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Exploring the Translation of the Pragmatic Aspects of the Glorious Qura'n

إستكشاف ترجمة الجوانب الدلالية للقرآن الكريم

**A Thesis Submitted in Fulfillment of the Requirements for the Ph.D.
degree in English Language (Applied Linguistics)**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

استهلال

آيات قرآنية

قال تعالى: "وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ
وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّلْعَالَمِينَ (٢٢) وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ
وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يَسْمَعُونَ (٢٣)"

صدق الله العظيم

سورة الروم الآيات (22-23)

Preface

Qur'anic verses

Allah the Almighty said:

And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colors, Verily in that are Signs for those who know * And among His Signs is the sleep that you take by night and by day, and the quest that you (make for livelihood) out of His Bounty.

Verily in that are signs for those who hearken*

The Romans -22-23

Dedication

To my late mother the most
adorable and loving woman ever.

Acknowledgements

All praises are due to Allah the Almighty who enabled me to conduct this academic task. Gratitude and appreciation are reserved to my supervisor Professor Mahmoud Ali Ahmed for giving me confidence, support and hope to gain a doctorate degree.

Abstract

Means of presenting the Qur'anic text enjoy everlasting efforts to develop and meet the greatness and high status the holy Qur'an maintains. Consequently, this study aims at shedding light on the virtual relationship between the general concept of the Qur'anic pragmatics and some of the resulting theories of linguistics on the one hand, and between the general concept of the Qur'anic semantics and the theory. The concept of the Qur'anic pragmatics is to facilitate meaning conveyance, embody concepts, and re-present the Qur'anic discourse in an understandable and comprehensible manner. Therefore, thinking of how the Qur'anic reader will absorb the new representation of the Qur'anic discourse, was a main issue in the Qur'anic pragmatic processes. The researcher used analytical descriptive methodology where a questionnaire was distributed to a number of tutors teaching translation as well as a diagnostic test for the students. (SPSS) package of analysis was applied and data was collected accordingly. The researcher has arrived at results and made recommendations for further studies.

Abstract

(Arabic Version)

مستخلص البحث

تتمتع وسائل تقديم النص القرآني بجهود أبدية لتطوير مكانة وعظمة القرآن الكريم الرفيعة التي يحافظ عليها. وبالتالي تهدف هذه الدراسة إلى القاء الضوء على العلاقة الافتراضية بين المفهوم العام للدلالة القرآنية وبعض نظريات علم اللغة الناجمة من جهة، وبين المفهوم العام للمعاني القرآنية والنظرية.

ان مفهوم الدلالة القرآنية هو تسهيل نقل المعنى وتجسيد المفهوم وإعادة تقديم الخطاب القرآني بطريقة مفهومة وشاملة. لذلك كان التفكير في كيفية استيعاب قارئ القرآن للتمثيل الجديد للخطاب القرآني قضية رئيسية في عمليات الدلالة القرآنية. استخدم الباحث المنهج الوصفي التحليلي حيث وزع استبانة على عدد من مدرسي الترجمة، كما قام باختبار تقييمي للطلاب.

تم تطبيق حزمة تحليل العلوم الاجتماعية إحصائياً وتم جمع البيانات وفقاً لذلك. توصل الباحث إلى النتائج وقدم توصيات لمزيد من الدراسات.

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Chapter One

Introduction

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.

1.1 Context of the Study:

The Quran is the divine word of Allah and the translation of the holy Quran has always been a problematic and difficult issue as many of its words have a variety of meanings depend on the context and the context requires a detailed knowledge of Hadith and Surah and also requires a knowledge of historical circumstances of the prophet Mohammed's life, so the translators can't not easily find equivalent of some Quranic words. Arbery, J. A., (1955-83) states in his translation that The holy Quran can't be translated literally, so it is very important to include pragmatics when translating the glorious Quran to attain the accurate meaning of translation and to produce translation which is free from shortcomings and which may lead to misunderstanding the meaning of its verses and passages and to make it easier for foreigners to understand the Quran in its original language to have a perfect and full awareness of its divine message. Many translators face some concepts and norms that exist in the Arab culture and don't exist in any other one and translators who don't know Arab culture may find it difficult to understand the differences between the two languages and the two cultures. Also Quran includes different aspects such as cultural norms, beliefs, ethics, social life, manners, politics, religions, worship, collectivism, individualism and law. It includes all aspects of people's life. The translators should be acquainted with all these issues to be able to interpret the message behind them and they should know the Arabic culture.

Translating Quran is a very difficult task because the Quranic discourse involves a syntactic, semantic, rhetorical and cultural features that differ from other types of Arabic discourse and the failure of literal translation compel the transtators to think about other methods because literal translation creates problems at many levels, words, Idiom and style, so translators should concentrate on pragmatic features, also literal

translation distorts the holy book and translators should enhance these translations since the message of Islam is universal and non-Arabic speakers should know the exact meaning of the original text.

Translation is inherently a difficult activity. 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. Translators can face additional problems which make the process even more difficult. In his book "*Translation as problems and solutions*" Ghazala defines translation problems as: "*a translation problem is any difficulty we come across at translating, that invites us to stop translating in order to check, recheck, reconsider or rewrite it, or use a dictionary, or a reference of some kind to help us overcome it and make sense of it. It is anything in the SL which forces us to stop translating.*"

The difference between a Source Language and a Target Language and the variation in their cultures makes the process of translating a real challenge as Ghazala (1995) states: "*problems of translation are caused by grammar, words, style and sound of the Source Language (SL) when translated into the Target language (TL) which has different grammar and sometimes different words, sounds context, readership, grammatical differences, etc.*"

These problems are due to either sound and lexis (word) or grammar and style. According to Ghazala there are four types of problems:

1. Lexical problems
2. Grammatical problems
3. Stylistic problems
4. Phonological problems

Translation of the Qur'an has always been a problematic and difficult issue in Islamic theology. Since Muslims revere the Qur'an as miraculous and inimitable (i'jaz al-Qur'an), they argue that the Qur'an text should not be isolated from its true form to another language or form, at least not without keeping the Arabic text along with. Furthermore, an Arabic word may have a range of meanings depending on the context making an accurate translation even more difficult.

According to modern Islamic theology, the Qur'an is a revelation very specifically in Arabic, and so it should only be recited in the Arabic language. Translations into other languages are necessarily the work of humans and so, according to Muslims, no longer possess the uniquely sacred character of the Arabic original. Since these translations necessarily change the meaning, they are often called "interpretations" or "translation[s] of the meanings.

There is agreement among Muslim scholars that it is impossible to translate the original Quran word by word into another language.

This is due to several reasons:

- a- Words of different languages do not express all the shades of meaning of their counterpart, though they may express specific concepts.
- b- The narrowing down of the meaning of the Holy Quran to specific concept in a foreign language would mean missing out other important dimensions.
- c- The presentation of the Holy Quran in different language would therefore result in confusion and misguidance.

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 in 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).

1.2 Statement of the problem:

The problem of the research arises from the question of perfect understanding of the pragmatic of the glorious Quran which will help translators to do their job of translation of glorious Quran properly and help non-Arab readers to understand the translated versions easily.

1.3 Significance of the study:

This study is one of the leading studies in this field and nowadays there is a strong need for the Quran to be translated into different languages especially the English language. Nowadays there is a growing feeling of hatred, aggression and accusations against Islam, so we need such a study to convey the correct view of Islam by removing the distortion and defamation incur by the enemies of Islam. The significance of translating Quran arose in the early days of Islam when many non Arabic speaking people espoused Islam. Translating the Holy Quran is a necessity to make the message of the Quran accessible to all other people of the world. Arabic language is a rich language with metaphors, rhymes, rhythms and many other allegorical concepts. Therefore, quite a number of mistakes have been detected in some of the translations which have been carried out so far partly because of ignorance of the impressive figurative language of the Holy text and partly because of a deep understanding of Arab culture.

Figurative language (or non-literal), 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". A good example of figurative language is that of 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. For example,

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

(Then your hearts became hardened thereafter and are like stones, or even yet harder;) (Quran 2-74) Surat Al-Baqarah.

To further illustrate this aspect, metonymy can be considered Newmark (1988, p. 125) points out that metonymy occurs 'where the name of an object is transferred to take the place of something else with which it is associated'.

Metonymy is used in rhetoric in which a thing or concept is not called by its own name, but by the name of something intimately associated with that thing or concept. So for example in the following verse when describing the story of Prophet Noah (peace be upon him), the Arabic word for ark or ship is not in the verse but is implied by Allah's mention of planks and nails:

قال تعالى: (وَحَمَلْنَاهُ عَلَىٰ ذَاتِ الْأَوْحِ وَدُسُرٍ)

The Almighty Said:

“And We carried him on a (ship) made of planks and nails”

(Quran 54-13) Surat Al-Qammar.

1.4 Objectives:

1-It helps non native Arabic speakers to understand the meaning of verses of Holy Quran.

2-It helps to correct the image and misconception of Islam in the west.

3-The research aims to make non Muslims in the west understand the merits and values of Islam through translation of the Holy Quran.

4-Nowadays the most of Muslims don't speak Arabic and non Arab Muslim communities are growing rapidly in English speaking countries in addition to the greater academic interest in Islam. Non Arab Muslims who convert to Islam have the right to read the holy book in their original tongue to follow its instructions and organize their daily life. The increasing number of Muslims around the world put another pressure on Muslim scholars to translate the meaning of the glorious Quran for non Muslims to enable them to have knowledge of the message of Islam.

1.5 Questions of the study:

1-To what extent can the study of pragmatic translation of the glorious Quran help reflect the proper image of the Holy Quran to foreigners or non native Arabic speakers.

2-To what extent can the study of pragmatic translation of glorious Quran help foreigners understand all aspects of the Quranic teachings.

3-How can the study of pragmatic translation of glorious Quran help in the dissemination of Islam and further help Islam to survive and spread all over the world.

1.6 Hypotheses:

1. The study of pragmatic translation of the glorious Quran helps reflect the proper image of the Holy Quran to foreigners or non native Arabic speakers.
2. The study of pragmatic translation of glorious Quran helps foreigners understand all aspects of the Quranic teachings.
3. The study of pragmatic translation of glorious Quran helps in the dissemination of Islam and further helps Islam to survive and spread all over the world.

1.7 Methodology:

The present study will draw on a descriptive and analytical method through incorporating the use of questionnaires as data collecting tools. Students were given a test in recognizing and translating some figurative language drawn from the Glorious Quran. The aim is to find out whether they will be able to recognize and render rhetorical features of the Glorious texts.

Chapter Two

Literature Review

2.0 Overview:

The word translation is defined according to Merriam Webster Dictionary as *'' rendering from one language into another.*'' The Oxford Dictionary defines translation as *'' A written or spoken rendering of the meaning of a word or text in another language.'*

Atkinson, D., (1987) indicates that 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).

And finally, 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.”

2.1 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).

Awadh, S. (1985) 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.

Azmi, M., (1990) said that 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 Bassnet, M. S., (1980.) "*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. Beeston, A.F.L., (1970.) contemplates that 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 study 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.

2.2 The importance of translation of the glorious Quran:

The translation of Quran is not an easy task and some Quranic passages and verses are difficult to understand. In Arabic, a single word can have a variety of meanings and usage of words has changed between classical and modern Arabic. There is a great reward for reading the holy Quran because the readers will get knowledge of the commandments of Allah and those who attempt to read it with difficulty will get double rewards as

it is said in Hadith narrated by Hazrat Abdullah Ibn Masood. Also Allah will bestow people with more blessings if they understand and read the holy Quran. People who read and understand Quran will know about matters in daily life and they will know the instructions and guidelines from the glorious Quran. When a person knows and understands Quran, he will know about warnings and prompts discussed by Allah and he will recognize the essential directives and commands of the God (Allah). Reading and understanding the holy Quran is only possible when it is translated into other languages. Also translation of Quran is important because Quranic verses contain scientific information, law, history, ethics, faith, the religion of Islam and the attributes of Allah etc.

Bell, R. T. ,(1993.) argues that translating the holy Quran into English has become important because of the growing of Muslim communities in English speaking countries. And because of the great academic interest in Islam and when non Arabic speakers convert to Islam they become in need to understand the Islamic teachings and instructions. The majority of Muslims across the world depend on translation to understand the Quran. Quran is full of information. People need to understand Quran in local language to know its wisdom. The almighty lord says:

قال تعالى: (كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ).

The Almighty said:

[This is] a blessed book which we have revealed to you, [O Muhammed], that they might reflect upon its verses and that those of understanding would be reminded. **(Quran 38-29) Surat Sad.**

It is essential for non-Arab Muslims to read Quran because it contains details about every kind of matter and it serves as a guide for all.

The spreading of Islamists group, the spreading of terrorist groups, who use Quran and Islam as a cover to practice their brutal attacks all lead to the need of translating the holy Quran.

قال تعالى: (وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ)

The Almighty said:

"And we have certainly presented for the people in this Quran from every (kind of) example – that they might remember. **(Quran 39-27) Surat AZ-Zumar.**

Also non-Arabic speakers need to understand Quran to pray and to supplicate to Allah and to be very near to him to pay alms, perform pilgrimage, pay Zakat and other Ebadat.

The holy Quran is full of values and virtues that must be followed by Muslims.

Quran is revealed by Allah for Muslims to be righteous, pious and kind, Quran is a guidance to Muslims.

قال تعالى: (ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ)

The Almighty said:

This is the book (Quran) where of there is no doubt, a guidance to those who are Al Mutaagin" (the pious and righteous persons). **(Quran 2-2). Surat Al-Baqarah.**

Non Muslim need to understand Quran to abstain from all kinds of sin and evil deeds which he has forbidden. They will love Allah much and perform all kinds of good deeds which he has ordained. They also give charity to the poor. So will know more about Hell and Heaven and paradise.

2.3 Semantics:

Semantics is the study of the meaning of words, phrases and sentences.

Types of semantics:

2.3.1 Connotative semantics:

When a word or a phrase carry cultural or emotional association and when the word has explicit or literal meaning. It is called connotative semantics. Connotative can be positive or negative e.g a stubborn person may be described as being either strong willed or big-headed. Both have the same literal meaning (stubborn). Strong willed (positive connotation) while big headed is negative connotation. It refers to meaning which is not referential but associational subjective and affective.

2.3.2 Denotative semantics:

It suggests the literal explicit meanings of the words without using associated meaning.

The denotational meaning of a word is perceived through visible concepts. It refers to meaning which is referential objective and cognitive.

2.3.3 Structural semantics:

Wilss, W. , (1982.) says it is a traditional type of semantics. It is the study of relationships between the meanings of terms within a sentence and how meaning can be composed from smaller elements. Many other functionally oriented linguists have criticized structural semantics for being insufficient and Idealistic.

2.3.4 -Lexical semantics:

It deals with the meanings of individual expressions (and the relations they bear to one another).

The units of analysis in lexical semantics are lexical units which include words sub-units such as affixes and they also include compound words and phrases.

Lexical semantics look at how the meaning of the lexical units correlates with the structure of the language or syntax. It deals with individual word meanings.

2.3.5 Compositional semantics:

It deals with how we combine these individual ideas into larger ones. The principle of compositionality states that we put together the meanings of phrases and sentences by (somehow), combining the meanings of the parts. Syntax is clearly important here.

2.3.6 Formal semantics:

Seeks to understand linguistic meaning by constructing precise mathematical models of the principles that speakers use to define relations between expressions in a natural language and the world that supports meaningful discourse.

2.3.7 Representational semantics:

Bowen, J. D. , et al . , (1985) indicate that representational semantics is dedicated to the study of the mental representation of meaning and the language used for it. The semantic proprieties establish relationships between the words such as (synonymy, antonymy, polysemy-homophony-homography-metonymy, hyponymy, compalibility metronomy).

1-synonymy: is the relationship between words or expressions that have the same meaning in some or all contexts.

2.4 Types of synonymy:

2.4.1 Cognitive synonymy:

It is a type of synonymy that the synonyms have similar meaning that they can't be different either denotatively or connotatively.

2.4.2 Absolute synonymy:

It is the complete identity of all meanings of two or more lexemes in all contexts.

2.4.3.-Lexical synonymy:

Has to do with bound morphemes, lexemes, lexical units and phrases. It is a sense relation that holds between two more lexical units with the same sense in the given contexts in which they are interchangeable.

2.4.4 Propositional synonymy:

Has to do with clauses, sentences and propositions: It can be explained by means of paraphrase when the propositional contents of sentences are identical.

For example:

Mary fed the cat.

The cat was fed by Mary.

It was the cat that Mary fed.

2.4.5-Near synonymy:

It is associated with overlapping of meaning and senses. This sense of near synonyms overlaps to a great degree but not completely. Near synonyms can contrast in certain contexts.

He was killed, but I can assure you he was not murdered.

2.4.6-Cross-varietal synonymy:

It is possible that two words belong to two different varieties to be identical in all other respects. Example of this would be the exact translational equivalents in two distinct languages.

e.g glen-valley.

2.5 Synonyms:

Is a word or phrase that means nearly the same as another lexeme (word or phrase) in other word. Synonyms are two or more words that share all semantic features and have very closely related meaning. Examples of synonyms are the pairs begin – start – commence – initiate.

Types of synonyms:

2.5.1-Absolute synonyms:

Are words that can be substituted for the other in any context. Their common sense is denoted with no change to truth value, communicative effect or (meaning).

2.5.2 -Cognitive synonyms:

They are two lexical items that have certain semantic properties in common. Very few pairs of cognitive synonyms are absolute synonyms.

2.5.3-Ideographic synonyms:

Is a word that is very similar to another word, but means a different idea.

e.g "skinny" and "thin". Skinny often has a negative connotation, whereas "thin" has a more positive cultural meaning. They sometimes called relative synonyms.

2.5.4-Stylistic synonyms:

They differ in usage and style.

e.g examination (official) exam (colloquial).

2.5.5-Contextual synonyms:

They are words with different meaning which can become synonyms in a certain context. For example, the verbs to "buy" and to "get" would not generally be taken as synonyms, but they are synonyms in the following context: I will go to the shop and buy some bread.

I will go to shop and get some bread.

2.5. 6-Total synonyms:

They can replace each other in any given context without the slightest change in denotative or emotional meaning and connotations. In linguistics the term noun and substantive, functional affix, flexion and inflection are identical in meaning.

2.5.7-Phraseological synonyms:

Are phraseological units different in their outer aspects, but identical or similar in their inner aspects e.g the cornflower is so called because it grows in corn fields, some people call it blue bottle according to the shape and color of its petals.

2.6 Antonymy:

It is the relationship between words or expressions that are opposite in their meaning.

