'an a miracle, is that it is impossible for a human being to compose something like it, as it lies outside the productive capacity of the nature of the Arabic language. The productive capacity of nature, concerning the Arabic language, is that any grammatically sound expression of the Arabic language will always fall with-in the known Arabic literary forms of prose and poetry. All of the possible combinations of Arabic words, letters and grammatical rules have been exhausted and yet its literary form has not been matched linguistically. The Arabs, who were known to have been Arabic linguists par excellence, failed to successfully challenge the Qur'an. Forster Fitzgerald Arbuthnot, who was a notable British Orientalist and translator, states:

“...and that though several attempts have been made to produce a work equal to it as far as elegant writing is concerned, none has as yet succeeded.”

The implication of this is that there is no link between the Qur'an and the Arabic language; however this seems impossible because the Qur'an is made up of the Arabic language. On the other hand, every combination of Arabic words and letters have been used to try and imitate the Qur'an. Therefore, this leaves only one conclusion; a Divine explanation is the only coherent explanation for this impossible Arabic literary form – the Qur'an. Hence, it logically follows that if the Qur'an is a literary event that lies outside the productive capacity of the Arabic language, i.e. an impossibility, then by definition, it is a miracle.

### **2.33 The challenge in the Qur'an**

In the following verses Allah has challenged the whole of mankind to try and produce a single chapter like the Qur'an. This challenge, which has remained unmet, captivated the minds of the Arabs at the time of revelation. They rationally assessed that if an Arab cannot challenge the Qur'an and nor could a non-Arab, then the only source of the Qur'an is the Creator. The Qur'an states:

“If you are in doubt of what we have revealed to Our Messenger, then produce one chapter like it, call upon all your helpers, besides Allah, if you are truthful.” *Surah al-Baqarah (The Heifer) 2: 23.*

“Or do they say: “He (Prophet Muhammad,) has forged it (this Qur'an)?” Nay! They believe not! Let them then produce a recitation like it (the Qur'an) if they are truthful.” *Surah at-Toor (The Mount) 52: 33-34.*

According to Qur'anic commentators such as Ibn Kathir, Suyuti and Ibn Abbas, these verses issue a challenge to produce a chapter that imitates the unique literary form of the Qur'an.[12] The tools needed to meet this challenge are the finite grammatical rules and the twenty eight letters that



make-up the Arabic alphabet; these are independent and objective measures available to all. The fact that it has not been matched since it was revealed does not surprise scholars familiar with the Arabic language and that of the Qur'an.

The Qur'an was revealed over 1430 years ago and the challenge to produce something like the Qur'an has remained to this day. Throughout the centuries, thinkers, poets, theologians and literary critics have attempted to challenge the Qur'an. Some of these challengers in the past have included: Musaylamah; Ibn Al-Mukaffa; Yahya ibn Al-Hakam al-Ghazal; Sayyid 'Ali Muhammad; Bassar ibn Burd.

Without going into an extensive analysis of why Muslim and non-Muslim scholars have agreed that those who have attempted to challenge the Qur'an have failed, the following summary should suffice. Even though the challengers have had the same set of 'tools', which are the twenty eight Arabic letters, finite grammatical rules and the blue print of the challenge – which is the Qur'an itself; they have failed to:

1. Replicate the Qur'an's literary form
2. Match the unique linguistic nature of the Qur'an
3. Select and arrange words like that of the Qur'an
4. Select and arrange similar grammatical particles
5. Match the Qur'an's superior eloquence and sound
6. Equal the frequency of rhetorical devices
7. Match the level of content and informativeness
8. Equal the Qur'an's conciseness and flexibility

The following few lines show a translation of Musaylamah's attempt to challenge the Qur'an by trying to write something similar to Surah al-Feel (The Elephant, 105). Another important point to consider here is that the

miracle of the Qur'an is the Arabic language itself. So when the Qur'an is translated into another language, although the general meaning becomes apparent, the actual miracle is lost.

The elephant.

What is the elephant?

And who shall tell you what the elephant is?

He has a ropy tail and a long trunk.

This is a [mere] trifle of our Lord's creations.

### **2.34 Translating Euphemistic;**

Translating euphemistic expressions in the Holy Quran has been one of the areas hardly touched upon except for a few researchers. Hence, the current contribution is an attempt to fill a small gap in this hugely rifted reality of the research in the area in question. The study seeks to examine through analysis and comparison, the incongruities in translating Qur'anic euphemistic expressions into English in the works of Ali, Hilali and Khan, Pickthal and Arberry. For the purpose of the following chapter of the study, a number of 23 examples of euphemistic expressions were cited from different *surahs* of the Holy Quran. The collected data were classified according to the mechanisms of lexical euphemism: **substitution** and **deletion**, and to the topics that require euphemism. Two major criteria have been adopted on basis of which the assessment of the interpretation of the euphemistic expressions has been assessed. Through analyzing the quoted verses, the study has revealed that euphemism is an evident phenomenon in the Holy Quran and that the process of translating it into English is generally problematic for reasons such as linguistic and cultural diversity. Finally, the researchers suggested – where necessary – more appropriate translations of

these Quranic euphemisms considering the criteria of meaning and euphemism.

It is with such an intention that the word /waljatalat<sup>ʿ</sup>t<sup>ʿ</sup>af/ has deliberately been located into the middle of the verse to draw attention to the importance of euphemism. It is not a coincidence. The location draws an interesting image of the importance of euphemism and social decency. Just like the word /waljatalat<sup>ʿ</sup>t<sup>ʿ</sup>af/ is surrounded with thousands of tokens on both sides, individuals can also be surrounded with other society members and win their acceptance by morals and soft language.

Arab linguists have used the term euphemism since a long time ago. However, the term was used by ancient scholars or philosophers such as Aristotle long before the Arabs. The Arab Linguist Ibn Faris in 350 Hijri in his treatise titled *AlSahibi* in his introduction to the different forms of *puns* stated that “when a thing is mentioned without its original name, it is intended be improved or to show politeness”. Al Thalibi has a chapter in his book *Linguistics* “That who is taboo to mention, however, its name is polite”, as Arab Linguists expounded.

### **2.35 Motives and Causes of Euphemism**

Ullmann believes that the motives for euphemism are psychological and that the speaker uses this method with everything that is sacred, or dangerous, frightening or fearful as he applies it to the heinous of acceptable things (the role of the word in language p.196)

However, some contemporary linguists spell out these motivations in three modes: fear and frightening, civility and politeness, shyness and modesty (taboos, p. 51). The most prominent factors for euphemism include: First: Civility, politeness and modesty: The area of women and their relation to

men and the related conditions or actions or members of the most prominent and the most areas that prompt the speaker to be lenient about them, as in this area of courtesy to make mention of these words or permission, , Which is desirable not only in Arabic, but in most languages, because the words of this area are exposed to alienation of people (the meaning of words p. 142).

We have already mentioned the explanation of Al-Jurjani of the large numbers of application of metaphors by Arab to women as an allowance not to make direct reference to women. The Arabs express the acts that are meant not to be seen and harm the souls with words that are not indicated to them or usually applied to them. They take them away from their narration as the need to hide their words is as the need to conceal their actions. In the Holy Quran the use of euphemism is intended to reflect the nobility of the word of Allah and how the noble verses have managed to surmount the offensive or shocking language. 223 { نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ } البقرة

“You wives are as a tilth to you, so approach your tilth when or how you will”

وقوله تعالى: { أَوْ لَامَسْتُمُ النِّسَاءَ } (سورة المائدة ، الآية 4 ).

"Or ye have been in contact with women”

وقوله: { وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ } (سورة النساء ، الآية 21 ).

“When you have gone in unto each other”

وقوله: { أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ } ( سورة البقرة ، الآية 187 )

“Permitted to you, on the night of the fasts is the approach to your wives.”

وقوله : { فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا } ( سورة المجادلة ، الآية 58 ).

“Should free a slave before they touch each other”

The Holy Quran mentions the sexual process (the relationship between men and women) with dignified words: secret, , touch, space, chatter, entry, etc.

The speaker uses this method in two situations: One of which is an individual in which the speaker tends to soften in a special position. This does not come to all members of society. Rather, it is one of the characteristics of those who are wise, quick and intelligent. The ancient scholars of the Arab world refer to this position and tried to cure it under the section of what they called " Denouncing lie through the use of metaphor is based on that, as narrated from the Prophet (peace and blessings of Allaah be upon him): "It is in the hadeeths to denounce lying. For example, it is reported that the caliph al-Mansur was in a grove with spring, and he said to him: What is this tree? Spring said: the tree of reconciliation, O Commander of the Faithful, and the name of that tree, the tree of disagreement, so optimistic Mansur and wonder of his intelligence (Metaphysics and exposure p. 71). Including Marawi on the Caliph Al-Ma'mun that he had his hand in his hand, and asked Al-Hasan ibn Sahl what? He said: Against your *Mahassenk* O Commander of the Believers, and he hated to say *Musawik* (metaphor and exposure).

The other position: is a collective attitude due to the humbleness of the linguistic community or the society in general. Language as a social phenomenon subject to the individual to draw it emotional or emotional motives that impose on the linguistic community specific approach in the expression of the individual. Hence, is only simulated and followed, and

applies to most of the motives that return to social life, such as politeness, politeness, fear, optimism, and pessimism, and the other motives that the linguistic community resorted to in terms of generous words and noble words. It was reported that the Arab took it as shameful for a man to use plain and unambiguous words in positions where he should refer to cover his expressions or language.

The social reasons are very clear in taking into account such a situation, but the social situation varies from nation to nation, from environment to environment, and from generation to generation. Perhaps there is reason to be lenient in a nation that is not called for by another nation. We have already pointed out that Latins, for example, express nakedness and obscene words in explicit and open terms, while the Arabs seek the best tricks and the lowest to the decency and politeness in expressing these things in a gentler and better way as mentioned before. It is this position that led both Thaalabi and **al-Jerjani** to give much attention to this phenomenon. Al-Thaalabi says about his book: (This is a book, light-sized, heavy-weight,- ,so fruitful, on the meaning, and the improvement of the ugly.

In an introduction to his book *al jerjani* said that the book stresses the question of exercising caution to avoid in a judicious manner the ugliness of the direct language through the use pun, allegory, metaphor and all types or styles of figurative language”.