Antonym: is a word that has the opposite meaning of another word.

e.g:

hot, cold-left, right-up, down-near, far-small, big.

Antonyms are usually divided into different main types.

2.6.1 Gradable antonyms:

Gradable antonyms: are pairs whose meanings are opposite and can be used in comparative constructions and which lie on a continuous spectrum (hot-cold).

May is hotter than January.

February is colder than May.

Also the negative of one member of the gradable pair does not necessarily imply the other.

For example: If you say that dog is not old, you don't mean that dog is young.

2.6.2-Non gradable antonyms:

Are pairs whose meanings are opposite but whose meanings don't lie on continuous spectrum.

e.g: (push-full).

They are also called complementary pairs and can't be used in comparative constructions. The expressions deader or more dead sound strange and the negative of one member does imply the other. For example that person is not dead means that person is alive.

2.6.3 Relational antonyms:

Are pairs where opposite makes sense only in the context of the relationship between the two meanings e.g (teacher-pupil).

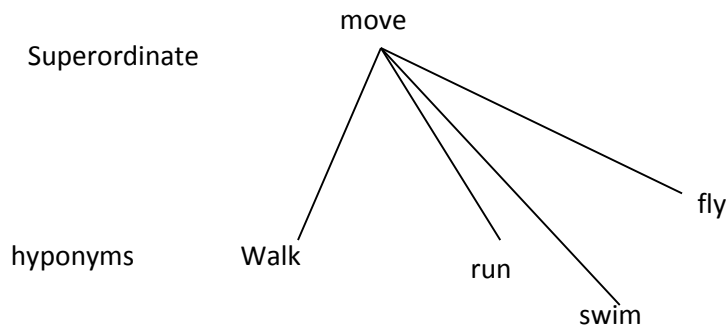
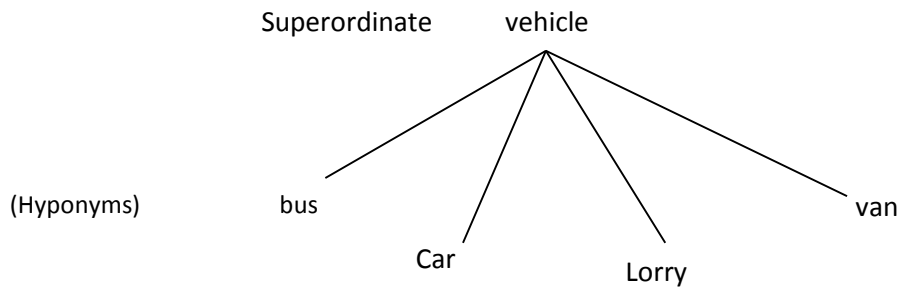
2.6.4 Polysemy:

A single word or phrase with more than one meaning (such as bear the animal, and the verb bear means to give birth to).

Polysemy: is a word with different but related meaning. English has many polysemous words. For example the verb to get can mean "procure" e.g (I will get the drinks), it can mean "become" e.g (she got scared), and it can mean "understand" e.g (I get it) etc.

2.6.5 Hyponymy:

A relationship between two words, in which the meaning of one of the words includes the meaning of the other word...for example, in English the words animal and dog are related, dog refers to a type of animal, and animal is a general term that includes dog and other types of animal. Dog is called a hyponym, and the general term, "animal", is called a superordinate. A superordinate term can have many hyponyms.



We can say that two or more terms which share the same superordinate term are co-hyponyms so bus and car are co hyponyms and the superordinate term is vehicle.

2.6.6 Homonymy:

Several words with the same form and sound alike but which have different meanings. For examples the English verbs lie in the example (you have to lie down) means recline. The second example (don't lie) means tell the truth.

2.6.7 Homophony:

The relationship between words. When two or more different forms have the same pronunciation but have different meanings.

2.6.8 Homophones:

Are words which are pronounced the same but have different meanings and different spelling for example "no" and "know" are both pronounced /nəʊ/ but have different meanings.

2.6.9 Homographs:

They are words that are written in the same way but which have different pronunciation and different meanings for examples:

The English words lead (li:d) in the example [does this road lead to town?? And lead [led] in the example lead is a heavy metal, are homographs].

2.6.10 Metonymy:

A whole – part relation e.g: (car – wheels, house – roof).

These are examples of metonymy.

2.7 Collocation:

They are words which are used together regularly, some examples of collocations are pairs of words such as salt and pepper or husband and wife-needle–thread.

2.8 Incompatibility:

Incompatibility is the most general type of semantic relations between lexical items, such items fall under a superordinate term and denote sets which have no members in common e.g (animal) dog – cat – mouse – lion – sheep.

2.9 Lexical relation:

It is a branch of semantics that deals with word meaning. It includes phonetic relations, such as rhyme and alliteration morphological relations such as inflectional variations and morph syntactic relations such as co-membership in a grammatical category.

Lexical relations are relationships of the meanings of the words to other words. Lexical relation is a culturally recognized pattern of association that exists between lexical units in a language.

2.10 Types of lexical relation:

2.10.1 Paradigmatic lexical relation:

Is a relationship between words that can be substituted with another word in the same categories. Paradigmatic relation concerns substitution such as cat with dog. There are paradigmatic relations between the "cake" and the "cheese", the cheese and bread etc which belong to the same syntactic semantic fields and can substitute each other in a phrase.

2.10.2-Syntagmatic lexical relations:

Is a type of lexical relation that holds between two lexical items on a syntagmatic level. It concerns positioning such as the relationship between dog and bark-thief and steal-swim and water.

2.11 Pragmatics:

Pragmatics is a sub-field of linguistics that studies the ways in which context contributes to meaning. Catford, J.C. (1965.) points out that it is considered as a new discipline in linguistics and it opens the door to the translator especially those who translate the holy Quran and it helps them to translate the holy Quran by looking at it from a new dimension and to translate it in a way to convey the exact meaning of the passages and verses of Quran. Clark, R. C., (1980) argues that pragmatics studies how the transmission of meaning depends on structural and linguistic knowledge e.g (grammar-lexicon) of the speaker and listener and on the context of the utterance. The pragmatics studies the meanings of words not just literally but with emphasis on their context as well.

Corder, S. P. (1973) explains that pragmatics looks beyond the literal meaning of an utterance or a sentence. It looks at the same word in relation to its context. It explains the meaning relies on the manner, time, place etc of an utterance. Dagut, M.B., (1986) adds that “*pragmatics is based on principles not on rules. It studies utterances not sentences. Pragmatics is the study of how context affects the meaning*”.

There are two types of context:

2.11.1-Linguistic context or Co-text:

Is the set of other words used in the same phrase or sentence. This surrounding co text has a strong effect on our thinking of the meaning of the word e.g the word bank is a homonym which has more than one meaning. We know the meaning on the basis of linguistic context. If the word bank is used in a sentence together with words like steep or overgrown, we will know the type of bank; in a similar way if the word bank is used in a sentence such as: she has to go to the bank to get cash , we know from the linguistic context which type of bank is intended.

2-11-2.Physical context:

If you see the word bank on the wall of a building in a city, the physical location will make you understand. Our understanding is tied to the physical context, particularly the time and place in which we encounter linguistic expressions.

There are some words in the language that can not be interpreted at all unless the physical context is known. These are word like here, there, This, that, now, then, yesterday and most pronouns such as:

You-him, her, them. Any expression used to point to a person (me, you-him them) is called person deixis, words which are used to point to a location such as here, there are called place deixis, and those used to point to a time such as (now, then tonight, last week) are called time deixis. Many researchers have discovered the role of pragmatics in the translation of holy Quran because there is a gap between Arabic culture and English culture and the cultural gap results from the difference or the distance between the source language and the target one.

2.11.3 Reference:

Is an act by which a speaker or writer uses language to enable a listener or reader to identify something. For example one man who always went by fast and loud on his motor cycle in my neighborhood was locally referred to as: Mr. Kawasaki. Abrand name for a motorcycle can be used for a person.

2.11.4 Inference:

Is any additional information used by the listener to connect what is said to what must be meant. e.g: Picasso is in the museum or we saw Shakespear in London or I enjoy listening to Mozart.

Can I look at your Chomsky? In this example. The listener has to infer that the name of the writer of a book can be used to identify a book by that writer.

2.11.5 Anaphora:

Is a subsequent reference to an already introduced entity. We use anaphora in texts to maintain reference e.g can I borrow your book? (yes it's on the table). We have a particular relationship between book and it. The second referring expression is an example of anaphora and the first

mention is called the antecedent, thus book is the antecedent and it is the anaphoric expression.

2.11.6 Presumption:

What a speaker or writer assumes that the receiver of the message already knows.

e.g: speaker A: what about inviting Simon tonight?

Speaker B: what a good idea then he can give Monika a lift. Here, the presumptions are amongst others, that speakers A and B know who Simon and Monika are, that Simon has a vehicle, most probably a car, and that Monika has no vehicle at the moment.

One of the main aspects of pragmatics is the theory of John Austin which is called speech act theory. There are different types of speech acts such as apologies, complaints, invitations, promises and requests. The comprehension of speech acts is based on the speaker and the hearer.

The speaker has to achieve his intention and goal but the hearer has to decode that intention following the cultural, personal and interpersonal dimensions of the utterance.

The circumstances surrounding the utterance which are the speech events help both sides in speech act theory. There are three levels of utterances-locutionary. Illocutionary and perlocutionary acts.

2.12 Levels of utterances:

2.12.1 Locutionary act:

It is an act of speaking. It refers to the production of sounds and words which conform with the grammatical rules of a particular language. It is the saying of something which is meaningful and can be understood.

For example saying the sentence.

Shoot the snake is a locutionary act if hearers understood the words shoot, the, snake and can identify the particular snake referred to.

2.12.2 Illocutionary act:

Is an act in speaking. It is the issuing of utterance with conventional communicative force achieved.

It includes that "sort of an act done in speaking including act that is the apparent purpose for using a performative sentence. Christening, marrying and so forth. So illocutionary act is using a sentence to perform a function for example, shoot the snake may be intended as an order or a piece of advice. It is the speaker involvements in what is uttered.

Some of the illocutionary acts are:

- 1-To convey information.
- 2-To ask for information.
- 3-To give orders.
- 4-To make request.
- 5-To make threats.
- 6-To give warnings.
- 7-To make a promise.
- 8-To complain.
- 9-To thank.

2.12.3 Perlocutionary act: act by speaking:

It is the effect or the consequence left behind an act. It is achieved by saying. According to Austin a perlocutionary acts consist in the production of effects upon the thoughts, feelings or actions of the addressees, speaker or other parties.

Austin classified speech acts into five broad categories:

- 1-Verdicatives: According to Austin (1962) , they are acts that consist of delivering a finding such as estimating, assessing, reading and describing.
- 2-Exercitives: act of giving a decision for or against a course of action such as ordering, appointing, dismissing, sentencing, and advising.
- 3-Commissives: act whose point is to commit the speaker to a course of action such as promising-intending-declaring and contracting.
- 4-Behabitives: expressions of attitudes towards the conduct, fortunes or attitudes of others, they are mainly concerned with feelings and reactions such as apologizing, congratulating, welcoming, thanking, blaming and complaining etc.

5-Expositives: these acts are used to expound views, conduct arguments and clarify ideas such as arguing, insisting, affirming, informing, referring and conceding etc.

Speech act theory is one of the prominent theories of pragmatics which put language into practice and this theory helps translators to move away from the structural definitions of language towards functional definition of language.

2.13 Austin felicity conditions:

Austin proposes that a performative utterance is neither true nor false but it can be felicitous (happy) or infelicitous (unhappy). Performative must have a set of conditions in order to succeed. They constitute various speech acts. First, the performative verb or the action must be in the present tense that makes explicit the illocutionary act that the speaker intends to accomplish in uttering the sentence. Second, each sentence has a first person subject. The last condition implies the existence of the adverb hereby in the sentence. This adverb indicates that it is performative.

2.14 Types of felicity conditions:

There are three categories of infelicitous according to Austin. The first category is called misinvocation "it disallows a purported act. For example if a random individual says the words of marriage ceremony, this disallows it to be performed. The second type is called "misexcutions". Here, the act is violated by errors or omissions. For example, an appropriate authority pronounces a couple man and wife, but uses the wrong names. In such a case the purported act doesn't take place. The last group is related to abuses. Here the act succeeds, but the participants don't have the ordinary and expected thoughts and feelings associated with the happy performance of such an act such as insincere promises.

2.14.1 Direct and indirect speech act:

John Searle (1975) proposed another approach of classification which is his theory of indirect speech. When the speaker utters a sentence where its structure and meaning match his/her intention simultaneously, recognized by the hearer, the speech act is assigned to be direct, but when utters a sentence and means something else or through the uttering of

specific speech act, the speaker performing another one. In this case, the speech act is assigned to be indirect. For example "can you pass the salt" this utterance can be realized as a question if the hearer says yes or no or it could be a request? And he /she really wants the hearer to pass the salt. The setting where this utterance takes place plays an important role in its execution in that if the two interlocutors are sitting at a table in a restaurant, then this utterance is sure that it is not a question, the speaker intends it as a request to pass the salt.

2.14.2 Politeness:

Dodson, C.J., (1972.) indicates that in the study of linguistic politeness, the most relevant concept is face. Your face, in pragmatics, is your public self image. Politeness is showing awareness of another person face, if you use a direct speech act to order someone to do something (give me that paper), you are acting as if you have more social power than the other person, if you don't actually have that social power then you are performing a face-threatening act.

When you say "could you pass me that paper, please?" removes the assumption of social power and you ask about ability. This makes your request less threatening to the other person's sense of self. When you say something that lessens the possible threat to another's face, it is called a face-saving act.

2.15 Figurative language:

According to Duff, A., (1989.) figurative language is a word and phrase that depart from their basic meaning but with a more imaginative meaning, in order to create a special meaning or effect. In other words it is speech or writing that is not literal. Figurative or (non literal) language uses words in a way that deviates from their conventionally accepted definitions in order to convey a more complicated meaning.

There are six types of figurative language such as:

2.15.1-Simile:

Edge, J., (1986) further explains the meaning of simile as two things using the words like or as. Similes are common in everyday language. Simile is the comparison likeness between two distinct entities through the use of words such as like or as. It begins with the conjunction (ك) (with Fatha on it) meaning "like".

The Quran uses similes in many places to explain certain truth and Quran uses a few words to convey the meaning.

For example:

قال تعالى: (مَثَلُ الَّذِينَ خُمِلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ).

The Almighty said:

The example of those who were entrusted with the obligation of the Torah but who subsequently failed in those (obligations) is like that of a donkey which carries huge burdens of books. How bad is the example of the people who deny the signs of Allah. And Allah doesn't guide the wrong doing people . (Quran 62-5) Surat Al-Jumu'ah.

Here the simile is used to convey an idea by using a few words.

المثال الثاني:

قال تعالى: (وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فُوقَاهُ جِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ)

The Almighty said:

But the unbelievers, their deeds are like a mirage in sandy deserts the thirsty one thinks it to be water, until when he comes up to it, he finds it to be nothing. But he finds Allah ever with him and Allah will pay him his account (Hell) and Allah is swift in taking account. (Quran 24-39) Surat An-Noor.

El. Sayed, A- , (1992.) is cited as saying that shis simile as shown in the above verse is “a technique of eloquence that conveys many ideas in a few words.”

2.15.2-Metaphor:

Is a direct comparison between two things and it doesn't use the words like or as.

2.15.3-Synecdoche:

Enani, M., (1994) defines synecdoche as a literary device that uses one part to refer to the whole.

2.15.4-Hyperbole:

Forman, J., (1990.) describes it as an exaggeration for the purpose of emphasis, humour or effect. It is heard in everyday conversations. It allows you to create a heightened sense of feeling, action or quality.

I'm so hungry, I could eat a horse.

If I hear that one more time, I am going to die.

2.15.5-Personification:

It gives human qualities to something non human.

April is the cruelest month.

2.15.6-Puns:

A pun takes advantage of words that have similar pronunciations or multiple meaning.

A little more than kin and less than kind.

Hawas, H. H, M. , (1990) indicates that the term for figurative speech in Arabic is the word "Majaaz". It means (using the word or expression contrary to its original application originally used for, and a person who uses the word in a way contrary to its original applications is called "muawwil" and his actions is called "ta' weel".

A very prominent Majaaz mentioned in the Quran is the verse fasting.

قال تعالى: (... وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُوا الصِّيَامَ إِلَى اللَّيْلِ...)

The Almighty said:

Allah says, (And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night) , then complete your saum (fast) till the nightfall.

(Quran 2-187) Surat Al-Baqarah.

It means that is the whiteness of the day and the darkness of the night.

2.16 Al Majaaz in Arabic:

There are two categories of majaaz. Al Majaaz Al-aglee (rational metaphor) and Al Majaaz Al-Lughawee (the linguistic metaphor).

1-Al Majaaz Al-aglee (the rational metaphor). It is when the figurative meaning is being expressed through a combination of words in a phrase.

2-Al Majaaz Al-lughawee (the linguistic metaphor). It is when the figurative meaning is being expressed singularly as one word.

Examples of the majaaz al-aglee is Allah's saying.

قال تعالى: (إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا.....)

The Almighty said:

“The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when his verses (this Quran) are recited unto them, they (i.e.the verses) increase their faith). **(Quran 8-2) Surat Al-Anfal.**

In this example, the increase in faith is attributed to Allah's verses, even though it is Allah who is the source of the increase. The increase was attributed to his verses, because he is the creator and revealer of them. Other examples are his sayings.

قال تعالى: (إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ مِنْهُم طَائِفَةٌ مِنْهُمْ يُدَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ).

The Almighty said:

Verily, fir'aun (pharaoh) exalted himself in the land and made its people sects, weakening (oppressing) a group (i.e children of Israel) among them: killing their sons, and letting their females live. Verily, he was of the Mufsidun (i.e. those who commit great sins and crimes, oppressors, tyrants).

(Quran 28-4) Surat Al-Qasas.

The slaughter of their sons was attributed to pharaoh, even though his agents carried out the slaughter.

قال تعالى: (وَقَالَ فِرْعَوْنُ يَا هَامَانَ ابْنِ لِي صَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ)

The Almighty said:

And fir'aun (Pharaoh) said:" O Haman ! Build me a tower that I may arrive at the ways.

(Quran 40-36) Surat Ghafir.

The order to build the tower was given to Haman even though his masons were those who fulfilled the order.

قال تعالى: (فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا)

The Almighty said:

Then how can you fear, if you disbelieve, a day that will make children white-haired.

(Quran 73-17) Surat Al-Muzzammil.

The day was considered the cause of turning the children's heads white even though it was Allah who actually did so.