The most notable motives of euphemism are:

First: civility, discipline and modesty: The area of women and their relationship with men and related conditions or acts. These are some of the most prominent and largest areas that cause the speaker to provide palliative statements or words, as in the area of caution in the area of prudence from mentioning these words or declare them, the speaker is amended to. It is a

desirable requirement not only in Arabic but in most languages, because the words of this field are blatant and alienated by people (semantics p.142).

It has already been referred to the explanation of Jurjani for the abundance of euphemisms for women in the Arabs, and that it is a complaint from the direct statement or mentioning of women as in the present day.

With regard to this area, Dr. Omar Farroukh one Arab scholar said: my attention was drawn by a sentence in the book (Linguistics) in Al Thalibi: “The names of marriage may reach as many as a hundred terms as counted by some scholars, some of which are literal others are figurative.”

Reviewing the famous dictionary “Al-Ghamos al Muhiet” of al Fairouz Abadi, articles of the Arabic lexicon in relation to sexual life have actually formed a huge part of the dictionary. This was greatly attributable to the fact that an Arab would never refer to sexual word directly and uses a literal sense of the word. However, when the new literal use has become established he drops it and replaces it with another term as he felt ashamed of the term. Therefore, this accounts for the numerous terms of sexes.

The second aspect for the use of euphemism is optimism and pessimism: It is one of the most important motives of softening in languages. This includes the uses of all the metaphors in language that reflects human weakness such as death, illness and pain. Euphemism is resorted to in such circumstances in order to escape the pain that emanates from them in the minds. This is greatly linked with man conception of death as from the primordial times that the sheer mention of death can bring death and that reference to a snake in blatant way can cause a snake to come out of its hiding place.

The third cause for the use of euphemism is veneration and glorification: Where veneration and glorification in Arabic is one of the most important motives of euphemism. This area incorporates human tendency to venerate

and glorify respect and excessive love of something. One such example is addressing one's uncle by the word father. This further explains why **love** does have as many as sixty terms and that **honey** has numerous terms amounting to eighty.

Multiplicity of euphemistic expressions does not indicate disapproval in the areas of the relationship between men and women and not a source of weakness in the linguistic community such as the terms of death and illnesses. On the contrary, this phenomenon stems from the intense passion of the Arab community and respect for women and all that falls in the area of euphemism. Again, new forms or terms kept recurring largely because as the old forms become overused, the Arab must think of new ones in order to restore and preserve the old flavor. Therefore, as the metaphor becomes more familiar it loses its expressive value and a new one has to be coined produce a deep aesthetic and psychological impact.

### **2.36 Means of Euphemism**

As for the means intended by the speaker when resorting to using euphemism are plenty but the most important are the following ones: First: the metaphorical use which is considered the most important of all the figurative figures of the language the speaker ever resorts to in order to express the prohibited or sacred meaning. Puns and metaphors are always resorted to in order to help conceal all that is meant not be seen or harshly felt such as the expressions used to refer to sexual intercourse as this is considered offensive.

One language expert says figurative language particularly metaphors and puns are palliative and civilized forms to overcome what is known as the offensive terms or prohibition of vocabulary. Speakers often feel that certain



terms have secret and invisible character which made speakers to abhor or alienate them. Perhaps this explains to us the synonymy of many words in Arabic such as shrewd, death, lion and so on according to the metaphorical sense through the metaphor and its becoming reality by use (synonym in language p. 125).

To further explain the phenomenon of having multiple terms for the alienated or offensive forms is the fact that as these puns or metaphors recursively used by the community of speakers they lose their metaphorical value and become literal or common. This is what Abuhoyan Tawhidi narrated from Ibn Fars, where he said: (Ibn Fars told me: the names of the vagina are many and abundant, some of the audience said: What did the Arabs want by making them multiple to their ugliness? It was metonymy when a pun becomes somewhat first ordinary name they shift to another metaphor ... and this lead to the multiplicity of metaphors and not with the intention of amassing them).

The prohibition matter is not only restricted to those terms which people are hesitant or embarrassed to use them in their explicit terms –such words as those express marriage, death, love or fear even those terms which are held to be sacred in the lives of the community. Such terms are the names of love and all that is linked positively and emotionally with the heart. Ibn al Giam al jaouzia narrated in the Chapter on terms of affection: as they were familiar with this kind of attachment and affection they had coined multiple or numerous terms for it. The first is like the lion and the sword and the second is like the smart fellow or an exceptionally shrewd fellow. The third is like the wine. So these three concepts were highly cherished by them and so they have furnished numerous terms for them. These three meanings came together in love, and they put him close to sixty names, namely: love,

relationship, fancy, childhood, foresight, passion, abomination and existence, melancholy, orphanage, love, and love, and longing. (The Garden of Lovers.. etc)

ولا يقتصر الأمر على الألفاظ التي يتحرّجُ الناسُ عن التعبير عنها بألفاظها الصريحة - كالألفاظ الدالة على النكاح أو الألفاظ الدالة على الخوف كلفظ الداهية، بل يتجاوزُهُ إلى الألفاظ ذات القدسية في حياة المجتمع كلفظ الحبِّ ، وكلِّ ما علق بالقلب ، يقول ابنُ قيم الجوزية : ( بابُ أسماءِ المحبة : لما كان إلفهُم لهذا المسمى أشدَّ وهو بقلوبهم أعلَقَ كانت أسماؤه لديهم أكثر . وهذا عادتهم في كلِّ ما اشتدَّ إلفهُم له أو كثُرَ خُطوره على قلوبهم ، تعظيماً له ، أو اهتماماً به ، أو محبة له ، فالأول : كالأسدِ والسيفِ ، والثاني: كالداهية ، والثالث: كالخمر ، وقد اجتمعت هذه المعاني الثلاثة في الحبِّ ، فوضعوا له قريباً من ستين اسماً ، وهي: المحبَّةُ ، والعلاقةُ ، والهوى ، والصَّبوةُ ، والصبابةُ ، والشَّغْفُ ، والمِقَّةُ والوَجْدُ ، والكلفُ ، والتتيمُّ ، والعشْقُ ، والجوى ، والدَنْفُ ، والشجْوُ ، والشوقُ ... الخ)(روضة المحبين ص16) .

When they have become common and on every one's tongue tip they go down the scale of expressive value and lack their social significance, too. Therefore, the Arab tends to shift to a more effective, pleasant and expressive term with a lovely strong impact on listeners. Hence, the terms for a single entity have become numerous along this paradigm or pattern to express glorification, affection or disapproval.

However, one of the main reasons for *opposition* in Arabic such as the use of a beloved word as opposed to a hatred one is psychological distance. The instinct of pessimism and optimism has played such a great role in the rise of such terms. The Arab change the real term for a metaphorical term either optimistically or pessimistically. Sometimes, the expression is inverted to call the *stung* (the one bitten by a scorpion (لديغ) unhurt or safe) (سليم). This is intended as a requisite to escape from being sick or stung or in an optimistic way to avoid all that is abhorred or pernicious. They also called the thirsty

one as drink *nahal*. They called group of travelers caravan or the returning travelers. The Arabs exceeded that to exaggerate in the description, and described things without their real qualities for fear of the eye and envy, Abu Obeida said: (Skilled distorted ugly and beautiful, said Abohatm explaining that: I do not think they said to the beautiful *Shua* only because of fear of an evil eye, as they describe the raven as one eyed acuteness of its sight)

( ومن المقلوب أن يوصف الشيء بضد صفته للتطير والتفاؤل كقولهم للديغ سليم تطيراً من السقم وتفאוلاً بالسلامة ، وللعطشان ناهل أي سينهل يعنون يروى ، وللفلاة مفازة أي منجاة وهي مهلكة) (تأويل مشكل القرآن ص185) ويقاس على ذلك قول العرب بصير للأعمى ، وقافلة للمسافرين تفاولاً برجعهم إذ الأصل فيها الدلالة على الراجعين من السفر . ونحو ذلك (في اللهجات العربية ص29 ، البلاغة وقضايا المشترك ص120) .

بل تجاوز العرب ذلك إلى المبالغة في الوصف ، فوصفوا الأشياء بغير صفاتها الحقيقية خوفاً عليها من العين والحسد ، قال أبو عبيدة : ( مهرة شوهاء قبيحة وجميلة ، قال أبو حاتم مفسراً ذلك : لا أظنهم قالوا للجميلة شوهاء إلا مخافة أن تُصيبها عينٌ ، كما قالوا : للغراب أعور لحدّة بصره) (ثلاثة كتب في الأضداد ، الأصمعي والسجستاني وابن السكيت ص137 ، في اللهجات العربية ، أنيس ص209)

**Sound or phonetic distortion** (التحريف الصوتي) is another means to avoid using the literal sense of the word in order to reduce the offensive effect of the term. They described a weak man as *hazour*. A man with receding hair is said to be as *ajlh* or having *jalaha*. There are so many instance that fall in this art however, are very difficult to translate as they lack equivalence. The speaker uses phonetic distortion as a palliative means to critical situations when the literal sense of the word is applied. Therefore, these words embarrass people from expressing them in their phonetic words, in view of social ethics, moral and psychological considerations.

We conclude from the foregoing that euphemism is a form of good expression and that the word euphemism is etymologically drawn from the Greek *Eutpheme* which simply means nice words or speech. This is taken to

resemble the word taboo in Arabic which is predominant amongst Arab scholars. However, it is noticeable in the history of societies that disclosure is most pronounced in developed societies, in which obscenity and pornography are easily spread. One such tangible evidence is the one presented by Everson who said pants were hardly referred to as they look like the legs of women instead people refer to the piano stands.

## **Part Two**

### **2.37 Previous –related Studies**

A number of studies have been carried out in the Holy Quran in general; however, very few were conducted in euphemism. **One such study** was done Arabic at the Sudan University of Science and Technology. The study has tackled the use of euphemism in expression. It aimed to identify concept of euphemism in linguistic studies, to specify phrases indicate euphemism in the Holy Quran, to recognize reason behind using euphemism in expression. Furthermore, the study outlined the use of euphemism in two aspects: the first aspect focused on difficulty of recognizing phrases used to indicate euphemism and the extent to which it affects society while the second aspect concentrated on using euphemism without being shamed. The study employed descriptive method. Accordingly, a number of results were reached out by the study; some of the most important ones were: phrases used to indicate euphemism in the Holy Quran is free of semantic decadence; that is, the Holy Quran expresses inappropriate phases in unique way for the phases of Holy Quran did indicate less linguistic decline. The researchers placed emphasis on linguistic phenomenon of euphemism through classification.