Al Majaaz al-lughawee.

It means using the words or expression contrary to what it was originally used for. It takes many forms:

1-Using the whole of a thing to refer to a part of it (Itlaaqul-Kulli, alla al juz). اطلاق الكل على الجزء.

Examples:

قال تعالى: (أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ)

The Almighty said:

Or [it is] like a rainstorm from the sky within which is darkness, thunder and lightning. They put their fingers in their ears against the thunder claps in dread of death. But Allah is encompassing of the disbelievers.

(Quran 2-19) Surat Al-Baqarah.

Allah said that they put their fingers in their ears even though they merely insert the tips of their fingers (anaamil).

Inserting the entire finger in one's ears is impossible.

Allah mentioned the finger to exaggerate the extent of their rejection and flight from the truth.

Example:

قال تعالى: (وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ.....)

The Almighty said:

And when you see them, their bodies please you.

(Quran 63-4) Surat Al-Munafiqun.

But Allah meant their faces please you since they didn't see their entire persons.

2-Using the part of a thing to refer to the whole of it.

(itlaagul – Juzi alla al-kulli).

Example:

قال تعالى: (وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ)

The Almighty said:

And there will remain forever the face of your lord, owner of Majesty and Honor.

(Quran 55-27) Surat Ar-Rahman.

It means "And your lord will remain. He mentioned the part (face) but he intended the whole (the lord).

قال تعالى: (فَدُ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ.....)

The Almighty said:

We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and we will surely turn you to a gible with which you will be pleased. So turn your face [i.e, yourself] toward Al Masjid al Haram.

(Quran 2-144) Surat Al-Baqarah.

Allah mentioned the face but he meant the whole body. He mentioned the part of the body (face) but he intends the body as a whole.

Other examples:

قال تعالى: (وَجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ)

The Almighty said:

(Other) faces that day will be joyful.

(Quran 88-8) Surat Al-Ghashiyah.

قال تعالى: (وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ)

The Almighty said:

Some faces, that day will be humiliated (in the Hell-fire, i.e. The face of all disbelievers, Jews and Christians .(Quran 88-2)Surat Al-Ghashiyah.

Allah used the word face to refer to the entire body because joy and weariness are manifested on the entire body.

قال تعالى: (ذَلِكَ بِمَا قَدَّمْت يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ)

The Almighty said:

That is for what your hands have put forth and because Allah is not ever unjust to his servants.

(Quran 22-10) Surat Al-Hajj.

قال تعالى: (وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيُغْفِرُ عَن كَثِيرٍ)

The Almighty said:

And whatever of misfortune befalls you, it is because of what your hands have earned and he pardons much.

(Quran 42-30) Surat Ash-Shura.

Because most deeds are carried out with the hands so Allah attributed every deed done to the hands.

3-Describing the part of a thing and meant the whole (Wasful-ba'di bil-kuli).

قال تعالى: (..... لَوْ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمَلِئْتَ مِنْهُمْ رُعبًا)

The Almighty said:

Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with alarm from them.

(Quran 18-18) Surat Al-Kahf.

Because alarm takes place in the heart.

4-Mentioning a specific thing to refer to the general category of it (It laagu- Ismil Khaass a laa al amm).

قال تعالى: (فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ)

The Almighty said:

And go both of you to fir'aun (pharaoh), and say "we are the messengers of the lord of the Alamin (mankind – jinn and all that exists).

(Quran 26-16) Surat Ash-Shu'ara.

Allah asks his messengers to go to their people but he tells them to say that they are the messengers not a messenger because both of them have the same message so it is as if they are one person. Here he mentioned one to refer to the whole.

5-Using the general to refer to the specific thing (Itlaagul-aamm alaa al-khaas).

قال تعالى: (....وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ.....)

The Almighty said:

And the angles glorify" the praises of their lord, and ask forgiveness for whoever in the earth.

(Quran 42-5) Surat Ash-shura.

Allah says whoever but he intended the believers in the earth so he mentioned the general and intended the specific.

6-Using the effect and meant the cause of a thing (Itlagul-musabbab, alaa as-sabab).

قال تعالى: (....وَيُنزِلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ)

The Almighty said:

And sends down (rain with which grows) provision for you from the sky and non remembers but those who turn (to Allah in obedience and) in repentance (by begging) his pardon and by worshipping and obeying him alone and non else).

(Quran 40-13) Surat Ghafir.

Allah said he has sent down sustenance but actually he sent down rain and the rain is the direct cause of sustenance because the water enrich the soil and the soil produce fruits-vegetables etc.

قال تعالى: (يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ.....)

The Almighty said:

O children of Adam! we have sent down upon you garments to cover yourselves.

(Quran 7-26) Surat Al-A'raf.

Allah mentioned the garments but he meant the rain which dampen the soil and cattle eat from the grass and their hides are used for making garments by people so he mentioned the garments the effect (al musabbab) but he intended the cause (Al Sabab) which is rain.

7-Using the cause and intended the effect (Itlagu alsabab alaa al musabbab).

قال تعالى: (..... مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ)

The Almighty said:

And they were not capable of hearing and they used not to see.

(Quran 11-20) Surat Hud.

Allah meant that they did not comply to the message and because compliance result from hearing the message, he mentioned hearing not compliance.

8-Using the state of something and intends the place where the state is found (Itlaagu Ismil haal alaa al-mahal).

قال تعالى: (وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ)

The Almighty said:

And for those whose faces turn white on the day of judgment that they are (in the mercy of Allah, they are there in forever abiding).

(Quran 3-107) Surat Al-'Imran.

Allah intended to say in paradise because paradise is a place where believers can find mercy so he mentioned the state and he meant the place which is paradise.

9-Using the place of something and intends the state.

قال تعالى: (تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

The Almighty said:

Blessed be he in whose hand is all dominion; and he is able to do all things.

(Quran 67-1) Surat Al-Mulk.

Allah said in his hand but he wanted to say in his control because the hand is the place of power and control.

10-Using the heart to refer to the mind (At tabeer bil galb , an al-agl).

قال تعالى: (..... لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا.....)

The Almighty said:

They have hearts whereby they don't comprehend.

(Quran 7-179) Surat Al-A'raf.

They have hearts whereby they don't comprehend. He said they have hearts but he meant they have minds.

11-Using the name of Allah to refer to his friends and supporters (At-ta'beer bi Ismillaahi, an auliyaaahi).

قال تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ)

The Almighty said:

O you who believe! If you help Allah, he will help you and make your foot hold firm.

(Quran 47-7) Surat Muhammad.

قال تعالى: (إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا)

The Almighty said:

Verily, those who harm Allah and his messenger. Allah has cursed them in this world and in the hereafter, and has prepared for them a humiliating torment.

(Quran 33-57) Surat Al-Ahzab.

قال تعالى: (وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ....)

The Almighty said:

And as for those who put up a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who waged war against Allah and his messengers a foretime.

(Quran 9-107) Surat At-Tawbah.

Allah mentioned his name to refer to his friends because it is impossible to help, harm or wage war against Allah, but it is possible to help, harm or wage war against the friends of Allah.

12-Using the village to refer to its inhabitants (At ta'beer bil – garyah an sukkaanihaa).

قال تعالى: (وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ)

The Almighty said:

And ask (the people of) the town where we have been, and the caravan in which we returned and indeed we are telling the truth.

(Quran 12-82) Surat Yusuf.

Allah mentioned the village but he wanted to say the inhabitants of the village.

2.17 Metaphor and its types:

According to Holmes, J., (1987) a metaphor is a figure of speech that describes an object or action in away that is not literally true, but helps explain an idea or make a comparison. Metaphor states that one thing is another thing.

It equates two things not because they are the same but for comparison or symbolism. Metaphor is used in poetry, literature, music , writing and speech.

Someone can use metaphor to add some colour to their language as Zlateva, P., (1993.) has suggested. Metaphor helps represent abstract concepts through colorful language.

Metaphor is a form of figurative language. It refers to words or expressions that mean something different from their literal definition. Wynburne, S.B., (1960) indicates that when we use metaphor the literal interpretation would often be very silly. We use metaphor to help us to enhance our writing with imagery; metaphor makes a comparison by stating that one thing is something else. A metaphor has two components vehicle and tenor.

An example from Quran "زبداً رابياً" is the vehicle being the main figure of speech utilized.

The tenor as clarified in the Ayah itself and confirmed by common tafseer is falsehood (actually, false beliefs). The tenor is the subject to which attributes are ascribed. The vehicle is the object whose attributes are borrowed.

In linguistics the terms vehicle and tenor are replaced by source and target.

Types of metaphor:

2.17.1-Primary metaphor:

The most basic understood metaphor. For example, the famous saying (love is blind) (patience is a virtue).

In this metaphor, two items are compared, side by side, and the meaning is clear.

2.17.2-Complex metaphor:

Is a combination of primary metaphors. In this type you are comparing two or more subjects. Example (travel is no more than a sorcerer's) cauldron full of emeralds, the readers will understand the meaning. It is a metaphor in which the literal meaning is expressed through more than figurative terms.

Concerning sorcerer's cauldron is full of magic and emeralds are a powerful stone.

2.17.3-Dead metaphor:

It is a type of metaphor which is so overused, the entire crowd roars with eye rolls. Many of these come from exhausted love poems. For example "I would be lost without you". Another example is the use of the word "fall" in the expression 'falling in love'.

Dead metaphor is a figure of speech that has lost its force and imaginative effectiveness through frequent use.

2.17.4-Absolute metaphor:

A metaphor in which one of the terms (the tenor) can't be readily distinguished from the other (vehicle).

It is also known as paralogical metaphors or anti metaphors example (love is death by pampering).

2.17.5-Conceptual metaphor:

Vermeer, H.J., 1987. Points out that conceptual metaphor takes one subject and illustrates it in different terms. A scorned lover say (she lost two weeks of her life on him). She means she wasted time on him but she was using the calendar year to make her point. Think of conceptual metaphor as substitutes they interchange two ideas to say something with a little bit more color.

2.17.6- Implied metaphor:

When the subject is clearly understandable from the context or from familiarity, for example saying "we are burning today" on a very hot day will be well understood.

2.17.7-Mixed metaphor:

It is used for comedy. Titone, R., (1983) explains that it combines two metaphors e.g (in the heat of the moment, she turned to ice and danced to the beat of her own drum" we start with a metaphor comparing heat and ice, but then switch to a metaphor involving the beat of her own drum". In mixed metaphor the reader must jump from one metaphor to the next so suddenly.

2.17.8-Boot metaphor:

Is directly related to a person's culture, identity or perception of life. Boot metaphor is able to make sweeping or philosophical statements that tell us more about a character. For example "weak women are time-sucks" if the main character says this, you can tell that she has a deep – rooted belief in the importance of personal strength and perseverance.

2.17.9-Conventional metaphor:

A familiar comparison that doesn't call attention to itself as a figure of speech.

2.17.10-Extended metaphor:

A comparison between two unlike things that continues throughout a series of sentences in a paragraph or lines in a poem. It is often comprised of more than one sentence and sometimes consists of a full paragraph.

2.17.11-Submerged metaphor:

A type of metaphor in which one of the terms (either the vehicle or tenor) is implied rather than stated explicitly.

It is when a part of an image, figure is used as a metaphor for example in the Quranic Ayah numbered 64, **Surat Al –Ma'idah**.

قال تعالى: (وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ.....)

The Almighty said:

The Jews say "Allah's hand is tied up (i.e. he doesn't give and spend of his bounty). "Be their hands tied up and be they accused for what they uttered. Nay, both his hands are widely outstretched. He spends (of his bounty) as he wills. (**Quran 5-64) Surat Al –Ma'idah**

The hand is a part of the body is used to refer to the generosity of God.

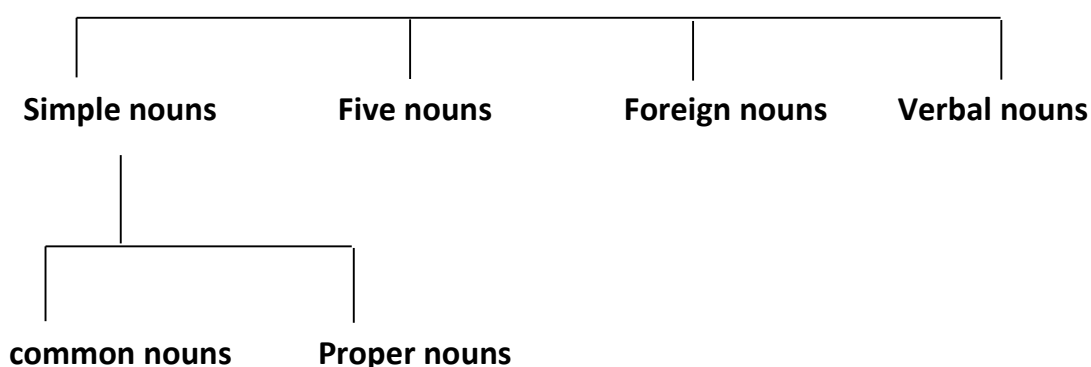
2.17.12- Synecdoche metaphor:

When the part itself is used as a source to refer to a whole target. For example meaning car when saying "I like your wheels).

2.18 Nouns:

A noun is a word that functions as the name of some specific thing or set of things such as living creatures, objects, places, actions etc.

Types of nouns:



2.18.1 Simple nouns:

Are divided into two types.

A- Common noun:

Is a noun that represents a class of things (for example: city – planet, person or corporation).

The common nouns are divided into two types:

1-Definite: for example (Al – Kitab) (the book).

قال تعالى: (ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ)

The Almighty said:

This is **the book** (the Quran), where of there is no doubt, a guidance to those who are AL Muttagan (the pious, believers of Islamic monothesis who fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden) and love Allah much (perform all kinds of good deeds which he has ordained. (Quran 2-2) Surat Al-Baqarah.

2- **Indefinite nouns:** An indefinite noun is indicated by تنوين which doubles the vowel sign at the end of the word, e.g. a book-كتاب

قال تعالى: (وَكَأْسًا دِهَاقًا)

The Almighty said:

And a full cup (of wine). (Quran 78-34) Surat 'An-Naba.

B- Proper noun:

Is a noun that represents a unique thing such as (London, John, Hunter, Toyota).

All nouns are either masculine or feminine.

Masculine: are words for men, boys and male animals such as man, son, father, husband.

قال تعالى: (مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ.....)

The Almighty said:

Allah has not made for any man two hearts inside his body.

(Quran 33-4) Surat Al-Ahzab.

(Rijlun) (foot), (yadun) hand, (Aynun) eye.

Feminine: are words for women, girls and female animals such as woman, daughter, mother, wife.

قال تعالى: (إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ)

The Almighty said:

I found a woman ruling over them: she has been given all things that could be possessed by any ruler of the earth, and she has a great throne.

(Quran 27-23) Surat An-Naml.

In Arabic language feminine nouns end with (ة) for example بقرة (Baqaratun) means cow.

جنة (Jannatun) heaven. Or ends with (اء) for example حمراء (Hamraa) (red), اسراء (Israa) ascension. عاشوراء (Ashooraa) Ashura.

Or ends with (ى) كبرى (Kubra) greater صغرى (sughraa) smaller.

All nouns are either:

1-Singular nouns:

Are names of one person, place, thing or idea. Most singular nouns need an 's' to become plural.

Examples:

(Kitabun) a book.

جنة (Jannatun) a heaven).

2-Dual nouns are names of two persons, things or ideas. In Arabic language if the noun is the subject we add ان to the end of the singular form to form a dual noun.

Examples:

Two camels (Jamaalaani) جملان = ان + جمل

If it is the object we add (بين) to the end of the singular form.

Two butterflies: فراشة + بين = فراشتين

3-Plural nouns: are names of more than one person, place, thing or idea. If the noun is masculine we add (ون) to the singular if the noun is the subject but we add (بين) to the singular if the noun is the object or preceded by a preposition, fore example believers مؤمنون= مؤمن+ون

قال تعالى: (وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ)

The Almighty said:

And of mankind, there are some (hypocrites) who say "we believe in Allah and the last day" while in fact they believe not.

(Quran 2-8) Surat Al-Baqarah.

If the noun is feminine we add (ات) to the singular مؤمنة + ات = مؤمنات (muminaatin) مشركة + ات = مشركات (mushrikatin)

قال تعالى: (وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَلَأُمَّةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ.....)

The Almighty said:

And don't marry Al-Mushrikat (idolatresses, etc) till they believe (worship Allah alone) and indeed a slave woman who believes is better than a (free) Mushrikah (idolatress), even though she pleases you.

(Quran 2-221) Surat Al-Baqarah.

C. Sound plural:

There are two types of sound plural:

1- Masculine sound plural:

It is made by adding (ون) in the case of (raf) and (ين) in the case of (nasb) and (jar).

Examples:

In the case of raf:

المشركون (Al-mushrikun)

قال تعالى: (....إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا.....)

The Almighty said:

Verily, the **Mushrikun** (polytheists, pagans, idolaters, disbelievers in the oneness of Allah, and in the message of Muhammad are Najasun (impure). So let them not come near AL Masjidal-Haram (at Makkah) after this year.

(Quran 9-28) Surat At-Tawbah.

In the case of nasb:

المشركين (Al-mushrikun)

قال تعالى: (....قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ)

The Almighty said:

Say (to them O Muhammad, “Nay, (We follow) only the religion of Ibrahim (Abraham), Hanifa (Islamic Monotheism), i.e. to worship none but Allah (alone), and he was not of **Al-Mushrikin**) (those who worshipped others along with Allah).

(Quran 2-135) Surat Al-Baqarah.

2-Feminine sound plural:

Is made by adding (ات) (at) to the feminine singular noun.

مؤمنات (Mo'minat)

قال تعالى: (وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ.....)

The Almighty said:

The believers, men and women are Auliya (helpers, supporters, friends, protectors) of one another. (Quran 9-71) Surat At-Tawbah.

قال تعالى: (وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتُ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتُ.....)

The Almighty said:

And that he may punish the Munafiqin (hypocrites) men and women, and also the Mushrikin men and women. **(Quran 48-6) Surat Al-Fat'h.**

2-The broken plural:

It is an irregular plural form, of a noun or adjectives. Broken plurals are formed by changing the patterns of consonants and vowels inside the singular forms.

The broken plurals involve changing the internal structure of the word, that is why they are called broken plurals.

Examples: women, children, feet, geeze, mice, oxen.

Examples from the holy Quran:

قال تعالى: ("وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ.....")

The Almighty said:

And when the **children** among you reach puberty, let them ask permission (at all times) as those before them have done.

(Quran 24-59) Surat An-Noor.