**Another study** was done taboo, which is an antithesis of the present study. **Background:** Solving the problem of how to provide effective health education on diseases subject to social taboos is an immediate need. The social stigma of HIV/AIDS is particularly prominent in the developing world, where 95 percent of all HIV-infected persons live. Millions of people risk death from HIV/AIDS while cultures and laws resist change. New approaches must be created to provide education despite whatever social, structural, cultural, and legal barriers exist. Fortunately, the emergence of new media and information and communication technologies (ICT) has provided new ways to help bypass social taboos and provide effective education. This dissertation discusses these challenges and presents criteria for evaluating the efficacy of educational campaigns aimed at promoting awareness relating to taboo topics using a specially designed HIV/AIDS curriculum—*Interactive Teaching AIDS*—as an exemplar.

**A third study** was done in Arabic **التَّطْف في الأساليب العربية** This study placed very special emphasis on Arabic social life and how Arab in poetry and their broad life resort to using euphemism in order to making reference to things which would otherwise avoided.

**A fourth study** was carried out at the German Jordanian University entitled *The translatability of Euphemism in the Holy Quran* which is an analytical investigation of the translation of euphemistic expressions in the Holy Quran has long been a neglected topic of study where few researches have been conducted. It is therefore the purpose of the present study to examine through analysis and comparison, the incongruities in translating Quranic euphemistic expressions into English in the works of Ali, Hilali and Khan, Pickthal and Arberry. A number of 23 examples of euphemistic expressions were cited from different surahs of the Holy Quran. The collected data were

classified according to the mechanisms of lexical euphemism: substitution and deletion, and to the topics that require euphemism. Assessment of the translations depended mainly on the two criteria of meaning and euphemism. The study has revealed that euphemism is an evident phenomenon in the Holy Quran and that the process of translating it into English is generally problematic for reasons such as linguistic and cultural diversity. Finally, the researchers suggested – where necessary – more appropriate translations of these Quranic euphemisms considering the criteria of meaning and euphemism.

### **2.38 Summary:**

This chapter consists of literature review and previous studies, the literature review provides some concepts related the study of translation, history of translation furthermore this chapter also contain euphemistic and taboo expressions within the context of the Glorious Quran. Euphemism is one of the linguistic reasons that play an important role in any language. This chapter investigate problems that facing learners in loss of meaning in translating the Holy Quran and understand the message in the process of rendering. Summary of results and recommendation of each study is provides lastly the expected contribution of the study is stated with compared with the previous studies.

# **CHAPTER THREE**

## **METHODOLOGY**

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.0 Introduction**

This chapter involves procedures of data collection, population, sample, Reliability and validity and focus is on how the researcher was conducted. Finally, the chapter casts light on existing practices in the Holy Quran translation also incongruities in translation Quranic euphemisms into English, data were collected from different surahs of the Holy Quran.

#### **3.1 Research Design**

In the current study, the researcher used descriptive qualitative method which involves data collection procedures that result primarily in according to the variables of religion ( muslim vs non- muslim ) and mother tongue (Arabic vs non- Arabic ) of the translators in orders to have a represented sample of the various available translations of the Holy Quran.

Also, it tries to analysis of data also how the procedures, strategies adopted and comparison were based on the following three translations of the Holy Quran:

- 1 – The meanings of the Holy Quran, by Ali
- 2 – The Glorious Quran with English Traslation by Pickthal
- 3 – The Koran Interpreted by A.J.Arberry

The choice of translations was decied according to the variables of religion and mother tongue the style of translation and the degree of formality of the language in use. The selections excludes other translations of different backgrounds intentionally.



### **3.2 Data Collection**

The current research aims at describing, analyzing and evaluating the principles, methods and procedures of translating Quranic euphemistic expressions into English, as well as explaining the problems of translating these euphemistic expressions in three translations of the meaning of the Holy Quran. The objective of the current research is the establishment of the basic and secondary meaning of euphemistic expressing and their derivations in the translation of the meaning of Holy Quran. First euphemistic expressions are exposed and then analyzed at the lexical level, the meaning of euphemistic expressions were examined out of the context by consulting Arabic/Arabic dictionaries such as Lisan Al- Arab, (Ibn Mnzur 1956), Mujum Al Qiraat Al Quraniyya (Omar 1999), Taj Al Aaroos (Murtada Al Zabidi,1976).

To investigate euphemistic expressions in the Holy Quran the data was collected from Arabic linguistic books (Tafisir Ibn Kather) (Abridged) (Al Sabuni,2008) Fi Zilal Al Quran (Qub,1996) Tafsir Al Jalalyan (Al Suyuti, and Mahaly,2005) to mention a few . The data was collected from the Quran. Every Quranic ayah that includes euphemistic expressions were grouped and analyzed to establish the correct meaning accurately.

### **3.3 Data Analysis**

The data will be analyzed subjectively or qualitatively in the main. That is, the examples will be described by category as grammatical, lexical, stylistic, explaining the type of error.

The data of this research consist of ayahs of the Holy Quran in Arabic containing euphemistic expressions. In order to achieve the goals of the study, the researcher is going to implement the content analysis method

which is most commonly used in the social science research on the chosen data.

### **3.3.1 Procedures**

The most vital and crucial research instrument is reading, analyzing and comparing the translated text of selected Surrah by the three different translators. This study is an eclectic; three translations of the meaning of the Holy Quran have been analyzed and identified as the different kinds of translations, semantic translation, communicative translation etc.

**When analyzing the three translations, the researcher followed the following procedures:**

1 - The researcher obtained the three translations of three translations of the meaning of Holy Quran, entitled (Translation of the Meaning of the Glorious Quran by Mohamaduke Pickthall, published by Dar Ahya Us Sunnah Al-Nabawiya(2001), Translation The Meaning of The Quran, by M.A.A Abdul-Haleem, Oxford, (2005) and Translation of The Meaning f Noble Quran: by Mohammed T.Hilali and Mohammed M.Khan.

2- Quoting the Arabic versions of Quranic ayah in which euphemistic expressions under investigation occur, euphemistic expressions in both versions Arabic and English the three translations of the same ayah into a table directly under each one.

3 – Sorting out the examples of Quranic euphemisms by category into grammatical, stylistic, lexical and discourse.

### **3-3-2 Research Instruments**

Research instrument is very important to obtain the result of a study; it is a set of methods which are used to collect the data. The researcher is the main instrument of the study. Creswell (1994,p.145) states that the qualitative research is the primary instrument for the data collection and data analysis. Besides that, the researcher spent a great deal of time in reading and exploring euphemistic expressions then the data was analyzed by the researcher in accordance with the problem of the study.

### **3-4 Practices in the Quranic Translation**

It is very significant to say that objectives of the current research are not to arrive at any hierarchical ranking according to the chosen translations of the Holy Quran the meaning of the Holy Quran by Ali, The Glorious Quran with English Translation by Pickhal and The Koran Interpreted by A.J.Arberry.

The real objective is to investigate the adequacy of translation, and to answer the basic question: What is a good translation of the meaning of the holy Quran? Some linguists state that this question can only be answered if one compares is a deed, a valuable starting point, but it should be comprehended by a critical evaluation.

### **3-5 Population of The Study**

The population of this study is Omdurman Islamic University who are studying English Language as a major subject and translation is a subsidiary subject to translation of the some of the Holy Quran versed translate into English Language.

The target group of the study is a number of students chosen to translate some ayat into English Language.

### **3-6 The tools**

The data of this study were collected after a very hard work hoping that a fruitful thing can be enjoyed. The researcher depended totally on the test as instrument to collect data and that consists of items covers almost all relevant aspects of the students performance, their translational level as well as the possibility of their future aspiration to become translators.

### **3-7 Validity and Reliability**

As for validity, the researcher designed the test to approve its valid. As for selected randomly and test them. Then retest the whole group and the result, were similar. According, the test is valid and reliable.

## **Chapter Four**

### **DATA ANALYSIS, RESULTS AND DISCUSSIONS**

## Chapter Four

### DATA ANALYSIS, RESULTS AND DISCUSSIONS

#### 4.0 Introduction:

This chapter contains contents under the above mentioned sub-titles.

#### 4.1 About Figurative language of the Glorious Quran

This chapter involves as a system of communication, language demonstrates a high level of both literal and figurative meanings. The literal sense of the language reflects the literal world or the tangible realities whereas the figurative sense is used for the realities other than those in the concrete or physical environment. In the case of literal language, words are used to express meaning as defined, while in the case of figurative language, words are used to provide room for interpretation. A profound contemplation done by some linguists shows that Holy Qur'an uses two kinds of meanings, they are *mana haqiqi* (literal language) and *mana majazi* (figurative languages). In this case, metaphors or figurative language is used as a persuasive device to strengthen Muslims' faith in God and convince disbelievers to believe in God.

As language assumes a central position in our affairs as the sole effective device for communication, it claimed the attention of scholars, philosophers and learned men since a long time ago. Man is the only creature that has the ability to talk so sophisticatedly about past, present and future and air their dreams and expectations at a moderately surprising manner. Language is a miracle. All scholars and language experts despite their excessive efforts to provide a reasonable demonstration of how language learned and works, they have so far failed to accomplish this paradigm. In view of that, the

miracle of the Holy Quran is language. The Holy text has presented the Arabs of ancient Arabia with a text which they totally failed to replicate although they have excelled so astonishingly in language arts both poetry and prose.

Language has been defined as a system of systems, and hence the Holy Quran enjoys its own system through which it seeks to convey the holy message of Islam in a moderately convincing manner to the folk of Arabia and the entire world. It is quite noticeable; therefore, when examining closely the holy text to be astonished by the varied devices it portrays to convey its glorious message right from the figurative devices to the most literal ones. In this chapter, some of these devices will be dealt with.

#### **4.2 Figurative language defined**

According to the American dictionary M. Webster figurative language is the ability to express one thing in terms denoting another with which it may be regarded as *analogous*. The dictionary.com defines it as the “*language that contains or uses figures of speech, especially metaphors*”. So, it is apparent from the above definitions that figurative language is a language used in a way that is different from the usual meaning, in order to create a particular mental picture.

Figurative language (or non-literal) from other hand, refers to words exaggerate or alter the literal meaning to convey an intended meaning or to achieve a high impression by affecting the senses and feelings of the recipient. In other words, it is the use of words, phrases or sentences in a manner where the literal meaning of the words is not true or does not make sense, but "implies a non-literal meaning which does make sense of that could be true". It can be described as an intentional departure/deviation from

ordinary language usage to purposefully emphasizing, clarifying, or decorating the utterance.

In its general sense, figurative language may refer to expressions that exaggerate or alter the semantic content of the word. Figurative language is usually used for comparing, identifying or altering one thing with another that has a meaning or connotation familiar to the recipient. In other words, it deals with something by relating it to something else.

Eysenck and Keane (2005:396) argue that the much experiments confirmed that figurative language is comprehended at the same time as literal language (i.e.) literal and non-literal (figurative) are associated together in their appearance within the recipient's response.

As for the comprehension of the figurative expression, Katz (1998:36) states that the interpretation is shifting from literal to non-literal due to what is called "standard pragmatic" model of comprehension which assumes that the recipient would first attempt to comprehend the meaning as if it was literal, but when a certain literal inferred meaning could not be made, the recipient would shift to look for a figurative interpretation that would allow comprehension. In other words, the recipient no longer thinks literally about the expression. In this sense, figurative words are abstract and are not meant to be taken literally but paint an image in the recipient's mind. For example when someone complains his manager in the work by saying 'My manager has a stony heart', that would be a figurative speech because defiantly the heart of the manager is not literally created from stone as one imagines, but he actually claims that his manager treats him badly.

Again in this sense, it may be inferred that figurative language is not the incorrect use of the language that debases or deforms the language. To the contrary it is an integral part of language concerning a matter of linguistic



exaggeration to polish a particular linguistic point by making the recipient look at the word differently. It may be argued that it is the manner of language using to get better effect and may be more expressive of emotional content, relative values, or esthetic quality and psychological terms in addition to its rhetorical side.

Figurative language (including the metaphor) is used in different disciplines and is very common in literature (poetry and prose where the place in which the author deals with the sense) and in everyday speech generally to capture the attention or as an eye-catching device, for example newspaper headlines, commenting on a certain image especially nowadays on Facebook posts, greeting-card, commercial advertising, the captions of cartoons, caricatures, maxims and proverbs, mottoes of companies, sports, business, politics, or any specialized groups.

In this, figurative language is a way by which the recipient finds the comparison interesting or even a bit surprising; this is the category of language which the current study sets out to investigate, and metaphor is the concept that converses its theme.

**Figurative Language** Figurative language is language that cannot be taken literally (or should not be taken literally only). Figurative language takes many forms. Figurative language is language that uses words or expressions with a meaning that is different from the literal interpretation. When a writer uses literal language, he or she is simply stating the facts as they are. Figurative language, in comparison, uses exaggerations or alterations to make a particular linguistic point. Figurative language is very common in poetry, but is also used in prose and nonfiction writing as well. (<http://figurativelanguage.html>).

In figurative language, the intended meaning does not coincide with the literal meanings of the words and lines that are used (Gluck berg, 2001: 2). Figurative language has been considered derivative from and more complex than ostensibly straightforward literal language. A contemporary view, as exemplified not only in psychological but also in linguistic and philosophical research, is that figurative language involves the same kinds of linguistic and pragmatic operations that are used for ordinary, literal language. Put another way, we can identify two sets of operations that people use in comprehending discourse. One set consist of purely linguistic operations, such as lexical access, syntactic analysis, and so forth. A second set consists of a less well defined grab-bag of operations, usually grouped under the term pragmatics. Whatever the utility of this distinction, so-called literal language requires the full use of kinds of operations, no less and perhaps no different than that required for figurative language.

According to Frederik (2011: 37), a statement becomes figurative when it contains one of the figures of speech. He also states that figurative statements are not the exclusive property of poets; they also abound in common talk and writing. Use has even made some of them lose their figurative quality. Unlike any other writer or speaker, a good poet invents new figurative statements.

According to Dancygier and Sweetser (2014: 1), figurative language was thought of as being one aspect of what gives a text –in particular, a poetic text –special esthetic value. Figurative meaning is part of the basic fabric of linguistic structure. And this is true not just for special literary language, but for everyday language –and it holds for all human languages.

Based on the theories, the researcher can conclude that figurative language is language or sentence which is contained exaggeration or imagines something. Figurative language has purpose to compare or to analogize something with other in order the illustration are clearer, more interesting, and more live.

### 4.3 Types of Figurative Language

Figurative language has some types. They are simile, metaphor, metonym, apostrophe, synecdoche, overstatement (hyperbole), symbol, allegory, irony, paradox, personification and understatement (Perrine, 2011: 61).

#### 4.3.1 Simile

Simile is a figure of speech that makes a comparison between two different things by the assistance of certain words often used for comparison. In other words, simile is where two unlike things are compared by using 'as' or 'like.' Therefore, it is a direct comparison, as *“In his awful anger he was like the storm-driven waves dashing the rock.* The Holy Quran quite often draw on this figure of speech to illustrate certain points and to strengthen the faith of the believers:

( ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً )

*“Then your hearts hardened and became like rocks, or even harder”*

Simile used as a means of comparing things that are essentially unlike (Perrine, 2011:61). In simile the comparing is expressed by the use of some words or phrase, such as like, as, than, similar to, resembles, or seems. For example, *“Her hair drooped her pallid cheeks like seaweed on a clam.”* According to Wren and Martin in Siswantoro (2005: 24) simile is defined as a comparison made between two objects of different kinds which have,

however, at least one point in common. Obviously the definitions of the word, in the principal simile are the comparison between two objects or objects of different types, but have a common ground. Simile usually marked by words such as: like, as, so, appear, seem, more than. For example, “*My love is like a red, red rose, that’s newly sprung in June*”.

“ويقوم لا يجرمكم شقائي إن يصيبكم مثلما أصاب قوم نوح أو قوم صالح وما قوم لوط منكم  
ببعيد”

*“My people let not disagreement with me involve you in any crime, so the same fate as struck Noah’s folk, or Hud’s folk or Salih’s folk, will strike you.*

*Lot’s folk even lived not far away from you”*

The tenor is (شقائي). The vehicle is (اصاب قوم نوح أو قوم صالح). Simile marker مثل. The function of this simile is **warning**.

”قل لو كان البحر مدادا لكلمات ربي لنفد البحر قبل أن تنفذ كلمات ربي ولو جئنا بمثله مددا“

SAY: “*If the sea were an inkwell for the words of my Lord, the sea would be drained before my Lord’s words would be spent even though we brought the same again to replenish it.*

The tenor is (البحر مدادا لكلمات ربي). The vehicle is (مدادا). Simile marker (مثل). The function of this simile is **praise**.

”عندهم قصرات الطرف عين كأنهن بيض مكنون“

“With them will be bashful women whose eyes will sparkle as if they were hidden [like hatching] eggs”.

The tenor is (قاصرات الطرف) the vehicle is (بيض مكنون). Simile marker (ك). The function of this simile is **desire**.

### 4.3.2 Metaphor

The word metaphor derives from the Greek *metapherein*, transfer, as META= pherein, to bear (Oxford English Dictionary, 1996). From this deceptively simple root, metaphor has come to mean different things to different people, so much so that specialists in the area are often temporarily confounded when asked for a definition of metaphor (Glucksberg, 2001: 3).

Metaphor is an imaginative way of describing a person, object or idea by referring to something else that you think has similar qualities to the person, object or idea that you are trying to describe (Lazar, 2007: 5).

According to Siswanto (2005: 27) just like simile, metaphor also compared between objects that have points in common, but without the use of certain words such as: like, as and etc. It is implicit comparison. For example: “He was a lion in the fight”.

Metaphor may take one of four forms, depending on whether the literal and figurative terms are respectively named or implied. A metaphor is a figure of speech which omits the comparative term (like, as, than) and implies that one thing is another: “All the world’s a stage”. This is a metaphor, because it says one thing meaning another. A simile says that x is like y, but a metaphor says that x is y.

It is generally agreed that, metaphors in Arabic are separated into three parts, the tenor, the vehicle and the ground, as in the accompanying illustration: he has a heart of stone which means *له قلب من حجر* Here the tenor is a “heart”, the vehicle is referred to as “he”, while the ground is “stone”.

1. Object (Tenor) المشبه (المستعار له)
2. Image (vehicle) المشبه به (المستعار منه)
3. Metaphor اللفظ المستعار
4. Sense (ground) وجه الشبه

Newmark (1981:85) has talked about metaphor in the accompanying phrasings which appear as the closest to Arabic:

- a. The object (the point) is the component portrayed by the metaphor.
- b. The image (the vehicle) is the portrayal of the object.
- c. The sense (the ground) is the similarities or the properties between the object and the image.
- d. The metaphor is the word taken from the picture (or the image) over any extends of language type of a collocation to the entire content.

For example: "a sunny smile" translated into "إبتسامة مشرقة" The object is "smile", the image is the word "sun" and the implied meaning is "cheerful, happy, warm" and so on, while the metaphor is the word "sunny" .

**The metaphor in Arabic is divided into two types:** استعارة تصریحیة (Explicit metaphor) and "استعارة مكنیة" (Implicit metaphor). Explicit metaphor is the act of attributing a different meaning to the meaning used in words or sentences in different locations. Generally, it is known by declaring the image (vehicle, while the object is omitted; or when the vehicle is explicitly mentioned and the tenor is omitted, for example:

رأیت دكتور أحمد تصحبه غزالة من غزلان الجامعة

I saw Dr. Ahmed in the company of one of the university gazelles.