قال تعالى: (وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ)

The Almighty said:

And between them will be a partition [i.e., wall] and on (its) elevations are **men** who recognize all by their mark, and they call out to the companions of paradise, “peace be upon you”. They have not [yet] entered it, but they long intensely.

(Quran 7-46) Surat Al-A'raf.

2.18.2 The five nouns:

They are especial list of nouns and they are as follows:

ابوك(Your father).

اخوك(Your brother).

حموك(Your in law).

فوك(Your mouth).

ذو مال(an owner of wealth).

There is a six word هَنُوكْ (thing) but it is so rarely used such that some don't even consider it.

They take (raf) using (و) (waw) instead of dhammah.

They take (nasb) using (ا) (alif) instead of fatha. They take (Jarr) using (ي) (Yaa) instead of kasrah.

The attached pronoun (ك) (“you”) at the end is mudhaaf, so that means it will be in Jarr.

Examples from the holy Quran:

In the case of raf (و) (Waw) (your father) ابوك

قال تعالى: (وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسِ يَعْقُوبَ قَضَاهَا.....).

The Almighty said:

And when they entered according to **their father's** advice, it didn't avail them in the least against (the will of) Allah; it was but a need of Yagub's (Jacob) inner-self which he discharged.

(Quran 12-68) Surat Yusuf.

In the case of Nasb-(ا) (Alif) (your father) اباك

قال تعالى: (... قال كبيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ.....)

The Almighty said:

“The eldest among them said” (know you not that **your father** did take an oath from you in Allah's name.

(Quran 12-80) Surat Yusuf.

In the case of Jar (ي, yaa).

قال تعالى: (اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ.....)

The Almighty said:

“Kill Yusuf (Joseph) or cast him out to some (other) land, so that the favour of **your father** may be given to you alone.

(Quran 12-9) Surat Yusuf.

اخوك (your brother)

In the case of raf (و) (Waw)

قال تعالى: (... قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ)

The Almighty said:

And said: “verily! I am **your brother**. So grieve not for what they used to do.

(Quran 12-69) Surat Yusuf.

In the case of Jar (ي) (ya) .

قال تعالى: (قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا)

The Almighty said:

Allah said “we will strengthen your arm through **your brother**, and give you both power.

(Quran 28-35) Surat Al-Gasas.

(an owner of wealth) ذو مال

In the case of raf (و) (waw).

قال تعالى: (ذُو الْعَرْشِ الْمَجِيدُ)

The Almighty said:

Owner of the throne, the glorious.

(Quran 85-15) Surat Al-Buruj.

In the case of Nasb (1) (alif).

قال تعالى: (فَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ....)

The Almighty said:

(So give to the kindred his due, and to Al-Miskin (the poor) and to the way farer).

(Quran 30-38) Surat Ar-Rum.

In the case of Jar (ي) (yaa).

قال تعالى: (... وَيَأْتِ الْوَالِدِينَ إِحْسَانًا وَيُؤْتِ الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ.....)

The Almighty said:

And be dutiful and good to parents, and to kindred, and to orphans and Al-Masakin (the poor).

(Quran 2-83) Surat Al-Baqarah.

2.18.3 The foreign nouns: الاسماء الاعجمية

Foreign nouns in glorious Quran are:

جبريل، ميكائيل، هاروت، ماروت، بابل، جهنم، عدن، ابليس، ادريس، نوح، هود، عاد، ارم، شعيب، يونس، ايوب، لقمان، زكريا، المجوس، عيسي.

Jibreel, Michael, Haroot, Maroot, Babil, Jahanam, Adan, Iblis, Idris, Nuh, Hud, Aad, Iram, Shuaib, Yunis, Ayoub, Logman, Zakria, AlMajoos, Eisa.

Examples from Quran:

(Jibreel)

قال تعالى: ("قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ.....")

The Almighty said:

Say (O Muhammad "whoever is an enemy to **Jibreel** (Gabriel) (let him die in his fury), for indeed he has brought it (this Quran) down to your heart by Allah's permission. (Quran 2-97) Surat Al-Baqarah.

(Jahanam) جهنم

قال تعالى: (وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ)

The Almighty said:

"And surely, **Hell** is the promised place for them all" .

(Quran 15-43) Surat Al-Hijr.

(Iblis) ابليس

قال تعالى: (إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ)

The Almighty said:

'Except **Iblis** (Satan) he refused to be among the prostrators. (Quran 15-31) Surat Al-Hijr.

Haroot, Maroot – Babylon هاروت وماروت

قال تعالى: (...يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ.....)

The Almighty said:

Allah said "teaching men magic and such things that came down at Babylon to the two angles, Haroot and Maroot". (Quran 2-102) Surat Al-Baqarah.

2.18.4 Verbal nouns:

It is a noun derived from a verb. It has all of the properties of ordinary nouns and doesn't have properties of verbs. A verbal noun can have plural forms just like a noun. The verbal noun normally functions as an uncountable noun. However, there are some uses of the verbal nouns that can be preceded by an indefinite article. He gave a reading from his latest volume of poetry. Or they can be used in the plural.

For example:

The talkings were down this week in the shop.

The verbal noun: is the "ing" form i.e the present participle of the verb used as a noun.

It sometimes called the gerund.

Examples:

1-Smoking is prohibited.

The verbal noun can be preceded by the definite article:
e.g.The screaming of the brakes terrified me.

It can also be preceded by adjective:

That is a wonderful dancing.

And can be preceded by possessives:

Her marvelous singing won Helen the scholarship.

The verbal noun can function as a subject:

For example:

Driving was impossible.

And as the complement of the verb to be:

Seeing is believing.

His greatest pleasure is working.

And as an object after certain verbs:

Lubna likes swimming but Helen prefers diving.

And after prepositions to make a prepositional phrase:

Examples:

Can you watch them without laughing?

Verbal nouns are also used after some phrasal verbs: such as give up, keep on, look forward to, put off etc.

Examples:

1-Lina gave up swimming but she kept on dieting:

They can be used after certain set of expressions:

Such as: can't stand, can't help; It is no use, it is no good.

1-I can't stand waiting around.

2-I can't help getting cross.

3-It's no use crying over spilt milk.

Verbal nouns can be used as a subject:

Examples from the holy Quran:

قال تعالى: (أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ)

The Almighty said:

Or giving food in a day of hunger (famine). (Quran 90-14)

Surat Al-Balad.

Verbal nouns can be preceded by adjective:

قال تعالى: (وَجَعَلْنَا سِرَاجًا وَهَاجًا)

The Almighty said:

And we have made (there in) a shining lamp (sun).

(Quran 78-13) Surat 'An-Naba.

Verbal nouns can be used after preposition:

قال تعالى: ("قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي...")

The Almighty said:

Allah said: "O I blis (satan)! what prevents you from **prostrating** yourself to one whom I have created with both my hands. (Quran 38-75).
Surat Sad.

2.18.5 Collective nouns:

Is a noun that describes groups of people, animals, objects, concepts or ideas.

Common collective nouns:

People, board, choir, class, committee, family, group, jury, panel, staff, army, audience.

Animals: flock, herd, pod, swarm, sheep, cattle.

Things: bunch, collection, fleet, flotilla, pack – set.

Example of family:

قال تعالى: (وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ)

The Almighty said:

And we rescued him and his **family** from the great distress (drowning).
(Quran 37-76) **Surat As-Saffat.**

Example of sheep:

قال تعالى: (قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَى غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَى)

The Almighty said:

He said "this is my stick, where on I lean, and where with I beat down branches for my **sheep**, and where in I find other uses.

(Quran 20-18) **Surat Ta-ha.**

Example of cattle:

قال تعالى: (وَلَا ضَلَّانَهُمْ وَلَا مَتِّبِينَهُمْ وَلَا مَرَئَهُمْ فَلْيُبَيِّنَنَّ أَذَانَ الْأَنْعَامِ.....)

The Almighty said:

Verily, I will mislead them, and surely, I will arouse in them false desires, and certainly I will order them to slit the ears of **cattle**.

(Quran 4-119) **Surat An-Nisa.**

Collective noun can be divided into three classes:

A- Groups: like team, family, staff. They can accept the plural marker (s) and they are called of-collectives because they are followed by an of + plural noun, for example, a group of adults, girls, things etc.

B- Classes: These collective nouns are rarely pluralized or followed by the of + plural noun. They refer to all the members of a class.

C- Collections: some of the collective nouns can accept the plural marker (s) like family - families, buffalo, buffaloes but collective nouns such as: deer- cattle - clergy and police can't be used in English as countable nouns.

Collective nouns in Arabic:

The collective noun is morphologically singular but indicates plural or group it's singular has the same morphological form of the collective noun but the singular form is feminine due to the addition of a feminine singular suffix e.g.

Surta (police), gumhur (public) sab (folk-people) gamaa (group). Most of these nouns don't have a singular form and they designate a collection of people, animals or things.

2.18.6 Abstract nouns:

Are nouns that name abstract concepts, or concepts that can not be experienced with the senses.

Examples of abstract nouns include: liberty, anger, freedom, love, generosity, charity, and democracy.

These nouns express ideas, concepts, or qualities that can't be seen or experienced we can't see, hear or touch, taste or smell these concepts.

Abstract nouns can be used as the subject or object in a sentence for example:

The word anger is an abstract noun used as the subject of the following sentence:

Anger may cause heart disease.

And the word hope is an abstract noun used as the direct object of the following sentence.

We must never lose hope.

Abstract nouns are not capitalized when they occur within a sentence.

For example:

Give me liberty or give me death.

Examples from Quran:

Torment and wrath رَجَسَ وَغَضِبَ

قال تعالى: (قَالَ فَمَا وَقَعَ عَلَيْكُمْ مِّن رَّبِّكُمْ رَجْسٌ وَغَضَبٌ.....)

The Almighty said:

Hud said: **torment** and **wrath** have already fallen on you from your lord.

(Quran 7-71) Surat Al-A'raf.

قال تعالى: (رُئِيَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ.....)

The Almighty said:

Beautified for men is the **love** of things they covet: women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well tilled land.

(Quran 3-14) Surat Al-'Imran.

2.19-Pronouns:

They are words that take the place of nouns.

We often use them to avoid repeating the nouns that they refer to. There are several different kinds of pronouns such as:

- 1-Personal pronouns (e.g, he-she – they).
- 2-Demonstrative pronouns (e.g., this –these).
- 3-Interrogative pronouns (e.g., which-who).
- 4-Indefinite pronouns (e.g none-several).
- 5-Reciprocal pronouns (e.g, each other, one another).

2.19.1 Personal pronouns:

Are both subject pronouns and object pronouns.

Subject	Object	Possessive
I	Me	My
You	You	Your
He	Him	His
She	Her	Her
It	It	Its
We	Us	Our
You	You	Your
They	Them	Their

We use subject pronouns as the subject of a verb.

1- Singular (I) انا

قال تعالى: (وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ)

The Almighty said:

And **I** shall not worship that which you are worshipping. (Quran 109-4)
Surat Al-Kafirun.

2- Singular (you) (انت)

قال تعالى: (قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ)

The Almighty said:

Musa (Moses) said: "O my lord ! forgive me and my brother, and admit us into your mercy, for **you** are the most merciful of those who show mercy.

(Quran 7-151) surat Al-A'raf.

3- Singular (He) هو

قال تعالى: (فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ)

The Almighty said:

He will live a pleasant life (in paradise).

(Quran 101-7) Surat Al-Qari'ah.

4- Singular (she) هي

قال تعالى: (قَالَ هِيَ رَاوَدْتَنِي عَنْ نَفْسِي.....)

The Almighty said:

(Joseph) said, it was **she** who sought to seduce me.

(Quran 12-26) Surat Yusuf.

5-Singular (it) لغير العاقل (هو-هي)

قال تعالى: (إِنَّمَا ذَلِكَ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُؤْمِنِينَ)

The Almighty said:

It is only shaitan (satan) that suggests to you the fear of his Auliyah (supporters and friends (polytheists , disbelievers in the oneness of Allah and his messenger, Muhammad. **(Quran 3-175) Surat Al-'Imran.**

6- Plural (we) (نحن)

قال تعالى: (بَلْ نَحْنُ مَحْرُومُونَ)

The Almighty said:

Then they said: "Nay! Indeed **we** are deprived of (the fruits). **(Quran 68-27) Surat Al-Qalam.**

7- Plural (you) (انتم)

قال تعالى: (قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ)

The Almighty said:

They (people of the town) said "**you** are only human beings like ourselves, and the most gracious (Allah) has revealed nothing, you are only telling lies. **(Quran 36-15) Surat Yasin.**

8- Plural (they) (هم)

قال تعالى: (بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ)

The Almighty said:

Nay! **They** play about in doubt. **(Quran 44-9) Surat Ad-Dukhan.**

Object pronouns:

1- Object singular (me) (انا)

قال تعالى: (وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ)

The Almighty said:

But when he tries him by straitening his means of life, he says. "My lord has humiliated me. (Quran 89-16) Surat Al-Fajr.

2- Object singular (you) (انت)

قال تعالى: (إِنَّا أَعْطَيْنَاكَ الْكُوثَرَ)

The Almighty said:

Verily, we have granted you (O Muhammad) Al Kauthar (a river in paradise). (Quran 108-1) Surat Al-Kauthar.

3- Object singular (him) (هو)

قال تعالى: (يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا)

The Almighty said:

It was said to his son: "O Yahya (John)! Hold fast the scripture (the taurat)" and we gave him wisdom while yet a child. (Quran 19-12) Surat Maryam.

4- Object singular (her) (هي)

قال تعالى: (فَقَبَّلْنَا رُبُّهَا بِقَوْلٍ حَسَنٍ وَأَنْبَتْنَاهَا نَبَاتًا حَسَنًا.....)

The Almighty said:

So her lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner. (Quran 3-37) Surat Al-'Imran.

5- Object singular (it) لغير العاقل (هو-هي)

قال تعالى: (إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ)

The Almighty said:

Verily, we have sent it (this Quran) down in the night of Al-Gadr (decree). (Quran 97-1) Surat Al-Qadr.

6- Object singular (us) (نحن)

قال تعالى: (رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ.....)

The Almighty said:

"Our lord! And make **us** submissive unto you and of our off-spring a nation submissive unto you. (Quran 2-128) **Surat Al-Baqarah.**

7- Object plural (you) (انتم)

قال تعالى: (فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى)

The Almighty said:

Therefore I have warned **you** of a blazing fire (Hell). (Quran 92-14) **Surat Al-Layl.**

8- Object plural (Them) (هم)

قال تعالى: (وَأَتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ)

The Almighty said:

And we gave **them** the clear scripture. (Quran 37-117) **Surat As-saffat.**

Possessive pronouns:

1- Possessive singular (My) (انا)

قال تعالى: (لَكُمْ دِينُكُمْ وَلِيَ دِينِ)

The Almighty said:

To you be your religion, and to me **my** religion (Islamic monotheism).

(Quran 109-6) **Surat Al-Kafirun.**

2-Possessive singular (Your)

قال تعالى: (أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ)

The Almighty said:

Have we not opened **your** breast for you (O Muhammad). (Quran 94-1) **Surat Ash-Sharh.**

3- Possessive singular (His)

قال تعالى: (الَّذِي بُوتِي مَالَهُ يَنْزَغِي)

The Almighty said:

He who spends **his** wealth for increase in self purification.

(Quran 92-18) **Surat Al-Layl.**

4- Possessive singular (Her)

قال تعالى: (وَأذْكَرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْفِيًّا)

The Almighty said:

And mention in the book (the Quran, O Muhammad) the story of Maryam, when she withdrew in seclusion from **her** family to a place facing east. **(Quran 19-16) Surat Maryam.**

5- Possessive singular (Its):

قال تعالى: (قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْثُهَا.....)

The Almighty said:

They said, "call upon your lord for us to make plain to us **its** colour.

(Quran 2-69) Surat Al-Baqarah.

6- Possessive plural (Our)

قال تعالى: (قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ)

The Almighty said:

They said: "Glory to **our** lord! Verily, we have been zalimin (wrongdoers). **(Quran 68-29) Surat Al-Qalam.**

7- Possessive plural (Your)

قال تعالى: (لَكُمْ دِينُكُمْ وَلِيَ دِينِ)

The Almighty said:

To you be **your** religion, and to me my religion (Islamic monotheism). **(Quran 109-6) Surat Al-Kafirun.**

8- Possessive plural (Their)

قال تعالى: (إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ)

The Almighty said:

Verily, for the muttagin (the pious and righteous persons are gardens of delight (paradise) with **their** lord. **(Quran 68-34) Surat AL-Qalam.**

2.19.2-Demonstrative pronouns:

Demonstrative pronoun according to Titford, C , (1983) is a pronoun used to point something out. The demonstrative pronouns are this, that, these and those.

1-Singular demonstrative pronouns are this and that.

2-Dual demonstrative pronouns are these and those.

3-Plural demonstrative pronouns are these and those.

This: can be used for masculine and feminine. It can be used to mean (هذا) and (هذه)

Examples from Quran:

a-This means (هذا) (Haza).

قال تعالى: (يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ)

The Almighty said:

Covering the people: **this** is a painful torment. (Quran44-11) Surat Ad-Dukhan.

b-This means (هذه) (Hazihi).

قال تعالى: (إِنَّ هَذِهِ تَذَكُّرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا)

The Almighty said:

Verily, **this** is an admonition: therefore whosoever will, let him take a path to his lord. (Quran 73-19) Surat Al-Muzzammil.

c-This, means (تلك) (tilk).

قال تعالى: (وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ)

The Almighty said:

This is the paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world). (Quran 43-72) Surat Az-Zukhruf.

d-This means (تلكم) (tilkumu).

قال تعالى: (...وَنُودُوا أَن تِلْكَمُ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ)

The Almighty said:

And it will be cried out to them "**this** is the paradise which you have inherited for what you used to do". (Quran 7-43). Surat Al-A'raf.

2-a-That means (ذلك) (Zalika).

قال تعالى: (ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ)

The Almighty said:

That is the grace of Allah, which he bestows on whom he wills, and Allah is the owner of mighty Grace. **(Quran 62-4) Surat Al-Jumu'ah.**

b-That means (تلك) (tilk).

قال تعالى: (تلك الدار الآخرة نجعلها للذين لا يريدون علواً في الأرض ولا فساداً والعاقبة للمتقين)

The Almighty said:

That home of the hereafter (paradise), we shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes and the good end is for the muttagin (the pious and righteous persons). **(Quran 28-83) Surat Al-Qasas.**

C-That means (تلكما) (tilkoma).