#### 4.3.3 The Effect of Culture on Translating Metaphors

Culture is the complex whole which includes knowledge, beliefs, acts, traditions etc. Nida (1994:201)) was the first to bargain for all intents and purposes with the social and additionally with linguistic issues of the translation. Translations can, however, have such a high level of language as to convince readers that the message is obviously not for them. Newmark (1981:183) contends that "there is a social incentive in translation Language

is partly the impression of a culture. Interpreters like language specialists have a tendency to characterize culture as the Knowledge of the objective culture is significant for fruitful English-Arabic translation.” Dulf (1984:11-2) says that the word (black) for instance, is considered as a racial slur and a term of abusing or insulting in some white societies while the designative meaning of a similar word in a white culture does not contain or recommend any pejorative stun. The term of insulting is another case, "you cow" does not mean anything pejorative in an Indian society nor does "a mouse" in a Chinese one mean any inactive implication. Then again, designative both "mice" and "cows" can be utilized impartially in all cultures. Nida (1985:125) states that for most Muslims, the word "Jew" is considered as a term of insult. It has the same meaning of the word of stingy, miser, mean..etc, while the term "magus" stands for passive affiliation. Regardless of whether got from the Arabian Nights or some different sources, this stereotypical case sells out cultured bias and all things considered social relativism. A cow to a North African is an animal of boon on hint of something better soon, while an owl is a bird of awful omen and bad luck to many countries. It isn't the bird by any characteristic ominous yet rather human inclination which relates the owl to abandoned and coordinated spots. Being a night bird, the acquainted meaning therefore single out certain elements as being positives or passively. At the point when these substances, say animals, and colors, are utilized as a part of a content like Indian, Russian, 16Chinese, Arab or English they certainly cannot demonstrate their positivism or passivism. "black" absolutely is a benign color for African people thus influencing language as well as the tasteful sense.The huge difference between the western and the Arabic cultures stand as a barrier in the process of translation, especially metaphors; because the source language

metaphors which are not known or understood by the target readers. This leads to a misunderstanding between them about the possibility of translating metaphors literally. However, translating metaphors from and into two culturally distinct languages such as Arabic and English is a very hard and complicated process. Translating metaphors between two culturally different languages such as Arabic and English can be a very hard task to the translator. They must work on the meaning of metaphors before they translate them. The Arab translator may find particular lexical terms in Arabic language that have no equivalents in the English language since such concepts do not exist in the English culture. However, learning the target culture is essential for effective English-Arabic translations. There is a mismatch in cultural norms and beliefs between the Arabs and western cultures, but each language has its own characteristics.

#### 4.3.4 Analogy

(New Dictionary of Cultural Literacy: 2005) defines analogy as: *“It is a comparison in which an idea or a thing is compared to another thing that is quite different from it but is familiar to the reader/listener to explain that idea or thing”* In other words, analogy is to link an unfamiliar or a new idea with common one to facilitate the understanding of the expression or the comprehension of the described sight.

**Analogy** can be a spoken or textual comparison between two words (or sets of words) to highlight some form of semantic similarity between them. For example from the Holy Quran:

*“And cushions set in rows. And rich carpets spread out”.*

(16) *وَزَرَابِيُّ مَبْثُوثَةٌ* (15) *وَلَمَّارِقُ مَصْفُوفَةٌ* ( Q 88: 15-16.)



*“Therefore, treat not the orphan with oppression. And repulse not the beggar”*

( فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ) ( Q 93: 9-10 )

#### **4.3.5 Personification**

In this part the concept of personification is defined by looking at the works of ancient and modern rhetoricians .In addition , it tries to pin point its patterns in the holy Quran , then illustrate its importance and usefulness on the level of style and generation of meaning. The word personification in the rhetorical and critical heritage of Arabs and also reveals the modernists’ opinions about it. The first part is a study of the personification patterns of inanimate objects in the Quran. This is an empirical investigation that demonstrates through examples the usefulness and relevance of this metaphorical function to the Qur’anic style. The Holy Quran adopts this style in many places to point out the meanings in a perfect way.

وأخفض لهما جناح الذل من الرحمة وقل ربي أرحمهما كما ربياني صغيرا (الاسراء24)

*“If one of them or both of them attain old age with thee never say unto them any word expressive of disgust or reproach them but address them with excellent speech”*( Al-Isra 24)

“And heavens and the earth wept not over them (the children of Israel) nor were they respited”. (Qur’an 44:29)

( (29) فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ )

Closely related to personification is apostrophe, which consist in addressing someone absent or dead or something nonhuman as if that person or thing were present and alive and could reply to what is being said (Perrine, 2011: 65).The example is: “Milton! You should be living at this hour”. It expresses as if Milton was present, and can have a conversation to him.

Personification, by definition, is a figure of speech in which a thing, an idea or an animal is given human attributes. In other words, it occurs when inanimate objects are given human characteristics, or when they are made to speak. The non-human objects are portrayed in a way to have the ability to act like human beings. For example, when we say, “The sky weeps” we are giving the sky the ability to cry, which is a human quality. Thus, we can say that the sky has been personified in the given sentence. Personification is not merely a decorative device but it serves the purpose of giving deeper meanings to literary texts. It adds vividness to expressions. Writers and poets rely on personification to bring inanimate things to life, so that their nature and actions are understood in a better way.

Confusion may take place when distinction between personification and metaphor, for example: *The flower danced in the gentle breeze*. It is a metaphor if by flower meant certain girl, otherwise it is personification. Some of the examples of personification in the Qur’an are as follows:

*“Verily we did offer the trust to the heavens and the earth and the mountains, but they refused to bear it and shrank therefore, yet man took it up for, verily he was very iniquitous and very ignorant”.*

(إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا  
(Qur’an 33:72) وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا )

#### **4.3.6 Metonymy**

Metonymy means the use of something closely related to for the thing actually means (Perrine, 2011:65). For example: “The pulpit is a great power”. The Pulpit is used as a sign for the man in the sermon.

When the priest delivered sermon, he or she always stand behind the pulpit. So it is just like a power for the priest. According to Frederik (2011: 48), metonymy is a figure of speech in which the name of one thing is applied to another with which it is closely associated. Metonymies are very common in everyday speech.

#### **4.3.7 Symbolism**

Symbolism is an object or an event which represents an abstract idea. Sometimes occurs in one's utterance and other times occurs in his behavior especially when a noun which has a meaning by itself is used to represent something entirely different. Symbols are associated with the cultural community (culture-specific).

In the simplest sense, a symbol is something that stands for, represents or denotes something else (not by exact resemblance, but by vague suggestion, or by some accidental or conventional relation) especially a material object representing or taken to represent something immaterial or abstract.

The vast vocabulary of the Arabic language was incapable of expressing certain concepts; therefore Allah created the necessary atmosphere for comprehending them through the medium of symbols.

For example, the Qur'an has used '*Subh*' صبح (morning) as a symbol for the appointed time of chastisement as in : “ Their promised time is the morning; is the morning not nigh?” ( إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ) (Qur'an 11:67, 11:81, 11:94).

### 4.3.8 Verbal Similarity

The Quran as a whole is the most important single book in Arabic that encompasses an extensive literature and employs many stylistic, linguistic and rhetorical features that result in an effective and sublime style. Therefore, due to the varied structures, eloquence and richness of the Quranic language, every Quranic verse presents linguistic problems that draw attention and demand solution. This research attempts to elaborate a close study of these lexical, syntactic and semantic problems and supports the argument with examples of verses from the Quran inspired by what was written by Quran scholars whose knowledge about the Quran is deeply rooted and have been inspired (by Allah) how to interpret it. It is said in the Quran:

{ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ } (16:43)

*{And before thee also the apostles We sent were but men, to whom We granted inspiration: if ye realize this not, ask of those who possess the Message.} (16:43 see also 21:7).*

The word 'Quran' is a verbal noun, and hence, means the 'reading' or 'recitation'. As used in the Qur'an itself, the word refers to the revelation from Allah (SWT) to Prophet Muhammad (PBUH) only in the broad sense [Sura 17: 82.] and is not always restricted to the written form in the shape of a book, names (e.g. Taurat (The Torah of Moses), Injil (The Gospel of Jesus), Zabour (The Psalms of David), etc.).

In *An Introduction to the Sciences of the Quran*, Ahmed Van denferr says: the 'Quran' can be defined as follows: <sup>5</sup>

*Terminologically:* The speech of Allah, sent down upon the last Prophet Muhammad, through the Angel Gabriel, in its precise meaning and precise

wording, transmitted to us by numerous persons (tawatur), both verbally and in writing.

*Linguistically:* The Arabic word 'Qur'an' is derived from the root qara'a, which has various meanings, such as to read, [Sura 17: 93.] to recite, [Sura 75:18:17: 46.] etc.

Similarity in the Quran is one of the most important Quran sciences. It constitutes a very vast topic. It has been delimited for the present research to verbal similarity in the Quran because getting to the depth of the quran is beyond all human beings.

In the present research, chiefly the Qur'anic verses including similarity have been referred to. However, due to the abundance of similar verses in the Qur'an, only extracted and selected verses have been studied to avoid repetition. The study adopted two approaches: analytical and comparative. The researcher will carefully analyze the words of similar verses using Arabic dictionaries, grammar and rhetoric sources. She then compares between these verses according to their context (i.e., the Qur'anic verse/verses and sometimes the whole *Sura*) to point out the reasons behind revealing each verse and to explore what each word is intended to mean because every word in the Quran is distinctive and one may not be substitute for others.

This study extracts samples of similar verses in the Qur'an based on a specific themes ( eg. deletion and inclusion of similar letters , words..., singular and plural nouns, foregrounding and backgrounding ... etc) then analyzes the similarity and difference in these verses depending on different sources:

- Primarily exegetical literature ( Quran exegeses as: Al Bahr Al Muheet, Abu Hayyan, Tayssir Al Whahab Al Mannan, Muhmmad

Ahmed Al-Aswad and others, scholars' authentic works on similarity in the Qur'an as: al-Kermani's book 'al-Burhan fi Tawjih Mutashabih al-Qur'an', Al-Ghernaty's book Malak al-Ta'wil al-Qāti' bizawy al-Ilhād wa al-Ta'tīl fi Tawjih al-Mutashabih min Aay al-Tanzīl, edited by: Said al-Falah, recent studies on the science of similarity)

- And secondarily lexicographical sources as (Raqib's Mufradat Al Qur'an, dictionary of Quranic words, internet websites such as Quranic Corpus). These sources have been used for a better understanding of the material presented, illustrated with citations in order to support the understanding of that material.