قال تعالى: (...). وناداهما ربهما ألم أنهكما عن تلكما الشجرة وأقل لكما إن الشيطان لكما عدو مبين

The Almighty said:

And their lord called out to them (saying): "did I not forbid you **that** tree and tell you: verily, shaitan (satan) is an open enemy unto you?. (**Quran 7-22) Surat Al-A'raf.**

3-a-These means (هذان) (these two) (Hazan).

قال تعالى: (هذان خصمان اختصموا في ربهم فالذين كفروا قطعت لهم ثياب من نار يصب من فوق رؤوسهم الحميم)

The Almighty said:

These two opponents (believers and disbelievers) dispute with each other about their lord: then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads. **(Quran 22-19) Surat Al-Hajj.**

b-These means (اولئك) (Awlaik).

قال تعالى: (أولئك المقربون)

The Almighty said:

These will be the nearest (to Allah). **(Quran 56-11). Surat Al-Wagi'ah.**

c-These means (هؤلاء) (Haolaa).

قال تعالى: (وعلم آدم الأسماء كلها ثم عرضهم على الملائكة فقال أنبئوني بأسماء هؤلاء إن كنتم صادقين)

The Almighty said:

And he taught Adam all the names (of everything), then he showed them to the angles and said "tell me the names of **these** if you are truthful).
(Quran 2-31) Surat Al-Baqarah.

d-These means (تلك) (tilk).

قال تعالى: (وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ)

The Almighty said:

And **these** similitudes we put forward for mankind; but none will understand them except those who have knowledge (of Allah and his signs).
(Quran 29-43) Surat Al-Ankabut.

Those means (تلك) (tilk).

قال تعالى: (تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ.....)

The Almighty said:

Those messengers! we preferred some of them to others.

(Quran 2-253) Surat Al-Baqarah.

2.19.3-Interrogative pronouns:

Sunderman, P., (1978.) demonstrates that interrogative pronoun is a pronoun which is used to make asking questions easy. There are just five interrogative pronouns. They are what, which, who, whom and whose.

1-What: is used to ask questions about people or objects.

e.g what do you want for dinner ?

Example from Quran:

قال تعالى: (مَا لَكُمْ كَيْفَ تَحْكُمُونَ)

The Almighty said:

What is the matter with you? How judge you?.

(Quran 68-36) Surat Al-Qalam.

2-Which: is used to ask questions about people or objects.

e.g. which colour do you prefer?

Example from Quran:

قال تعالى: (فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ)

The Almighty said:

Then **which** of the blessings of your lord will you both (jinn and men) deny?.

(Quran 55-21) Surat Ar-Rahman.

3-Who: is used to ask questions about people.

Who is that?

Example from Quran:

قال تعالى: (.....مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ.....)

The Almighty said:

Who is he that can intercede with him except with his permission. **(Quran 2-255). Surat Al-Baqarah.**

4-Whom: It is used to ask questions about people e.g.

Whom did you speak to?

Example from Quran:

قال تعالى: (.....وَاللَّهُ يُؤْتِي مَلَكُهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ)

The Almighty said:

"And Allah grants his kingdom to **whom** he wills, and Allah is all-sufficient for his creatures needs, All knower". **(Quran 2-247) Surat Al-Baqarah.**

5-Whose: Is used to ask questions about people or objects always related to possession.

Whose sweater is this?

قال تعالى: (تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

The Almighty said:

Blessed is he in **whose** hand is the dominion, and he is able to do all things. **(Quran 67-1) Surat Al-Mulk.**

2.19.4-Indefinite pronouns:

Straight, H. S. , (1981.) describes an indefinite pronoun as the one that doesn't refer to any specific person, thing or amount. It is not definite. Some typical indefinite pronouns are:

1-Always singular such as: anyone, everyone, everything, anybody, somebody, nobody, each, one, either and neither.

2-Always plural: both, few, many, others and several.

Examples from Quran:

1-Neither (singular).

قال تعالى: (ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى)

The Almighty said:

There he will **neither** die (to be in rest) nor live (a good living). **(Quran 87-13) Surat Al-A'la.**

2-Everything (singular).

قال تعالى: (وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ)

The Almighty said:

And **everything** they have done is noted in (their) records (of deeds). **(Quran 54-52) Surat Al-Qamar.**

3-Afew (plural):

قال تعالى: (وَقَلِيلٌ مِّنَ الْأَخْرِينَ)

The Almighty said:

And **a few** of those (foremost) will be from the later generations.

(Quran 56-14) Surat Al-Wagi'ah.

4-Others (plural), another (singular):

قال تعالى: (وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا....)

The Almighty said:

And (there are) **others** who have acknowledged their sins they have mixed a deed that was righteous with **another** that was evil. **(Quran 9-102) Surat At-Tawbah.**

5-Both (plural):

قال تعالى: (وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا....)

The Almighty said:

And we said "O Adam! Dwell you and your wife in the paradise and eat **both** of you freely with pleasure and delight, of things there in as wherever you will. **(Quran 2-35) Surat Al-Baqarah.**

2.19.5-Reciprocal pronouns:

Selinker, L., (1973.) defines reciprocal pronouns as pronouns that are used when two or more people are doing or have done an action of some types, with both receiving the benefits or consequences of that action simultaneously when you want to refer to two people, you will normally use each other". When referring to more than two people, you will normally use "one another".

Example from Quran:

قال تعالى: (وَإِذَا لُفُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ)

The Almighty said:

And when they (Jews) meet those who believe (Muslims), they say, "we believe", but when they meet one another in private, they say, shall you (Jews) tell them (Muslims) what Allah has revealed to you (Jews, about the description and the qualities of prophet Muhammad that which are written in the Taurat, that they (Muslims) may argue with you (Jews) about it before your lord?". Have you (Jews) then no understanding?. **(Quran 2-76) Surat Al-Baqarah.**

2.20-Verbs:

A verb is a word that shows an action associated with past, present or future.

Types of verb:

1-Transitive verbs

2-Intransitive verbs

2.20.1 Transitive verb:

This verb expresses an action which passess over from the subject to an object. That means it requires an object to make sense.

Examples:

The verbs bring and carry e.g.:

1-please bring coffee

2-The girls carry water to their village

Examples from Quran:

قال تعالى: (وَتَحْمِلُ أَثْقَالَكُمْ إِلَى بَلَدٍ لَّمْ تَكُونُوا بِالْغَيْهِ.....)

The Almighty said:

And they carry your loads to a land that you could not reach. (Quran 16-7) Surat An-Nahl.

2.20.2-Intransitive verb:

It denotes an action by the subject which doesn't require an object to act upon.

Examples: the verbs jump, they jumped, run, the dog ran, sing, she sang and the verbs arrive and die can't have an object.

Example from Quran:

قال تعالى: (وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ.....)

The Almighty said:

And they swear by Allah their strongest oaths, that Allah will not raise up him who dies. (Quran 16-38) Surat An-Nahl.

There are also three other types of verb:

2.20.3-The perfect verb:

It is used to indicate a completed or perfected action or condition.

Example:

قال تعالى: (فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ....)

Then the shaitan (Satan) made them slip there from (the paradise), and got them out from that in which they were. (Quran 2-36) Surat Al-Baqarah.

2.20. 4-Imperfect verb:

It is used when an action is not completed (he does, or he is doing or he will do).

قال تعالى: (وَيُسِّرْكَ لِلْيُسْرَى)

The Almighty said:

And we **shall make easy** for you (O Muhammad) the easy way (i.e. the doing of righteous deeds). (Quran 87-8) Surat Al-A'la.

2.20.5-Imperative verb:

It is the request for performing the action from the superior to the inferior in the form of obligation.

قال تعالى: (وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ)

The Almighty said:

And **perform** Assalat and **give** Zakat , and **bow down** (or submit yourselves with obedience to Allah a long with Ar-Rakiin. (Quran 2-43)

Surat Al – Baqarah.

Negative imperative (Prahhibition):

It is the request to stop doing an action from the superior to the inferior in the form of obligation.

قال تعالى: (...وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آتَمَ قَلْبُهُ.....)

The Almighty said:

And **don't conceal** the testimony for he, who hides it, surely his heart is sinful. (Quran 2-283) Surat Al-Baqarah.

Imperatives in Arabic:

Imperative in Arabic could be direct or indirect.

A.Direct imperative:

It is the direct form of the verb of command.

قال تعالى: (وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ.....)

The Almighty said:

And **perform** the prayer and **pay** the Alms. (Quran 2-43) Surat Al-Baqarah.

B.Indirect imperative:

It has three forms:

a-Lam al-amr or the L of command. لام الامر

قال تعالى: (فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ)

The Almighty said:

So **let them** worship (Allah) the lord of this house (the Kabah in (Makkah)). (Quran 106-3) Surat Quraysh.

قال تعالى: (..... فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ.....)

The Almighty said:

Therefore whoever of you is present in that month **let him** fast. (Quran 2-185) Surat Al-Baqarah.

"L" is tied to the base form of the verb, the L of command is connected to the base form of the verb to represent a syntactic formula of imperatives in Arabic. This formula is expressed in English by the use of let which shows the meaning of suggestion.

Nominal verb of command: اسم فعل الامر

Examples from Quran:

قال تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ.....)

The Almighty said:

O you who believe! **guard** your own souls: if you follow the (right) guidance. No hurt can come to you from those who stray. (Quran 5-105) Surat Al-Ma'idah.

قال تعالى: (..... وَقَالَتْ هَيْت لَكَ.....)

The Almighty said:

"Come on", she said, O you". (Quran 12-23) Surat Yusuf.

This nominal verb (هيت) has no equivalent in English, for that reason it is translated as a direct verb of command like come (هيت).

قال تعالى: (..... عَلَيْكُمْ أَنْفُسَكُمْ.....)

The Almighty said:

(**Guard** your souls). (Quran 5-105) Surat Al –Ma'idah.

Verbs of command:

Nominal substitute المصدر النائب عن فعل الامر

Example:

قال تعالى: (... وَيَأْتِ الْوَالِدِينَ إِحْسَانًا.....)

The Almighty said:

"**Show** kindness to your parents. (Quran 2-83) Surat Al-Baqarah.

Another example from Quran:

قال تعالى: (فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ.....)

The Almighty said:

Therefore, when you meet the unbelievers (in fight), **smite** at their necks.

(Quran 47-4) Surat Muhammad.

Weak verbs **الفعل المعتل**

Is a verb having (و) (waw) or (ي) (ya) and the weak verbs are divided into the following categories:

1-Mutal al fa **معتل الفاء**

If the first radical is (و) (waw) or (ي) (ya), the verb is called mutal al fa (معتل الفاء) weak of (fa). i.e. وعد (he promised) وصل (he arrived).

2- Mutal al ain **معتل العين**

If the second radical is (و) (waw) or (ي) (ya) the verb is called mutal al ain (معتل العين) weak of ain. It is also referred to as Ajwaf verb (الاجوف)

3- Mutal al lam **معتل اللام**

If the third radical is (و) (waw) or (ي) (ya), the verb is called mutal al lam, (معتل اللام) weak of lam, which is also referred to as naqis (الفعل الناقص) .
e.g.

يدعو-دعا To call / to invite.

يتلو-تلا to follow / to recite.

يمشي-مشي to walk.

2.21 Adjectives:

They are words that describe nouns. Rose, M.G. , (1981.) believes they can modify and quantify a noun or pronoun. Adjectives tell us more and give us extra information about a person or a thing.

Examples from Quran:

قال تعالى: (إِنِّي لَكُمْ رَسُولٌ أَمِينٌ)

The Almighty said:

I am **a truth worthy** messenger to you. (Quran 26-107) Surat Ash-Shu'ara.

The position of adjective in the sentence:

Adjectives can be put before the noun. Then it is an attribute.

Examples from Quran:

قال تعالى: (وَجَعَلْنَا فِيهَا رِوَاسِيَّ شَامِخَاتٍ وَأَسْقَيْنَاكُمْ مَاءً فُرَاتًا)

The Almighty said:

And have placed there in firm and tall mountains, and have given you to drink **sweet** water. (Quran 77-27) Surat Al-Mursalat.

An adjective can be put after the verb to be (is) and this is called predicative position.

قال تعالى: (...بَلْ هُمْ قَوْمٌ خَصْمُونَ)

The Almighty said:

Nay! But they are a **quarrelsome** people. (Quran 43-58) Surat Az-Zukruf.

Adjectives can go after the following verbs:

Appear, become, feel, get, go, keep, turn, look, seem, smell.

قال تعالى: (أَوْ يُصْبِحَ مَأْوَاهَا غُورًا فَلَنْ نَسْتَطِيعَ لَهُ طَلْبًا)

The Almighty said:

"Or the water there of (of the gardens) becomes **deep, sunken** (underground). So that you will never be able to seek it. (Quran 18-41) Surat Al-Kahf.

We can use two or more adjectives together e.g.

A fat old cat.

Types of adjectives:

2.21.1-Descriptive adjectives:The most common type of adjective is the descriptive adjective. Reiss, K., (1987.) claims these are simply words that help to describe quality of the noun or pronoun. They can be colours, sizes or other describing words.

Descriptive adjectives can be attributive adjectives or predicate adjectives

A-Attributive adjectives:

Perkins, C. , (1985.) describes them as adjectives which appear directly before the noun. They are called attributive because they attribute a quality to the noun they modify and more than one adjective can modify the same noun.

Examples:

1-The flowers have a nice smell.

B-Predicate adjectives:

Adjectives which appear after a linking verb. They are called predicate because they form part of the predicate, they modify the subject of the sentence or clause.

Examples:

The pickles are salty. Pickles (noun), are (linking verb), salty (adjective).

Tornadoes appear menacing. Tornadoes (noun), appear (linking verb), menacing (adjective).

2.21.2-Possessive adjectives:

Possessive adjectives are like possessive pronouns but act as adjectives. They are: my – your – its – his – her – our and their.

They demonstrate a relationship of ownership.

They modify nouns by showing possession or ownership. When we use the possessive adjective in place of a noun there is a tendency to want to use the apostrophe.

Examples

1-It is my ball

2-I am playing his computer game

We also use possessive adjective to talk about an action that serves as the subject of a sentence.

Examples:

Our selling the house was the result of the bad economy.

2.21.3-Demonstrative adjectives:

According to Lefever, A., (1981) demonstrative adjectives are identical to demonstrative pronouns, but are used for a different purpose. They are used to modify nouns or noun phrases.

The demonstrative adjectives are this – that – these – those and what

Examples

- 1-Take this job and shove it.
- 2-I love that new dress
- 3-Who are those people?
- 4-I don't know what investment you made?

2.21.4-Interrogative adjectives:

According to Komissarov, V., (1993.) interrogative adjectives include the words which and what. They modify a noun or noun phrase rather than standing on its own.

Examples:

- a-Which company do you want to invest in?.
- b-What bank do you trust with your money?.

2.21.5-Indefinite adjectives:

They are adjectives that are not definite. They are indefinite because they are not exactly clear how many or who. They modify a noun, pronoun or noun phrase.

Examples

- a-Some people wanted to buy stocks.
- b-Many people wanted to buy bonds.
- c-A few people wanted to buy gold.

2.21.6-Limiting adjectives:

They limit the noun being described. There are nine types of limiting adjectives as follows:

- Definite and indefinite articles.
- Possessive adjectives.

- Demonstrative adjective.
- Indefinite adjectives.
- Interrogative adjectives.
- Cardinal adjectives.
- Ordinal adjectives.
- Proper adjectives.
- Nouns used as adjectives.

2.21.7- Cardinal adjectives:

Adjectives that modify the noun by numbering it (stating how many) are cardinal adjectives.

Examples:

Five pens.

Six tables.

2.21.8-Ordinal adjectives:

They indicate the position of a noun in a series.

Examples:

The first date.

The third month.

2.21.9-Proper adjectives:

They are adjectives that derived from proper names are called proper adjectives.They are easily recognizable in that they are always capitalized.

Examples:

Japanese food.

Russian opera.

2.21.10-Nouns used as adjectives:

Sometimes nouns can be used as adjectives to define or describe another noun.

Examples:

The computer exhibition.

A history teacher.

2.22 Prepositions:

It comes before a noun and always places the noun into in the genitive case (majrur).

The preposition may be an individual word or a preposition prefixed to a noun as part of the same word. The preposition and the genitive noun are related through a dependency known as Jar wa majrur. جار ومجرور

Examples from Quran:

قال تعالى: (إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ)

The Almighty said:

Verily, man (disbeliever) is ungrateful **to** his lord. (Quran 100-6) Surat Al-Adiyat.

قال تعالى: (خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ)

The Almighty said:

He has created man **from** a clot (a piece of thick coagulated blood).

(Quran 96-2) Surat Al-Alaq.

The prepositions can be used in three ways:

1-As prefixes:

These prepositions can be used independently and are attached with nouns or pronouns.

Examples of these pronouns are:

1- (ب) (bi) بمعني (with), (in), (for), (by)

2- (ك) (Ka) بمعني (to), (as-like)

3- (ل) (Li) بمعني (in).

4- (ت) (ta) بمعني (by)

5- (و) (wa) بمعني (by)

Examples from Quran:

(ب) (Ba) بمعني (with):

قال تعالى: (... نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ...)

The Almighty said:

While we glorify you **with** praises and thanks and sanctify you.

(Quran 2-30) Surat Al-Baqarah.

(ب)(Ba) بمعنى (in):

قال تعالى: (وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ)

The Almighty said:

And of mankind, there are some (hypocrites) who say: we believe **in** Allah and the last day" while in fact they believe not. **(Quran 2-8) Surat Al-Baqarah.**

(ب) (Ba) بمعنى (for):

قال تعالى: (أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ)

The Almighty said:

These are they who have purchased error **for** guidance, so their commerce was profitless, and they were not guided.

(Quran 2-16) Surat Al-Baqarah.

(ب)(Ba) بمعنى (by):

قال تعالى: (... وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا....)

The Almighty said:

But as for those who disbelieve, they say: what did Allah intend by this parable? **By** it he misleads many, and many he guides there by.

(Quran 2-26) Surat Al-Baqarah.

(ك)(Ka) بمعنى (to):

قال تعالى: (إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ)

The Almighty said:

Verily, man (disbeliever) is ungrateful **to** his lord.

(Quran 100-6) Surat Al-Adiyat.

ك (الكاء) Ka بمعنى (as – like)

(ك)(Ka) بمعنى (as-like):

(ك)(Ka) بمعنى (as):

قال تعالى: (وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَاداً يُحِبُّونَهُمْ كَحُبِّ اللَّهِ.....)

The Almighty said:

And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them **as** they love Allah.

(Quran 2-165) Surat Al-Baqarah.

(ك)(Ka) بمعنى (like):

قال تعالى: (أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ.....)

The Almighty said:

Or **like** a rain storm from the sky, wherein is darkness, thunder, and lightning. **(Quran 2-19) Surat Al-Baqarah.**

(ل)(La) بمعنى (in):

قال تعالى: (وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ)

The Almighty said:

And verily, he is violent **in** the love of wealth.

(Quran 100-8) Surat Al-Adiyat.

(ت)(Ta) بمعنى (by):

قال تعالى: (قَالَ تَاللَّهِ إِنْ كِدَتْ لَتُرْدِينَ)

The Almighty said:

He said **by** Allah ! you have nearly ruined me.

(Quran 37-56) Surat As-Saffat.

(و)(Wa) بمعنى (by):

قال تعالى: (وَالضُّحَىٰ)

The Almighty said:

By the forenoon (after sunrise).

(Quran 93-1) Surat Ad-Duha.

قال تعالى: (وَاللَّيْلِ إِذَا سَجَىٰ)

The Almighty said:

By the night when it darkens (and stand still).

(Quran 93-2) Surat Ad-Duha.

2-As stems:

These are used independently.

1- (إلى) (Ila) بمعنى (to), (till), (towards), (unto), (with), (at), (for).

2- (حتى) (Hatta) بمعنى (until), (till).

3- (على) (Ala) بمعنى (on), (upon), (over).

4- (عن) (An) بمعنى (about), (from), (with), (on).

5- (في) (Fi) بمعنى (in), (among).

6- (من) (Min) بمعنى (of), (from).

7- (مع) (Ma'a) بمعنى (with).

1-(إلى)(Ila) بمعنى (to):

قال تعالى: (ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً)

The Almighty said:

Come back **to** your lord well – pleased (yourself) and well – pleasing (unto him). (Quran 89-28) Surat Al-Fajr.

(إلى)(Ila) بمعنى (till):

قال تعالى: (... ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ....)

The Almighty said:

Then complete your saum (fast) **till** the night fall. (Quran 2-187) Surat Al-Baqarah.

(إلى)(Ila) بمعنى (towards):

قال تعالى: (... قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا....)

The Almighty said:

He said: take four birds, then cause them to incline **towards** you (then slaughter them, cut them into pieces), and then put a portion of them on every hill. (Quran 2-260) Surat Al – Baqarah.

(إلى)(Ila) بمعنى (unto):

قال تعالى: (الَّذِينَ يَطُنُّونَ أَتَتْهُم مَّلَافُ رَبِّهِمْ وَأَتَتْهُمُ إِلَيْهِ رَاجِعُونَ)

The Almighty said:

(They are those) who are certain that they are going to meet their lord, and that **unto** him they are going to return. **(Quran 2-46) Surat Al-Baqarah.**

(إلى) (Ila) بمعنى (with):

قال تعالى: (أَجَلٌ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفَثِ إِلَىٰ نِسَائِكُمْ.....)

The Almighty said:

It is made lawful for you to have sexual relations **with** your wives.

(Quran 2-187) Surat Al-Baqarah.

(إلى) (Ila) بمعنى (into):

قال تعالى: (...وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ)

The Almighty said:

And spend in the cause of Allah and do not throw yourselves **into** destruction and do good-truly, Allah loves Al-Muhsinin (the good-doers).

(Quran 2-195) Surat Al-Baqarah.

(إلى) (Ila) بمعنى (at):

قال تعالى: (فَلْيَنْظُرِ الْإِنْسَانُ إِلَىٰ طَعَامِهِ)

The Almighty said:

Then let man look **at** his food.

(Quran 80-24) Surat Abasa'.

(إلى) (Ila) بمعنى (for):

قال تعالى: (إِلَىٰ قَدَرٍ مَّعْلُومٍ)

The Almighty said:

For a known period (determined by gestation). **(Quran 77-22) Al-Mursalat.**

2- (إلى) (Hata) بمعنى (until):

قال تعالى: (سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ)

The Almighty said:

(All that night), there is peace (and goodness from Allah to his believing slaves) **until** the appearance of dawn. **(Quran 97-5) Surat Al-Qadr.**

(إلى) (Hata) بمعنى (till):

قال تعالى: (وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ.....)

The Almighty said:

Wherever will the jews not the Christians be pleased with you (O Muhammad) **till** you follow their religion. **(Quran 2-120) Surat Al-Baqarah.**

3-(على)(Ala) بمعنى (on):

قال تعالى: (وَلَا تَخَاضُوتَنَّهُ عَلَىٰ طَعَامِ الْمِسْكِينِ)

The Almighty said:

And urge not one another **on** the feeding of Al Miskin (the poor). **(Quran 89-18) Surat Al-Fajr.**

(على)(Ala) بمعنى (upon):

قال تعالى: (كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ)

The Almighty said:

It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners (this is) a duty **upon** Al Muttaqin (the pious).

(Quran 2-180) Surat Al-Baqarah.

(على)(Ala) بمعنى (over):

قال تعالى: (... رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعِزَّنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ)

The Almighty said:

Our lord ! put not on us a burden greater than we have strength to bear pardon us and grant us forgiveness. Have mercy on us. You are our Maula (patron, supporter and protector, etc) and give us victory **over** the disbelieving people. **(Quran 2-286) Surat Al-Baqarah.**

4-(عن)(An) بمعنى (about):

قال تعالى: (ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ)

The Almighty said:

Then on that day you shall be asked **about** the delights (you indulged in this world). **(Quran 102-8) Surat At-Takathur.**

(عن)(An) بمعنى (from):

قال تعالى: (كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ)

The Almighty said:

Nay ! surely they (evil doers) will be veiled **from** seeing their lord that day. (Quran 83-15) Surat Al- Mutaffifin.

(عن) (An) بمعنى (with):

قال تعالى: (...رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ)

The Almighty said:

Allah is pleased **with** them and they with him. That is the great success (paradise). (Quran 5-119) Surat Al-Ma'idah.

(عن) (An) بمعنى (on):

قال تعالى: (عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ)

The Almighty said:

(Sitting) in groups **on** the right and on the left (of you, O Muhammad)?.

(Quran 70-37). Surat Al-Ma'arij.

5- (في) (Fi) بمعنى (in):

قال تعالى: (لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ)

The Almighty said:

Verily, we have created man **in** toil. (Quran 90-4) Surat Al-Balad.

(في) (Fi) بمعنى (among):

قال تعالى: (فَادْخُلِي فِي عِبَادِي)

The Almighty said:

Enter you then **among** my (honoured) slaves. (Quran 89-29) Surat Al-Fajr.

6- (من) (Min) بمعنى (of):

قال تعالى: (تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ)

The Almighty said:

Striking them with stones **of** sijjil (baked clay). (Quran 105-4) Surat Al-Feel.

(من) (Min) بمعنى (from):

قال تعالى: (الله ولي الذين آمنوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ.....)

The Almighty said:

Allah is the wali (protector or guardian) of those who believe. He brings them out **from** darkness into light. (Quran 2-257) Surat Al-Baqarah.

7- (مع) (Maa) بمعنى (with):

قال تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ)

The Almighty said:

O you who believe! seek help in patience and al-salat (the prayer). Truly! Allah is **with** Al-sabirin (the patients). (Quran 2-153) Surat Al-Baqarah.

3-As suffixes: The preposition (لِ) (Li) is used as suffix in two places in the holy Quran.

قال تعالى: (...فَمَا لِهَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا)

The Almighty said:

So what is wrong **with** these people that they fail to understand any word?. (Quran 4-78) Surat An-Nisa.

قال تعالى: (فَمَا لَ الَّذِينَ كَفَرُوا قَبْلَكَ مُهْطِعِينَ)

The Almighty said:

So what is the matter **with** those who disbelieve that they hasten to listen from you (O Muhammad) in order to belie you and to mock at you, and at Allah's book (this Quran). (Quran 70-36) Surat Al-Ma'arij.

2.23 Previous Studies:

1) A research in Pragmatic Phenomena in the Translation of the Quran conducted by Amir El-Said Ebrahim Rizk El-Azab (2011) :

Indicated that translators shouldn't ignore the pragmatic differences in both languages. The translator should focus on micro and macro levels of both English and Arabic. In order for the translator to convey the exact meaning, he/she shouldn't ignore the role of pragmatics in the translation of quran. Pragmatic losses in translation lead to failure and inaccuracy. Also total or complete equivalence can't be achieved in translation. The knowledge of pragmatics helps the translator to translate a text that can be read like an original work and helps in disambiguating the meaning of the text. And not knowing of the pragmatics may lead to the distortion of the message.

2) A research in Translation of Feminine Expressions in Surat An-Nisa : Problems and Strategies Conducted by Fadwa Husni Quzmar (2020) :

Indicated that the usage of inaccurate equivalent terms or phrases and lack of cultural background lead to misunderstanding of the glorious text and translating quran need good knowledge and background of language, culture, history and Islamic ideology. And the translator should use the footnotes to help the readers understand the meaning better because the language of quran is deep, referential and descriptive. The translator should have knowledge of contextual meaning and semantic meaning in both languages.

3) A research in Problems of Translating Homonymy in the Glorious Quran : A comparative Analytical Study Conducted by Yasmeen Imad Abdelrazg (2014) :

Indicated that it is very difficult to translate quran from Arabic to English because there are linguistic and cultural variations and Arabic and English Language have different metaphorical styles of writing. Also quranic discourse has unique features that create syntactic, lexical, stylistic, rhetorical and cultural voids in translation, so it is important for the translators of glorious quran to study some exegeses of the glorious quran, this will help them to have good background ideas of the text type of the glorious quran.

4) A research in A semantic and Pragmatic Anlaysis of Three English Translations of Surat "Yusuf" Conducted by Tasneem Naser Addeen Mohammad Shaer (2013) :

Indicated that referring to quran exegeses helps the translators to convey the exact ideas, intentions and meanings. Also finding suitable equivalent is difficult because of the linguistic, syntactic, semantic and pragmatic differences in languages. Arabic language has morphological mechanisms that it can form different words from the same root and these words are semantically more specific than English. Translators face the problems of understanding the intended meaning of ambiguous words which have two or more pragmatic interpretations and only one is used.

Chapter Three

Methodology

3.0 Introduction:

This chapter describes and explains the methodology employed in this study and research method. It describes the practical project of the field study and the study tool and the procedure of collecting the data to inform the present study.

The chapter will further include as part of its components, four main sections:

1. The subjects of the study.
2. The teaching/learning materials.
3. The theoretical principles on which the methodology is based.
4. Instrumentation and procedures of data collection.

3.1 The Study Methodology:

To analyze the collected data and arrive at a solid conclusion, the study espoused a mixed-method approach: the descriptive analytical and experimental method. This situation has the effect of allowing the instruments used in the research to go together in a complementary manner. For this reason, an experiment, questionnaires, were used to deal with the research questions and objectives. The (SPSS) package version 19 was used for data analysis.

3.2 Study population:

While in general a population is known as the group of persons whom the survey is about, a research population is known as a well-defined collection of individuals or objects known to have similar characteristics. Gay (1996:128) adds that all individuals or objects within a certain population usually have a common, binding characteristics or trait. A population is the group to which a researcher would like the results of the study to be generalized. The study population has been MA students of translation Al Nilain University, for the academic year 2019. A questionnaire was distributed to the teaching staffs of English, male and female at different Sudanese universities including the Sudan University

of Science and Technology. The experiment was conducted at the Faculty of Arts.

3.3 Sampling:

In general, the sample is the group of people whom researchers actually examine. Sampling is the means that allows the researcher to economize on research efforts by limiting observations to manageable subset of units that statistically or conceptually representative of the set of all possible units, the population or universe of interest (Krippendorff, 2004:408).

Furthermore, Gay (1996:128) defines sampling as the process of selecting a number of individuals for any study in such a way that the individuals represent the larger group from which they were selected. The purpose behind using sampling is to gain information about a population. Logically, an analysis of either the whole population or a representative sample of that population should come to the same conclusion.

3.4 Construction of the Test:

To collect the data necessary for achieving the aims of the study and verifying its hypotheses, an achievement test was constructed. The test consists of two parts: recognition and production. It is worth to mention that the items to be tested are those of the Figures of Speech taken directly from some Qur'anic verses. (Snyder, 1971; Giroux, & Penna 1979; Lynch, 1989; Gilbert & Hoeppe,1996; Myles & Adreon,2001; Cialdini, 2003; Myles, Trautman, & Schlevan ,2004;and Biggs & Tang , 2009). Students first have to recognize the types of the figurative language and translate it into sound Arabic language.

The figure may include the following:

- Metaphors (Different types).
- Synecdoche.
- Synonymy (different types as to include cognitive, absolute, lexical , propositional).
- Antonyms.
- Polysemy.
- Hyponymy.
- Homophones.
- Metonymy.
- Collocations.
- Syntagmatic relations (-dog and park).
- Paradigmatic relations (substitution relation such as cat with dog).

To help the students get along the test a number of parameters have further been adopted as shown above to facilitate the process of translation. The following are examples for *recognition*.

{الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ} [آل عمران:191]

The Almighty said:

Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire. (Quran 3-191) Suran Al 'Imran.

{قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا} [الإسراء:88]

The Almighty said:

Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support. (Quran 17-88). Surat Al-Isra.

{وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَّ الْحَقُّ وَوَعَدْتُمْ فَأَخْلَفْتُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ} [إبراهيم:22]

The Almighty said:

And Satan will say when the matter is decided: "It was Allah Who gave you a promise of Truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you but ye listened to me: then reproach not me, but reproach your own souls. I cannot listen to your cries, nor can ye listen to mine. I reject your

former act in associating me with Allah. For wrong-doers there must be a grievous penalty."(Quran 14-22) Surat Ibrahim.

{فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ}{آل عمران:39}

The Almighty said:

While he was standing in prayer in the chamber, the angels called unto him: "(Allah) doth give thee glad tidings of Yahya, witnessing the truth of a Word from Allah, and (be besides) noble, chaste, and a prophet,- of the (goodly) company of the righteous." (Quran 3-39) Surat Al 'Imran.

{يَرْتُنِّي وَيَرِثُ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا}{مريم:6}

The Almighty said:

"(One that) will (truly) represent me, and represent the posterity of Jacob; and make him, O my Lord! one with whom Thou art wellpleased!" (Quran 19-6) Surat Maryam.

{وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَّغُنَّ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ...}{البقرة:231}

The Almighty said:

When ye divorce women, and they are about to fulfil the term of their ('Iddat), either retain them back or let them go. (Quran 2-231) Surat Al Baqarah.

{تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ}{الزمر:1}

The Almighty said:

The revelation of this Book is from Allah, the Exalted in Power, full of Wisdom. (Quran 39-1) Surat Az-Zumar.

{تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ}{غافر:2}

The Almighty said:

The revelation of this Book is from Allah, Exalted in Power, Full of Knowledge. (Quran 40-2) Surat Ghafir.

{...إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ} [الزمر:3]

The Almighty said:

Truly Allah guides not one who transgresses and lies. (Quran 39-3)

Surat Az-zumar.

{يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَيَّ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِن قَبْلُ وَمَن يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا} [النساء:136]

The Almighty said:

O ye who believe! Believe in Allah and His Messenger, and the scripture which He hath sent to His Messenger and the scripture which He sent to those before (him). Any who denieth Allah, His angels, His Books, His Messenger., and the Day of Judgment, hath gone far, far astray. (Quran 4-136) Surat An-Nisa.

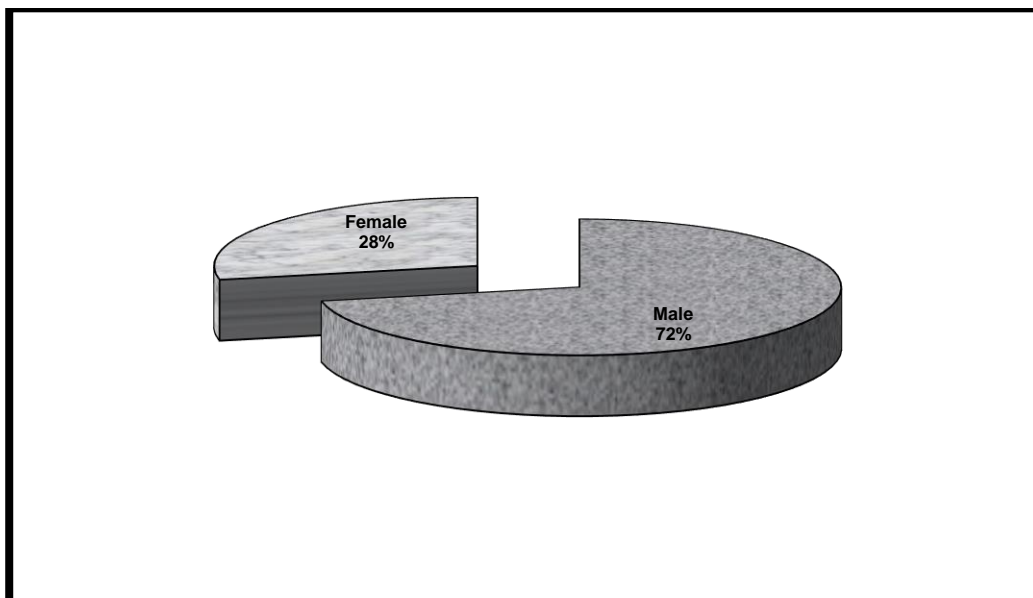
{وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ} [الحج:11]

The Almighty said:

There are among men some who serve Allah, as it were, on the verge: if good befalls them, they are, therewith, well content; but if a trial comes to them, they turn on their faces: they lose both this world and the Hereafter: that is loss for all to see!. (Quran 22-11) Surat Al Hajj.