The revelation from Allah to the Prophet Muhammad (PBUH) is referred to in the Quran itself by the name Quran (Reading/Recitation) this name has been mentioned 23 times in the Quran as in Sura *Al-Israa* (The Night Journey/ Children of Israel):

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَيِّنُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا (9)

*"Verily this Qur'an does guide to that which is most right. "* (17:9)

Other references to the Quran are by such words as

-Nur (Light) as in sura *Al-Maidah* (The Table/The Table Spread 15):

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ

جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ { (15)

*{There has come to humanity from Allah Light and a clear Book. }* (5: 15),

-Huda (Guidance), Rahma (Mercy), Shifaa (Healing) as in sura *Yunus* (Jonah 57)

{ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ

لِلْمُؤْمِنِينَ } (57)

*O mankind! There has come to humanity a direction from*

*humanity's Lord and a healing for the (diseases) in humanity's hearts, - and*

*for those who believe, a guidance and a Mercy} (10:57)*

{بَلْ هُوَ قُرْآنٌ مَجِيدٌ} (21)

{Nay, this is a Glorious Qur'an} (85: 21),

-Mubarak (Blessed) as in sura *Al-An'am* (Cattle/Livestock: 92)

{وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقٌ لِّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ  
بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ} (92)

*{And this is a Book which We have sent down, blessed or bringing blessings, and COil/inning (the revelations) which came before it: that humanity may li'Orn the other (?f cities and all around her. Those who believe in the Hereafter believe in this (Book), and they are constant in guarding their prayers} (6:92)*

Bashir (a Bearer of glad tidings), Nadhir (Warner) as in sura *Fussilat* ((Signs) Spelled Out/ Ha-mim:4)

{بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ} (4)

*{ Giving good news and warning: yet most of them turn away. And so they hear not} (41:4)*

All these names reflect one of the various aspects of the revealed word of Allah. It was revealed over a period of 23 years in bits and pieces but put together as one book; it flowed so smoothly from beginning to end, perfectly consistent in its literary style, its standard of eloquence, its themes, and its philosophy. This happened without ever needing any revision whatsoever of any word or phrase throughout the book of 30 chapters, 114 Suras ( 86 Suras revealed in Makka and 28 in Madina) and 6,236 verses.

In the Quran Allah, may He be glorified and exalted, says about the Divine preservation of the Quran:

{إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ} (15:9)

*{We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).} (15:9)*

Ayub Hamid, in *Teachings of the Qur'an* says:

The belief system that the Qur'an teaches, the system of life it ordains, the commands it gives, the actions it encourages, the behaviors it decrees, the ethics it promotes, the morals it dictates, the examples it cites, the history it quotes, the punishments it mentions and the rewards it promises - everything is so consistently interdependent, so smoothly integrated, and so harmoniously Islamic system and its sub-systems fits appropriately with each other as well as with human nature and its surroundings and the environment. The coherent system of life that results from its teachings is equally beneficial for individuals and societies, for life of this world and the hereafter, for both the material and spiritual mundane aspects of life, for short term and long term, and for the primitive societies and the most advanced.'

#### **4.4 Challenge of the Holy Quran**

Qur'an is so great that it is considered to be the ultimate authority and reference work for the Arabic rhetoric, grammar, and syntax, even by non-Muslim Arabs. Being the language of the Quran, Arabic has enjoyed a special status due to the tremendous significance of the Quran for Muslims all over the world. In the form of challenges, the Qur'an encourages its readers to reflect, investigate, and verify that this book is purely from the creator of the universe. Some of the aspects of these challenges are:



#### 4.4.1 Challenge of Consistency

The world over, Muslims became aware that owing to their ignorance of their holy book, they became physically and morally deteriorated.

*In the Quran, Allah says about those who don't give much care about it:*

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا (82)

*"Do they not then reflect on the Qur'an? Had it been from anyone other than Allah, they would have found in it many a discrepancy."  
(4:82)*

This is a perfect example of how Islam provides man with a chance to verify its authenticity and "prove it wrong." It is a clear challenge to those who do not believe in it as a pure divine book. Basically, it invites them to find a mistake. The changing of world events forced even non-Muslims to try to understand in depth the message of this book (Quran).

#### 4.4.2 The Challenge of the Creation of Allah

Qur'an is the source of numerous branches of Arabic literature and the Qur'anic style has been and remains the standard of excellence in literary Arabic and the crucial reference for many linguistic issues. Its language became the yardstick to measure every literary attempt.

Qur'an is so great that it is considered to be the ultimate authority and reference work for the Arabic rhetoric, grammar, and syntax, even by non-Muslim Arabs. <sup>3</sup>In the early days of Islam, Muslims used the Quran not just as a book of religious instruction. Rather, they searched and pondered over it and tried to conquer it due to Qur'anic injunctions:

{سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ} (53)

*{We will show them Our Signs in the (farthest) horizons, and within themselves, until it becomes manifest to them that it is the Truth. .. }  
"(41:53)*

*{لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْنَاهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ ۗ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ} (21)*

*{Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect. } (59:21)*

#### **4.4.3 The Challenge to Produce Anything Similar to the Quran**

Allah sent the messengers and prophets along with the message from time to time to different peoples of the world. However, earlier messages were limited to a certain community or a certain period of time that extended until the appearance of a new messenger, the prophet Muhammad (PBUH), with the Quran the final and fully preserved book of the creator and sustainer of the universe to all human beings of all times and all places, There are many verses in the Qur'an to confirm this important fact. For example:

*قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۗ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ (7:158)*

*'Say: "O men! I am sent unto you all, as the Messenger of Allah, to Whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He That giveth both life and death. So believe in Allah and His Messenger, the Unlettered Prophet, who believeth in Allah and His words: follow him that (so) ye may be guided." (7:158)*

*{وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ} (107)*

*{And We have not sent you but as a mercy for (everyone ill) the universe.} (21: 1 07)*

{ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ } (21)

*{O human beings! Worship your Lord, Who has created you and those before you, so that you may become righteous.} (2:21)*

The Qur'an, revealed to Prophet Mohammed (PBUH) as the final prophet and messenger to humanity, has the same basic message of the previous revelations and books. The Qur'an has been sent to revive and protect the teachings of the previous prophets and previous revelations. Allah says:

{ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ } (6:92)

*{And this is a Book which We have sent down, bringing blessings, and confirming (the revelations) which came before it: that you may warn the mother of cities and all around her. Those who believe in the Hereafter believe in this (Book), and they are constant in guarding their prayers.}(6)*

Indeed, the first audience of the Quran was Arabs, the idol worshippers of Makkah, who were extremely hostile to the Qur'an. They loved and respected the Arabic language and its eloquence, and regarded it as the criterion for the supremacy of one tribe over another. However, they failed to imitate the unique style and teachings of this Qur'anic Arabic or to produce anything to match it despite their joint efforts.

#### **4.5 Context**

What is context? The concept of context might be understood from the R. H. Robins who says: <sup>14</sup>

*Part of the total meaning of many words in any language is to be determined by their individual relations with other words, in both*

*the basic dimensions of linguistic analysis, systematic and paradigmatic. (67)*

The study of context in determination of meaning gained importance in the twentieth century due to the research of Bronislaw Malinowski and J.R. Firth. Malinowski, an anthropologist, felt that language cannot be divorced from its culture and environment. Therefore, he introduced the 'context of situation'. Firth developed a contextual theory of meaning which was of considerable importance in Britain as

*Starting from the axiomatic conception of language as meaningful activity, Firth extended the treatment of meaning as function in a context to the other levels of linguistic analysis, namely those of linguistic forms, in a particular grammar and phonology. [...] Essentially, in this theory, meaning is defined as the function of some linguistic form or element in a context. (Robins 42)*

The significance of context in understanding discourse is one of the main concerns of modern linguistics. In stylistics and the Teaching of Literature H. G. Widdowson analyses how literary expression deviates from the everyday use of language yet is still comprehensible due to its context. He remarks:

*[...] linguistic deviations do not occur randomly in a literary work but pattern in with other linguistic features, both regular and irregular, to form a whole. They are understood, therefore, not in isolation with reference only to the linguistic system, or code, but also with reference to the context in which in they appear. (27)*

This headway in Linguistics has been made chiefly in the twentieth century. The scholars of the Qur'an, on the other hand, coined these principles many centuries back. As Haleem says: <sup>15</sup>

*One of the most important contributions of scholars of Balagha was their recognition of the concept of maqam ( the context of the situation)and its role in determining the utterance and providing the criterion for judging it. A central issue in ' ilm al-ma'ani is mutabaqat al- kalam li- muqtada'l-hal ( the conformity of the utterance to the requirements of the situation). (159.)*

In The Genesis and Development of “Science of Similarities” in The Qur’an: A Reflection of The Role of al-Ghernaty and Fadhil Al-Samarra’I, Fadhil Al-Samarra’I says:

*“ I would like to make it clear that when a certain expression is examined, there are many aspects involved: The context where the expression appears, the Sura, the other contexts where similar expressions appear and the other Suras where similar or different expressions appear. In other words, in order to examine one expression, we need to examine all the other similar or different expressions in the Qur’an” (8.)*

He also says:

*“ The context is the main tool to discover the correct meanings of similar Qur’anic verses because it is the medium which directs the intended meaning of similar verses, ”(8.)*

## 4.6 Intertextuality

Haleem says:

*[...] a most relevant and fruitful approach to understanding the text of the Quran is by means of two key concepts developed by Muslim scholars in the*

*Classical period: context and internal relationships [...] Internal relationships were encapsulated in the dictum: al-Qur'an yufassir ba'aduhu ba'da (some parts of the Qur'an explain others) – in modern linguistic terms 'intertextuality' – which, given the structure of the Qur'anic material, was argued to provide the most correct method of understanding the Qur'an. (158)*

Haleem uses "intertextuality" as a synonym for "internal relationships" in the Qur'an which means that the Qur'an is self-referential. He does not mean that Quran needs to be studied with reference to other texts. Thus his concept is distinct from the structuralist concept of "intertextuality" according to which:

*A work can only be read in connection with or against other texts, which provide a grid through which it is read and structured by establishing expectations which enable one to pick out salient features and give them a structure. (Culler 139)*

Furthermore, Muslim scholars argue that the Qur'an is interpreted in the light of 'Hadith' i.e. the sayings of the prophet Muhammad (PBUH) which do lead towards a "correct interpretation".

Considering the self-referential nature of the Qur'anic text, references to the verbal similarity related to a single theme in the Quran have been classified together to achieve better understanding of any given theme in the Qur'an. However, due to the great number of references in the Quran pertaining to similarity in the Quran only some of them could be cited.

#### **4.7 The Importance of Clear Rendering of the Glorious Quran**

Allah (SWT) honored Adam and his progeny by giving them the ability of speaking different languages as they spread around the earth.

خَلَقَ الْإِنْسَانَ (3:55) عَلَّمَهُ الْبَيَانَ (3:55)

*{He (Allah) has created man (55:3) He has taught him eloquent speech (and intelligence)} (55:4).*

Allah (SWT) explains the difference between these languages as one of the signs of His existence and His powers for humanity in the following words:

Then Allah (SWT) addresses the Prophet Muhammad (PBUH) in the Quran:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (107:21)

*{We sent thee not, but as a Mercy for all creatures.}(21:107)*

According to these Quranic verses, Islam is a universal religion, and Prophet Muhammad (PBUH) was sent as a Messenger to the whole world, regardless of language, color, race, etc. Thus, Allah (SWT) describes Prophet Muhammad, saying, it was only as a mercy that We sent you [Prophet] to all people. The universality of the Islamic message has made Muslims responsible for translating the Quran into different languages to “the greatest part of the Muslim nation, to whom Arabic has become a foreign language” (Ghalî, 2005: ix). In view of the importance of translating the Quran, many eminent scholars of Islam say that it is obligatory. Among these scholars are Imâm Al- Bukhârÿ, Ibn Hajar, Ibn Taymya, ‘Abdul-‘Azeez Ibn Bâz and

Muhammad Ibn Salih Al-'Uthaymeen (King Fahd Complex for Printing the Holy Quran [KFCPHQ], 2004). Recently, many people all over the world tried to search for the true identity of Islam and Muslims mainly through Quran translations. For this reason Quran translations into the different languages of the world are greatly required.

{ وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ  
لِّلْعَالَمِينَ } (22:30)

*{Among His signs are the creation of the heavens and the earth and the differences of your languages and colors. Verily in this are indeed signs for people of sound knowledge.} (30:22).*

#### 4.8 Translatability of the Holy Quran

The fact that the Qur'an is in Arabic is an integral part of the definition of the Qur'an. According to many prominent scholars of the Qur'an, such as Al-Zarqani, <sup>12</sup>: "The Qur'an is the Arabic Speech (*kalam*) of Allah, which was revealed to Muhammad (PBUH) in wording and meaning, and that has been preserved and reached us by continuous transmissions, and is a challenge to humankind to produce something similar to it. There are many references in the Quran itself to prove this:

{ وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّلسَّانِ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ  
مُبِينٌ } (103:16)

*{We know indeed that they say, "It is a man that teaches him." The tongue of him they wickedly point to is notably foreign, while this is Arabic, pure and clear' } (16: 103),*

{ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ } (2)

*{Verily, We have revealed this as an Arabic Qur 'an} (12:2),*

{ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجُمُعِ لَا رَيْبَ

فِيهِ ۚ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ } (7)



*{Thus have We sent by inspiration to thee an Arabic Qur'an: that thou mayest warn the Mother of Cities and all around her,- and warn (them) of the Day of Assembly, of which there is no doubt: (when) some will be in the Garden, and some in the Blazing Fire. (42:7)}.*

Allah sent the Prophet Muhammad (PBUH) and this Quran to all of humanity, so his message should reach all of humankind. It was only then, in the early days of Islam, that the need for translating the Quran arose when a large number of non- Arabic speaking people embraced Islam. Translating the Quran was not only a need for the non-Arabic speaking Muslims, but it was also a necessity to make the message of the Qur'an accessible to all other people of the world. The scholars of Islam debated this subject for a long time. On one hand, they were convinced of the need for such a task, and on the other, they were concerned about the possible negative consequences as:

- The possibility of any changes and distortions in the message of the Quran as a result of translation.
- The possibility of new Muslims becoming too dependent on the translations instead of learning and depending on the original Arabic text.

Here are the views of some of these scholars regarding the issue of translatability of the Quran:

**Haleem says:**

*The Quran was revealed to the prophet in Arabic. Theologically, it is the Arabic version that is considered the true Quran. The direct word of God, and read in acts of worship, no translation is considered to be the Quran or the*

*word of God as such, and none has the same status as the Arabic. Translations are considered by Muslims merely as the renderings of the meanings of the Quran. (18) He also points out that none of the translations is the Qur'an ' the word of Allah'. For Muslims scholars, it will be an attempt at conveying the message of the Qur'an, and mere approximation of the original.*

Muhammad khalifa says in the same context:

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

Basil Hatim and Ian Mason throw light on this issue in these words:

*While translating sacred texts translators will often wish to reflect the letter of the source text, they will also want to ensure as far as possible the irretrievability by target text readers of what they perceive to be the intended effect of the source text. (125)*

<sup>13</sup>Pickthall also confirms the inimitability of the Qur'anic discourse and that linguistically the principle of absolute untranslatability applies to the Quran.

*The Quran cannot be translated. [...] the book is here rendered almost literally and every effort has been made to choose befitting language. But the result is not the Glorious Quran, that*

*inimitable symphony, the very sounds of which move men to tears and ecstasy. It is only an attempt to present the meaning of the Quran- and peradventure something of the charm in English. It can never take the place of the Quran in Arabic, nor is it meant to do so. [...]*

#### **4.9 Strategies Adopted by the Three Translators for Quran Translation**

A number of translation strategies are found to be applied by the three translators in their attempt to render the Quranic euphemistic expressions into English. These strategies include the following:

- 1 – All the three translators sometimes use the communicative translation strategies which aim at rendering the Quranic euphemistic expressions into English and producing for its readers the close effect that of the ST.
- 2 – All the three translators sometimes use the semantic translation strategies which aims at rendering and producing, as closely as the structures and nature of the SL, besides allowing the exact meaning of the SL message.

**Chapter Five**

**MAIN FINDINGS, CONCLUSIONS,  
RECOMMENDATIONS AND SUGGESTIONS FOR  
FURTHER STUDIES**

# **CHAPTER FIVE**

## **MAIN FINDINGS, CONCLUSIONS, RECOMMENDATIONS AND SUGGESTIONS FOR FURTHER STUDIES**

### **5.0 Introduction:**

This chapter contains contents under the above mentioned sub-titles.

### **5.1 Main Findings:**

1- Translation motivates students to participate and interact in the lesson effectively.

2- The three expert translators are not fully aware of the Arabic lexicalization term to lead them properly distinguish the different between Arabic and English terminology and its implications.

3- The Holy Quran cannot be literally translated because Arabic lexemes and expressions often more than one literal meaning.

4- Euphemistic expressions constitute one of the main components of translating the Holy Quran and euphemistic expressions prove the untranslatability of the Holy Quran and since the translators of the contextual meanings of the Holy Quran depend on interpretations.

5- Translating euphemistic meanings in the Quranic texts isn't quite easy. This is because Quranic euphemisms involve very subtle difference in meaning that is difficult to grasp.

## 5.2 Conclusions

This chapter includes sets out to investigate the loss of meaning arising out of the translating process of the figurative language of the Holy Quran with very special emphasis on euphemistic expressions. Translation of the Quran, widely used by non -Arabic speaking populations worldwide, has been a major positive contribution to all humankind because it is the only way that helps to understand the message of the Quran. As English is actually the dominant language of the world today and so many people of the world, Muslims and non-Muslims, are learning the message of the Qur'an through its English translations, an urgent need to review and assess the current English translations in order to identify the features and differences of these translations as well as to suggest ideas to contribute to improve the future translations of the Quran became more pressing. However, no translation would be the original word of Allah and error-free translation is unavoidable.

Muslim scholars developed Quran sciences that study the Quran based on different perspectives. Science of similarities of Qur'anic verses is one of these sciences that study the different linguistic and rhetoric meanings those repeated verses have. The researcher intends to prove, through this study, that each one of these repetitions points out to other purposes and different functions according to their specific place and linguistic style is absolutely convinced that the more words are repeated the more they serve clarity and eloquence.

The study dealt with the question of the figurative language of the Holy Quran while handling so extensively the issue of the euphemistic expressions which the core of the research. A **euphemism** /'ju:fəmi:zəm/ is an innocuous word or expression used in place of one that may be found

offensive or suggest something unpleasant.<sup>[1]</sup> Some euphemisms are intended to amuse, while others use bland, inoffensive terms for concepts that the user wishes to downplay. Euphemisms may be used to mask profanity or refer to taboo topics such as disability, sex, excretion, or death in a polite way. Reasons for using euphemisms vary by context and intent. Commonly, euphemisms are used to avoid directly addressing subjects that might be deemed negative or embarrassing.

Translating euphemistic meanings in the Quranic texts is not quite easy. This is because Quranic Euphemisms involve very subtle differences in meaning that are difficult to grasp.

It is generally agreed that the area of euphemism is one of the most effective and persuasive means of expression that is used in the Quran and contributes to its splendor. It also intends to examine the different types and various functions of euphemistic expressions in the Quran, the Holy Book of Islam, such as emphasizing, clarifying, praising, warning, etc. Furthermore, the study aims to investigate this recurrent phenomenon as a linguistic miracle being used as stylistic, rhetoric and communicative device conveying different meanings that serve the Quranic text. Moreover, it tends to prove that euphemistic words or phrases and even of structures that appears in the Quran informative and aesthetic functions of euphemistic is not worthless. It also indicates emphasis, intimidation, veneration, and other functions.

A euphemistic expression is a feature that exists in all languages, and serves different purposes, rhetorical, emphatic, or otherwise. Owing to the different ways of expression and tools available to every language, a problematic issue arises when a translation is attempted of taboo words in a target text. So, this research aims to tackle this issue in a comparative review of selected

three translations (widely used) in terms of their renderings of some key words that affect the intended meaning of the whole Qur'anic texts.