3.3.1 The frequency distribution for the study respondents according to the Gender

Gender	Number	Percent
Male	22	73.3
Female	8	26.7
Total	30	100.0

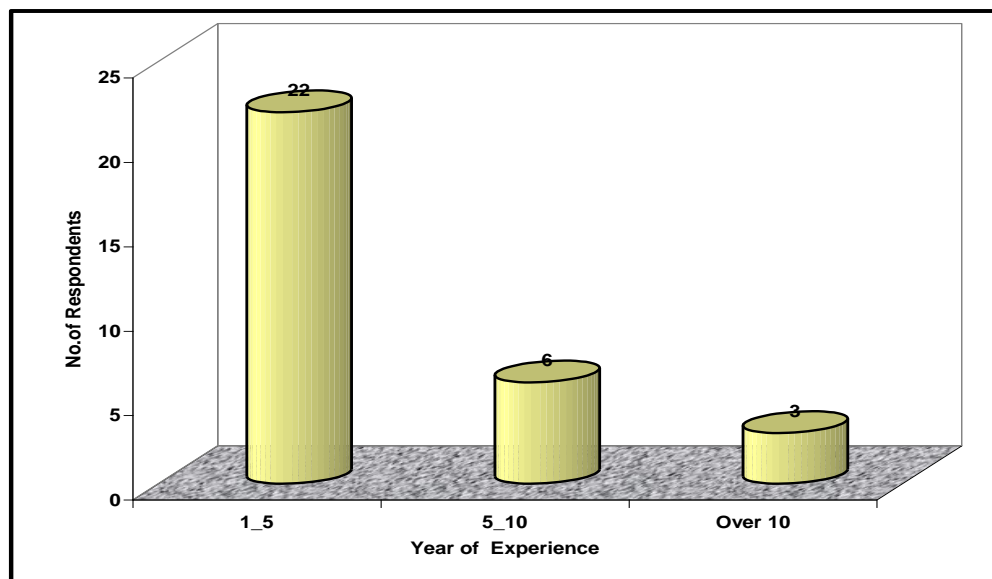


From the above table and figure, it is shown that most of the study's respondents are Males, the number of those was (22) persons with percentage (73.3%). The number of respondents who are females was (8) persons with (26.7%).

3- Year of Experience for the questionnaire's respondents

The frequency distribution for the study respondents according to the experience:

Experience	Number	Percent
1-5	22	73.3
5-10	6	20.0
Over 10	3	6.7
Total	30	100.0



We note from the table no.(3-3) and the figure no.(3-3) that, most of the sample's respondents have experience between (1) and (5) years, their number was (22) persons with percentage (73.3%). The number of sample's respondents whom have experience between (5) and (10) years was (6) persons with percentage (20.0%).and (3) persons with percentage (6.7%) have experience over 10 years.

3.5 Reliability and Validity of the Questionnaire:

Apparent Reliability and Validity:

In order to check the apparent validity for the study questionnaire and validation of its statements according to the formulation and explanation, the researcher showed the questionnaire to the (3) of the Ph.D. holding referees whom they are specialists in the study field. Some of the referees make some suggestions, and others were agreed that the questionnaire is suitable. All in all, the researcher studied all suggestions, and some corrections on her questionnaire have been done. The following table is showing the referees and their jobs and places of work.

Table (3-4) The questionnaire's referees and their jobs and places of work

No.	Name	Job	Qualification	Place of work
1	Abdalla Yasin	Teacher	Ph.d holder	SUST
2	Hilary M. Pitia	Teacher	Ph.d holder	SUST
3	Muntasir Hassan	Teacher	Ph.d holder	SUST

Statistical Reliability and Validity:

It is meant by the reliability of any test, to obtain the same results if the same measurement is used more than one time under the same conditions. In addition, the reliability means when a certain test was applied on a number of individuals and the marks of every one were counted; then the same test applied another time on the same group and the same marks were obtained; then we can describe this test as reliable. In addition, reliability is defined as the degree of the accuracy of the data that the test measures. Here are some of the most used methods for calculating the reliability:

1. Split-half by using Spearman-Brown equation.
2. Alpha-Cronbach coefficient.
3. Test and Re-test method
4. Equivalent images method.
5. Guttman equation.

On the other hand, validity also is a measure used to identify the validity degree among the respondents according to their answers on certain criterion. The validity is counted by a number of methods, among them is the square root of the (reliability coefficient). The value of the reliability and the validity lies in the range between (0-1). The validity of the questionnaire is that the tool should measure the exact aim, which it has been designed for.

The researcher calculated the validity statistically using the following equation:

$$\text{Validity} = \sqrt{\text{Reliability}}$$

The researcher calculated the reliability coefficient for the measurement, which was used in the questionnaire using (split-half) method. This method stands on the principle of dividing the answers of the sample individuals into two parts, i.e. items of the odd numbers e.g. (1, 3, 5, ...) and answers of the even numbers e.g. (2,4,6 ...). Then Pearson correlation coefficient between the two parts is calculated. Finally, the (reliability coefficient) was calculated according to Spearman-Brown Equation as the following:

$$\text{Reliability Coefficient} = \frac{2 \times r}{1 + r}$$

r = Pearson correlation coefficient

For calculating the validity and the reliability of the questionnaire from the above equation, the researcher distributed about (30) questionnaires to respondents. In addition, depending on the answers of the pre-test sample, the above Spearman-Brown equation was used to calculate the reliability coefficient using the split-half method; the results have been showed in the following table:

Table (3-5): The statistical reliability and validity of the pre-test sample about the study questionnaire

Hypotheses	Reliability	Validity
First	0.70	0.84
Second	0.80	0.89
Third	0.76	0.87
Four	0.83	0.91
Overall	0.78	0.88

CHAPTER FOUR

DATA ANALYSIS, RESULTS AND DISCUSSIONS

4-0. Introduction:

This chapter presents the analysis of data obtained from experiment, pre-test, post test and teachers' questionnaire.

4.1 Analysis of the Experiment:

The analysis of the experiment will focus on answering vital questions the type of linguistic difficulties involved in translating advertisement jargons and the effect on the overall standards of the students' interlanguage and knowledge of English. To answer these questions, we computed the mean, standard deviation, standard error and ranges for the pretest- and post-test scores of both experimental and control groups. T-test was computed to find out whether each group had made any progress as a direct result of instruction and practice of translation in general. The following three hypotheses will be verified or confirmed in view of the analysis of the diagnostic test as well as the answers of the questionnaire for the tutors.

4.2 Test of the Study Hypotheses:

To answer the study's questions and hence verify its hypotheses, the median will be computed for each question from the diagnostic test, as well as the questionnaire that shows the opinions of the study respondents about the problem in question, namely expanding the issue of translation to cover parts other than headlines to reinforce interlanguage and pragmatic or what is known as pragmalinguistic communicative competence without which the glorious text of the Quran can hardly be rendered. To accomplish this task five degrees for each answer "strongly agree", four degrees for each answer "agree", three degrees for each answer "neutral", two degrees with each answer "disagree", and one degree for each answer with "strongly disagree" will be given. This means, in accordance with the statistical analysis requirements, transformation of nominal variables to quantitative variables. After that, we will use the non-parametric chi-square test to know if there are

statistical differences amongst the respondents' answers about hypotheses questions.

Hypotheses of the Study:

1-**Translating Quran** is important as it will demonstrate to non-Muslims the beauty of its figurative and the wealth of information it demonstrates.

2-Translating Quran must take into consideration the question of **pragmatics** which is the workable part of figurative language.

3-**Non Muslims all over the world** can't understand Quran which is written in Arabic. They need to read its chapters and verses.

4-The Test's Results.

The diagnostic test was administered with the intention of investigating *the Translation Constraints and Conventions of Pragmatics and Metaphorical languages*. The texts were drawn from different sources, photocopied and distributed to MA students of translation to attempt translating them. MA students' performance on the diagnostic tests is tabulated below. The term '**Doubt**' refers to an inner conflict to make a balance between two contradicted viewpoints. Whereas '**Certainty**' goes with preferring one of the two rather than swinging on both. The study falls into five chapters.

4.3 Translation procedures:

The following scripts were drawn from various sources with the aim of tabulating them according to the parameters adopted in the present research. The students would then be asked to translate these items into Arabic. The following dos and dents have to be adhered to:

- **Use simple words** – write as you'd speak (though avoid swearing or colloquialisms!)
- **Use short sentences** – stick to 15–20 words per sentence
- **Use short paragraphs** – up to 5 sentences per paragraph

Table (4.2) Exploring parameters of figures of speech as demonstrated by the above verses and the extent of their rendering into Arabic by MA students:

Item	Metaphors, synecdoche, polysemy, antonymy		Hyponymy,, metonymy, collocations, syntagmatic relations, paradigmatic relations	
	Frequency	Percentage	Frequency	Percentage
Verse (1)	1	2%	49	98%
Verse (2)	3	6%	47	94%
Verse (3)	6	12%	44	88%
Verse (4)	12	24%	38	76%
Verse (5)	3	6%	47	94%
Total	50	100	50	100

Table (4-2) demonstrates quite clearly that M.A students bump into difficulty when dealing with the translation of the jargon of advertisements. In the first variable (2%) of the participants were able to translate the verse: *(Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire. (Al Imran : 191)* in the first verse (1) correctly, while the majority (98%) fails to provide the exact rendering for the very variable (*Give us salvation from the penalty of the Fire*) though it is simple and very undemanding. In the second one, (6%) of the students succeed to give the exact meaning for the transliteration of the words in verse (3), whereas (94%) translate the quazi-idiomatic expression (*Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support. (Al*

Isra: 88) Incorrectly in the second item, (12%) of the subjects transfer the meaning of the word *thereof* in sentence (3) into Arabic correctly, while (88%) unable to transfer the part of the verse (*they could not produce the like thereof*) correctly. In the fourth item, (24%) of the respondents render the meaning of the verse (*if they backed up each other with help and support*) correctly, while (76%) fail to give the exact meaning of the remaining expressions. In the sixth sentence, (6%) of the subjects translate the verse (*And Satan will say when the matter is decided: "It was Allah Who gave you a promise of Truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you but ye listened to me: then reproach not me, but reproach your own souls. I cannot listen to your cries, nor can ye listen to mine. I reject your former act in associating me with Allah. For wrong-doers there must be a grievous penalty."* (*Ibrahim: 22*)) in sentence (4) correctly, whereas the majority (94%) of them fail to give the correct translation.

It is cleared that from table (4.1.1.1) the majority of M.A students encounter a great difficulty in translating Qur'anic verses into Arabic because of lack knowledge of choosing correct equivalence into the source language and the cultural differences between the two languages (English/Arabic).

This result reflects the sole fact that in order for the students to come to grips with this type of translation which is *allegorical* they have to be exposed to different texts from the Glorious Quran.

Table (4.3) Exploring parameters of short as the figures of speech demonstrated by the above verses and the extent of their rendering into Arabic by MA students:

Item	Metaphors, synecdoche, polysemy, antonymy		Hyponymy,, metonymy, collocations, syntagmatic relations, paradigmatic relations	
	Frequency	Percentage	Frequency	Percentage
Verse (6)	1	2%	49	98%
Verse (7)	8	16%	42	84%
Verse (8)	2	4%	48	96%
Verse (9)	1	2%	49	98%
verse (10)	32	64%	18%	36%
Total	50	100	50	100

The same steps of analysis as demonstrated before can be adopted here to account for the mistakes of wrong rendering. Translating Qur'anic verses is not an easy matter as scholar minded translators have actually faltered and brought about a hell of mistakes for quite a diverse number of reasons. The significance of the **context** in the Holy Quran is essential for the translator. The delivery of the Quran message to human kind was the core of the Prophet Muhammed effort at the time of revelation up to the present time. Therefore, the Prophet followers absorbed it to convey what they perceived to the next generation through interpreting the Quran according to variable criteria. The Prophet's "Hadith" or speech is one of the sources that exegetes accredit as an assistant to interpret the Quran. One of the main criteria adopted by some linguists or exegetes is variety of the Glorious Quran language itself. More precisely, Verses interpret other verses within the same context or similar ones. This interpretation tends not to go out of the Book to find meanings, but it focuses on the words used in a verse to figure out the meaning of another or other verses. Those who adopt this theory of interpretation believe the Quran is interpreted by the Quran itself. Accordingly, language is a main tool used by the Quran to convey the meaning of the target message in a perfect way. Some exegetes, as Qutub, Ibin Katheer, al-Razi and others, concentrate on the linguistic interpretation trying to show the aesthetic values of the rhetoric and harmonic use of Arabic language. However,

interpreting the Quran linguistically is in need to study the context that accompanies the *surahs* or verses revelation.

So in order for the students to be able to come up with thorough translation they have to be armed with the right type of knowledge in relation to the Holy Qur'an. It is urgent for a student to examine different authentic resources to figure out the meaning of the message addressed to be able to translate it. In fact, the meaning referred to could fall in two aspects: the explicit and the implicit meanings (contextual meaning). The readers find difficulty to comprehend the contextual meaning; therefore, consulting several authentic exegeses is required. As the meaning of the verses makes this holy text miraculous, then it is worth to look beyond the explicit meaning of these verses to achieve better understanding of Quran. Glorious Quran is a discourse that needs analyzing the deep meaning of its expressions and words to clarify their exact meanings.

The term "**allegory**" refers to different concepts as psychologists and religious people percept. The feeling of certainty is oriented, according to the Quran, to believe in Allah existence and power governing the whole universe in all its entities, those we can see and those we cannot see, the angels, the prophets and the books revealed in addition to the Judgment day. The certainty is equivalent to the Arabic word "Yaqeen". Knowledge is required to achieve certainty that the Quran considers an obligation to gain Allah's mercy and satisfaction in the after- death events. The Quran invites human kind to look well in the evidence provided to all humanity since Adam creation and accrediting the logic to figure out the power of the creator who governs this universe with very precise rules. The invitation includes studying the human psyche, body and the earth that humans live on as well.

{وَفِي الْأَرْضِ آيَاتٌ لِلْمُؤْمِنِينَ} [الذاريات: 20]

On the earth are signs for those of assured Faith, (Al Dhariyat: 20)

The concept of "**rhetoric**" has many definitions as viewed from different perspectives. In general "Doubt" refers to the hesitation to choose one of two contradicted entities or as Mariam Webster dictionary states "uncertainty of belief or opinion that often interferes with decision-making". Ar-Razi defines doubt as an inclination not to reject or accept.

Many definitions for "Doubt" assure the puzzle of choice and hesitation to make a decision.

{يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَخْفَرْ
بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا}[النساء:136]

O ye who believe! Believe in Allah and His Messenger, and the scripture which He hath sent to His Messenger and the scripture which He sent to those before (him). Any who denieth Allah, His angels, His Books, His Messenge and the Day of Judgment, hath gone far, far astray. (Al Nisa: 136)

4.4 The Responses to the Questionnaire:

The responses to the questionnaire of the 30 teachers were tabulated and computed. The following is an analytical interpretation and discussion of the findings regarding different points related to the objectives and hypotheses of the study. Each item in the questionnaire is analyzed statistically and discussed. The following tables will support the discussion.

(A) Analysis of the Questionnaire:

The researcher distributed the questionnaire on determined study sample (30), and constructed the required tables for collected data. This step consists transformation of the qualitative (nominal) variables (strongly disagree, disagree, uncertain, agree, and strongly agree) to quantitative variables (1, 2, 3, 4, 5) respectively, also the graphical representations were used for this purpose.

(B) Statistical Reliability

Reliability refers to the reliability of any test, to obtaining the same results if the same measurement is used more than one time under the same conditions. In addition, the reliability means when a certain test was applied on a number of individuals and the marks of every one were counted; then the same test applied another time on the same group and the same marks were obtained; then we can describe this test as reliable. In addition, reliability is defined as the degree of the accuracy of the data that the test measures. Here are some of the most used methods for calculating the reliability: **Alpha-Cronbach coefficient.**

On the other hand, validity also is a measure used to identify the validity degree among the respondents according to their answers on certain criterion. The validity is counted by a number of methods, among them is the validity using the square root of the (reliability coefficient). The value of the reliability and the validity lies in the range between (0-1). The validity of the questionnaire is that the tool should measure the exact aim, which it has been designed for.

In this study the validity calculated by using the following equation:

$$\text{Validity} = \sqrt{\text{Reliability}}$$

The reliability coefficient was calculated for the measurement, which was used in the questionnaire using Alpha-Cronbach coefficient Equation as the following:

For calculating the validity and the reliability of the questionnaire from the above equation, the researcher distributed the questionnaires to 30 respondents to calculate the reliability coefficient using the Alpha-Cronbach coefficient; the results have been showed in the following table:

Reliability Statistics

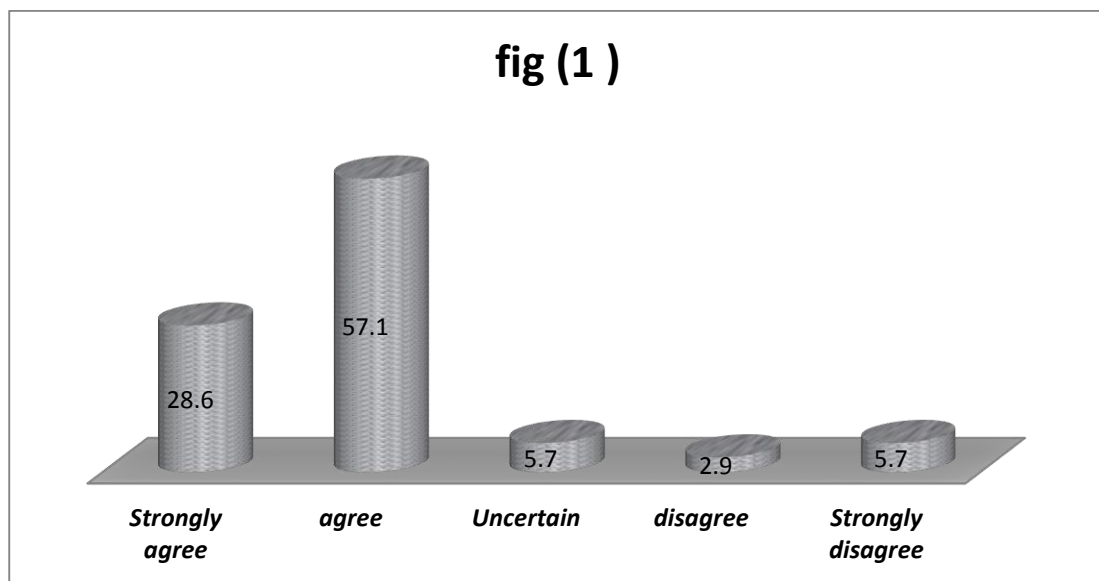
Cronbach's Alpha	N of Items
0.91	15

Statement No.(1) : *Translation of Quran is not an easy task and some Quranic passages and verses are difficult to understand. To be able to do so pragmatics must be seriously considered.*

Table No (7) The Frequency Distribution for the Respondent's Answers of Question No. (1)

Valid	Frequency	Percentage
Strongly agree	20	28.6
Agree	40	57.1
Uncertain	4	5.7
Disagree	2	2.9
Strongly disagree	4	5.7
Total	70	100

Judging by the above table No.(7) and figure No (1)It is clear that there are (20) persons in the study's sample with percentage (28.6%) strongly agreed with " *Translation of Quran is not an easy task and some Quranic passages and verses are difficult to understand. To be able to do so pragmatics must be seriously considered.* ". There are (40) persons with percentage (57.1%) agreed with that, and (4) persons with percentage (5.7%) were not sure , and (2) persons with percentage (2.9%) disagreed and (4) persons with 5.7% strongly disagreed.