By analyzing the various English translations of the meaning of the Holy Quran the researcher realized that some deviations and under translations are the results of insufficient references of the Holy Quran, lack of understanding of Arabic rhetoric and inability to decode the nuances of euphemistic expressions. If translators choose to under translate by ignoring the nuances of euphemistic expressions, they would fail to accommodate all the meanings of the original, this is because euphemistic expressions in the Holy Quran serve a purpose. In order to maintain the informative and aesthetic functions of euphemistic expressions, Quranic words and phrases, translators should try to produce render them in approximate adequate renditions.



### **5.3 Recommendations**

The sciences of the glorious Quran need to be approached with an in-depth study to face the modern challenges of today's world. Every day we are faced with new discoveries that have their roots greatly explained in the Glorious Text.

**Based on the aforesaid, the researcher recommends the following points;**

- 1-** The reader or recite of the holy Quran have to give a very high care to the deep meanings of the holy Quran.
- 2-** They have to distinguish between the syntactic and semantic structures.
- 3-** The rhetorical of the holy Quran have to be taught at schools and universities.
- 4-** Translators of the holy Quran should be aware of euphemistic expressions when translating Quranic texts into English. Therefore, it is not enough for the translators to know only the core meaning if the words but they must choose other meaning variants that match with co- text give a great attention to co-text text type, and the collocation relations as well, since they play an important role in determining the meaning of the poly semi words.
- 5-** Quran translators should also have sound knowledge of hadith the life of Prophet, books of Islamic law (Shai'ah) and various Islamic terms.
- 6-** Translators of the Holy Quran should employ a number of strategies to render Quranic euphemisms into English and to achieve best possible approximate equivalent to ST. One of those strategies involves retaining the linguistic forms of Arabic while translating it into English.

#### **5.4 Suggestions for further studies;**

1. The figurative language of the glorious texts abounds in all types of allegorical and rhetorical expressions which remain open for future studies.
2. Synecdoche is such an area which was hardly touched upon. Future researchers can dwell on this area and other areas.
3. Verbal similarity has been tackled by few researchers but it still open to further investigation.
4. Metaphorical expressions in general need to be revisited despite the fact that most of the work in the Qur'anic studies relates to this area.
5. Euphemism, the core subject of this study, still needed to be explored as this area is broad enough and capable being investigated by a number of researchers.

## **Bibliography**

Abu Mahfouz, A. M. (2006) A Critical Evaluation of the Translation of Deixis in the Holy Quran (Unpublished M.A Thesis) Yarmouk University.

Allan, K. and Burrige, K. (1991) Euphemism and Dysphemism: Language used as a shield and weapon. New York: Oxford University Press.

----- (2006) Forbidden Words: Taboo and the Censoring of Language. Cambridge: Cambridge University Press.

Alekseeva, I. S. (2004) Introduction into the Theory of Translation. (St. Petersburg: St. Petersburg State, University; Moscow: Academy Publishing Center. European Scientific Journal January 2013 edition vol.9, No.2 ISSN: 1857 – 7881 (Print) e - ISSN 1857- 7431  
213

A. Y. The Meanings of the Holy Qur'an (Accessed on July 22nd 2012) from: <http://sufibooks.info/Quran/Holy-Quran-English.pdf>

Arberry, A. J. The Koran Interpreted. (Accessed on July 22nd 2012) from: <http://arthursclassicnovels.com/koran/koran-arberry10.html> Bassnett, S. (1991). Translation Studies. London: Routledge.

Beloruchev, R. K. (1980) General Theory of Translation and Oral Translation. Moscow: Voennizdat.

Brown, P. and Levinson, S.C. (1987) Politeness: Some Universals in Language Usage. Cambridge: Cambridge University Press.

El Tayeb, K. (1985) Principles and Problems of the Translation of Scriptures: The Case of the Qur'an. Temple University.

Enright, D.J. (1985). Fair of Speech: The Use of Euphemism. Oxford: Oxford University Press.

Farghal, M. (1995). Euphemism in Arabic: A Grecian interpretation. Anthropological Linguistics, (37), (3), (366-378).

Hewson, L. and Jacky, M. (1993) *Redefining Translation: The Variational Approach*. Beijing: World Publishing Corporation. Holsti, R. (1969): *Content Analysis for the Social Sciences and Humanities*. Reading, MA: Addison-Wesley.

Huang, Y. (2005) A Brief Study of the Origin, Forms and Change of English Euphemisms. *US-China Foreign Language*, 3:46-48.

Jakobson, R. (2000) *On Linguistic Aspects of Translation*. (London & New York: Routledge.

Karamanian, A. (2001) Translation and Culture. *Translation Journal* (Accessed on February 5th 2012) from: <http://www.bokorlang.com/journal/19culture2.htm>.

Lakoff, R. (1975). Language and Woman's Place. *Language in Society*, (2), (1), (45-80). Leech, G.N (1983) *Principles of Pragmatics*, Longman.

Lefevere, A. (1992) (a). *Translation / History / Culture*. London: Routledge.

Lilova, A. (1985) *Introduction into General Theory of Translation*. Moscow: Visshaya Shkola.

Mohammad, G. A. (2007) Errors in English Translations of Euphemism in the Holy Qur'an. (Accessed on March 3rd 2012) from: <http://www.islamicwritings.org/quran/language/errors-in-english-translations-of-euphemism-in-the-holy-quran/> .

Muhaidat, M. (1996) *A Study in the Translation of Some Quranic Verses Including Ironic Expressions into English*. (Unpublished M.A. Thesis) Yarmouk University.

Neaman, J.S. and Silver, C.G. (1983). *Kind Words: A Thesaurus of Euphemisms*. New York: Facts on File.

Neuendorf, k.(2002) *The Content Analysis Guidebook*, accessed online on July 2nd from: <http://academic.csuohio.edu/kneuendorf/content/>

Newmark, Peter. (1988) *A Textbook of Translation*. Hempstead: Prentice Hall International.

---- ---- ---- (2001) *Approaches to Translation*, (Shanghai: Shanghai Foreign Language Education Press.

Nida, E. (1964) (a) *Principles of Correspondence* “in Venuti, L. *The Translation Studies Reader*. London: Routledge.

Nida, E. (1964) (b). *Toward A Science of Translating*. Leiden: E. J. Brill.

Noghai, R. (1995) *The Applicability of Formal Equivalence to Translating Intrasentential Euphemism in Surah II of the Holy Koran from Arabic into English*, (Unpublished M.A. Thesis) Yarmouk University. *Oxford English Dictionary*. (1963) 2nd Edition. Oxford: Oxford University Press.

Pickthal, M. *The Glorious Koran with English Translation*. (Accessed on July 22nd 2012) from: <http://www.islam101.com/quran/QTP/index.htm>.

Popovic, A. (1980) *Problems of Literary Translation*. Moscow: Visshaya Shkola.

Snell-Hornby, M. 1988. *Translation Studies: An Integrated Approach*. Amsterdam/Philadelphia: John Benjamins.

Toury, G. 1987, revised 1995. “The Nature and Role of Norms in Translation” In Venuti, L. *The Translation Studies Reader*. London: Routledge.

Venuti, L. (1995) *The Translator’s Invisibility – A History of Translation*. London: Routledge.

Wardhaugh, R. (1986) *An Introduction to Sociolinguistics*. The UK: Blackwell.

Warren, B. (1992) *What Euphemisms Tell Us about the Interpretation of Words*. *Studia Linguistica*, 46: 128-182.

### **Arabic References:**

Hussein, Taha (2004). From the Discussion of Poetry and Prose. Lebanon: Dar El-Kitab Al-Libanani. (new print of the original 1930 edition).

Al-Zurgani, Mohammed. Abdulazim (1970). The Scholars' Resource. Egypt: Elhalabi Publications.

Al-Omoosh, Ahmad (2011). Euphemism in the Holy Qura'an. MA Thesis (unpublished). Al-albayet Univesity, Jordan.

Al-Nadawi, Abdullah (1972). The Translation of the Meanings of the Holy Qura'an. Beirut: Dar Al-Fath Publications.

### **References: The Internet Addresses**

<http://sufibooks.info/Quran/Holy-Quran-English.pdf>

<http://arthursclassicnovels.com/koran/koran-arberry10.html>

<http://www.bokorlang.com/journal/19culture2.htm><http://www.islamicwritings.org/quran/language/errors-in-english-translations-of-euphemism-in-the-holy-quran/>

<http://academic.csuohio.edu/kneuendorf/content/>

<http://www.islam101.com/quran/QTP/index.htm>

## The Appendices:

Translate into English language:

- 1 – (محمد رسول الله والذين معه أشداء على الكفار رحماء بينهم )
- 2 – ( الم نشرح لك صدرك ووضعنا لك وزرك الذى انقضض ظهرك )
- 3 – ( الم تر كيف فعل ربك بأصحاب الفيل الم يجعل كيدهم فى تضليل )
- 4 – ( انا اعطيناك الكوثر فصل لربك وأنحر )
- 5 – ( لقد جاءكم رسول من أنفسكم عزيز عليه ما عنتم حريص عليكم بالمؤمنين رؤوف رحيم )
- 6 – ( ان الله هو الرزاق ذو القوة المتين )
- 7 – ( أفحسبتم انما خلقناكم عبثاً وأنكم الينا لا ترجعون )
- 8 – ( ياأيها الناس أنتم الفقراء الى الله والله هو الغنى الحميد )

First the Holy Quran	Grammar Spelling-prepositions and pronunciation	Total approximate No. of errors	Percentage
أفحسبتم – الرزاق – الغنى – الحميد – عنتم – حريص – كيدهم – فى تضليل – عزيز- ذو القوة – وأنحر	Structural side, in terms of tenses-past, present, perfect( active and passive ) On- with-by- at- in- over- above-off-of	174	66%

الصحيح	تناولها - كتابها خطأ	الكلمة العبارة (العملية)
Severe	Strong	أشداء
Merciful	pitying	رؤوف
Reduce	Weight down	أنقص
Sacrifice	Butch	وأنحر
In vain	empty	في تضليل
Careful	Calculating	حريص
O man kind	People	يا أيها الناس
Burden	charge	وزرك
Sisyphean	jest	عبثاً