The Holy Quran can't be translated literally, so it is very important to include pragmatics when translating the glorious Quran to attain the accurate meaning of translation and to produce translation which is free from shortcomings and which may lead to misunderstanding the meaning of its verses and passages and to make it easier for foreigners to understand the Quran in its original language to have a perfect and full awareness of its divine message. Many translators face some concepts and norms that exist in the Arab culture and don't exist in any other one and translators who don't know Arab culture may find it difficult to understand the differences between the two languages and the two cultures.

This in itself testifies to the validity of the second hypothesis which indicates that: *Translating Quran must take into consideration the question of pragmatics which is the workable part of figurative*

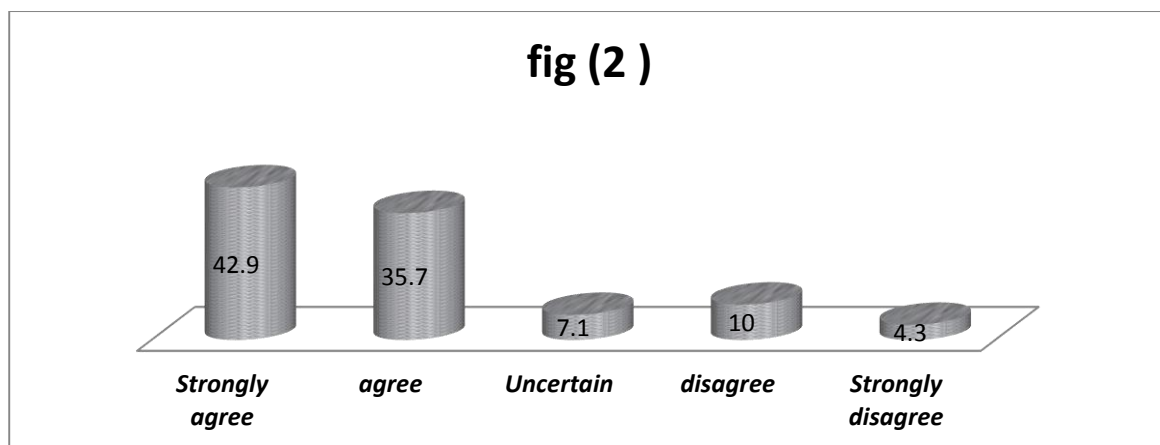
language. Furthermore, Translating Quran is a very difficult task because the Quranic discourse involves, a syntactic, semantic rhetorical and cultural feature that differs from other types of Arabic discourse and the failure of literal translation compelled the translators to think about other methods because literal translation creates problems at many levels, words, Idiom and style, so translators should concentrate on pragmatic features, also literal translation distorts the holy book and translators should enhance these translations since the message of Islam is universal and non-Arabic speakers should know the exact meaning of the original text.

Statement No. (2): *Translating the holy Quran into English has become important because of the growing of Muslim communities in English speaking countries.*

Table No (8) The Frequency Distribution for the Respondent’s Answers of Question No. (2)

Valid	Frequency	Percentage
Strongly agree	30	42.9
agree	25	35.7
Uncertain	5	7.1
disagree	7	10
Strongly disagree	3	4.3
Total	70	100

From the above table No.(8) and figure No (2) It is clear that there are (30) persons in the study's sample with percentage (42.9%) strongly agreed with " *Translating the holy Quran into English has become important because of the growing of Muslim communities in English speaking countries.* ". There are (25) persons with percentage (35.7%) agreed with that, and (5) persons with percentage (7.1%) were not sure that, and (7) persons with percentage (10.0%) disagreed. and (3) persons with 4.3% are strongly disagreed.



The importance of the translation of the Glorious Quran is due to because of the great academic interest in Islam and when non Arabic speakers convert to Islam they become in need to understand the Islamic teachings and instructions. The majority of Muslims across the world depend on translation to understand the Quran. Quran is full of information. People need to understand Quran in local language to know its wisdom. The Almighty Lord says: (كتاب انزلناه مبارك ليذبوا آياته وليذكر اولوا الالباب).

[This is] a blessed book which we have revealed to you, [O Muhammed], that they might reflect upon its verses and that those of understanding would be reminded. Surat sad 38:29.

It is essential for non-Arab Muslims to read Quran because it contains details about every kind of matter and it serves as a guide for all.

The spreading of Islamists group, the spreading of terrorist groups, who use Quran and Islam as a cover to practice their brutal attacks all lead to the need of translating the holy Quran.

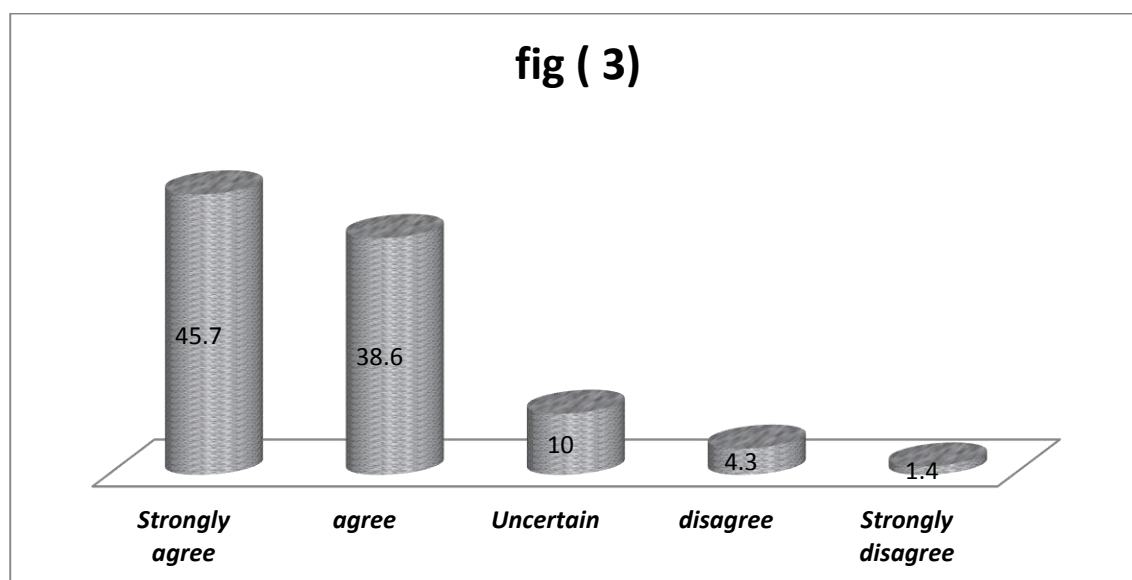
قال تعالى: (ولقد ضربنا للناس في هذا القرآن من كل مثل لعلمهم يتفكرون)

Statement No. (3): *Pragmatics which is a sub-field of linguistics is difficult for the students to translate particularly if it is associated with Quranic verses.*

Table No (9) The Frequency Distribution for the Respondent's Answers of Question No.(3)

Valid	Frequency	Percentage
Strongly agree	32	45.7
agree	27	38.6
Uncertain	7	10
disagree	3	4.3
Strongly disagree	1	1.4
Total	70	100

It is clear from the above table No.(9) and figure No (3) that there are (32) persons in the study's sample with percentage (45.7%) strongly agreed with " *Pragmatics which is a sub-field of linguistics is difficult for the students to translate particularly if it is associated with Quranic verses.* ". There are (27) persons with percentage (38.6%) agreed with that, and (7) persons with percentage (10.0%) were not sure that, and (3) persons with percentage (4.3%) disagreed. and (1) persons with 1.4% strongly disagreed.



Pragmatics is considered as a new discipline in linguistics and it opens the door to the translator especially those who translate the holy Quran and it helps them to translate the holy Quran by looking at it from a new dimension and to translate it in a way to convey the exact meaning of the passages and verses of Quran. Pragmatics studies how the transmission of

meaning depends on structural and linguistic knowledge e.g (grammar-lexicon) of the speaker and listener and on the context of the utterance. The pragmatics studies the meanings of words not just literally but with emphasis on their context as well.

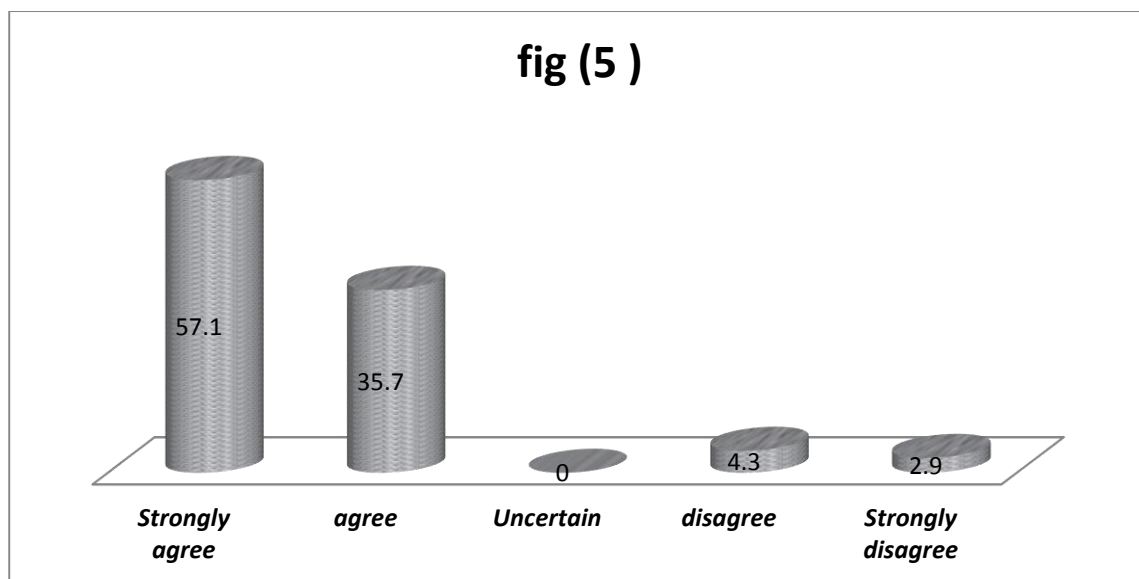
Pragmatics looks beyond the literal meaning of an utterance or a sentence. It looks at the same word in relation to its context. It explains the meaning relies on the manner, time, place etc of an utterance. Pragmatics is based on principles not on rules. It studies utterances not sentences.

Statement No.(4): *Figurative words are difficult to translate for a number of reasons.*

Table No (10) The Frequency Distribution for the Respondent’s Answers of Question No. (4)

Valid	Frequency	Percentage
Strongly agree	40	57.1
agree	25	35.7
Uncertain	0	0
disagree	3	4.3
Strongly disagree	2	2.9
Total	70	100

It is clear from the above table No.(10) and figure No (4) that there are (40) persons in the study's sample with percentage (57.1%) strongly agreed with " *Figurative words are difficult to translate for a number of reasons. .* ". There are (25) persons with percentage (35.7%) agreed with that, and (0) persons with percentage (00.0%) were not sure that, and (3) persons with percentage (4.3%) disagreed. and (2) persons with 2.9% strongly disagreed.



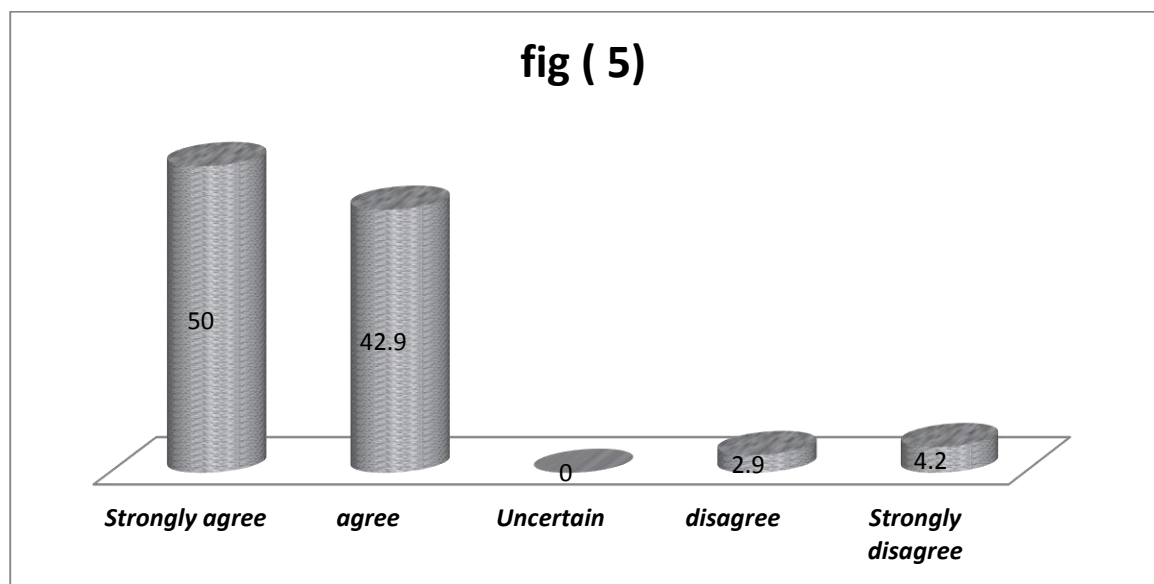
They are difficult to translate because words and phrases depart from their basic meaning but with a more imaginative meaning, in order to create a special meaning or effect. In other words it is speech or writing that is not literal. Figurative or (non literal) language uses words in a way that deviates from their conventionally accepted definitions in order to convey a more complicated meaning.

Statement No.(5): *Similes are common in the Glorious Quran, however are not easy to translate.*

Table No (11) The Frequency Distribution for the Respondent's Answers of Question No. (5)

Valid	Frequency	Percentage
Strongly agree	35	50
agree	30	42.9
Uncertain	0	0
disagree	2	2.9
Strongly disagree	3	4.2
Total	70	100

It is clear from the above table No.(11) and figure No (5) that there are (35) persons in the study's sample with percentage (50.0%) strongly agreed with " *Similes are common in the Glorious Quran, however are not easy to translate..* ". There are (30) persons with percentage (42.9%) agreed with that, and (0) persons with percentage (00.0%) were not sure that, and (2) persons with percentage (2.9%) disagreed. and (3) persons with 4.2% strongly disagreed.



Simile is simply defined as two things using the words like or as. Similes are common in everyday language. Simile is the comparison likeness between two distinct entities through the use of words such as like or as. It begins with the conjunction (ك) (with *Fatha* on it) meaning "like".

The Quran uses similes in many places to explain certain truth and Quran uses a few words to convey the meaning.

For example:

قال تعالى: (مثل الذين حملوا التورات ثم لم يحملوها كمثل الحمار يحمل اسفارا لبئس مثل القوم الذين كذبوا بآيات الله والله لا يهدى القوم الظالمين).

The example of those who were entrusted with the obligation of the Torah but who subsequently failed in those (obligations) is like that of a donkey which carries huge burdens of books. How bad is the example of the

people who deny the signs of Allah. And Allah doesn't guide the wrong doing people.

This part can be taken to account for the testifying the first hypothesis which assumes that **translating Glorious Quran** is important as it will demonstrate to non-Muslims the beauty of its figurative and the wealth of information it demonstrates. قال تعالى: (والذين كفروا اعمالهم كسراب بقيعة يحسبه الظمآن ماء حتى إذا جاءه لم يجده شيئاً ووجد الله عنده فوفاه حسابه والله سريع الحساب)

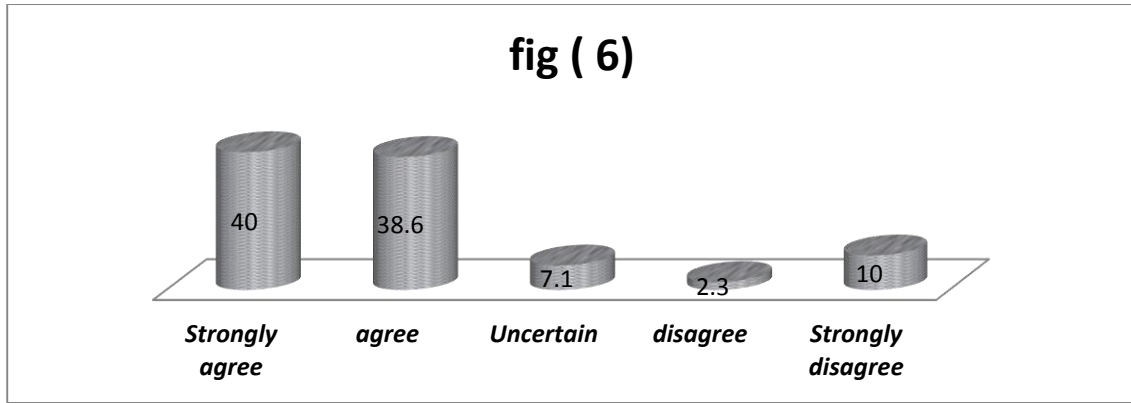
But the unbelievers, their deeds are like a mirage in sandy deserts the thirsty one thinks it to be water, until when he comes up to it, he finds it to be nothing. But he finds Allah ever with him and Allah will pay him his account (Hell) and Allah is swift in taking account.

Statement No.(6): *Puns (almajaz) are particularly difficult to translate as they have multiple meanings.*

Table No (12) The Frequency Distribution for the Respondent's Answers of Question No. (6)

Valid	Frequency	Percentage
Strongly agree	28	40
agree	27	38.6
Uncertain	5	7.1
disagree	3	4.3
Strongly disagree	7	10
Total	70	100

It is clear from the above table No.(12) and figure No (6) that there are (28) persons in the study's sample with percentage (40.0%) strongly agreed with " *Puns (almajaz) are particularly difficult to translate as they have multiple meanings .* ". There are (27) persons with percentage (38.6%) agreed with that, and (5) persons with percentage (7.1%) were not sure that, and (3) persons with percentage (4.3%) disagreed. and (7) persons with 10.0% strongly disagreed.



A **pun** takes advantage of words that have similar pronunciations or multiple meaning. A little more than kin and less than kind. The term for figurative speech in Arabic is the word "Majaaz". It means (using the word or expression contrary to its original application originally used for, and a person who uses the word in a way contrary to its original applications is called "muawwil" and his actions is called "ta' weel".

A very prominent Majaaz mentioned in the Quran is the verse fasting.

قال تعالى: (وكلوا واشربوا حتى يتبين لكم الخيط الأبيض من الخيط الأسود من الفجر ثم اتموا الصيام إلى الليل)

Allah says, *(And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night) , then complete your saum (fast) till the nightfall.*

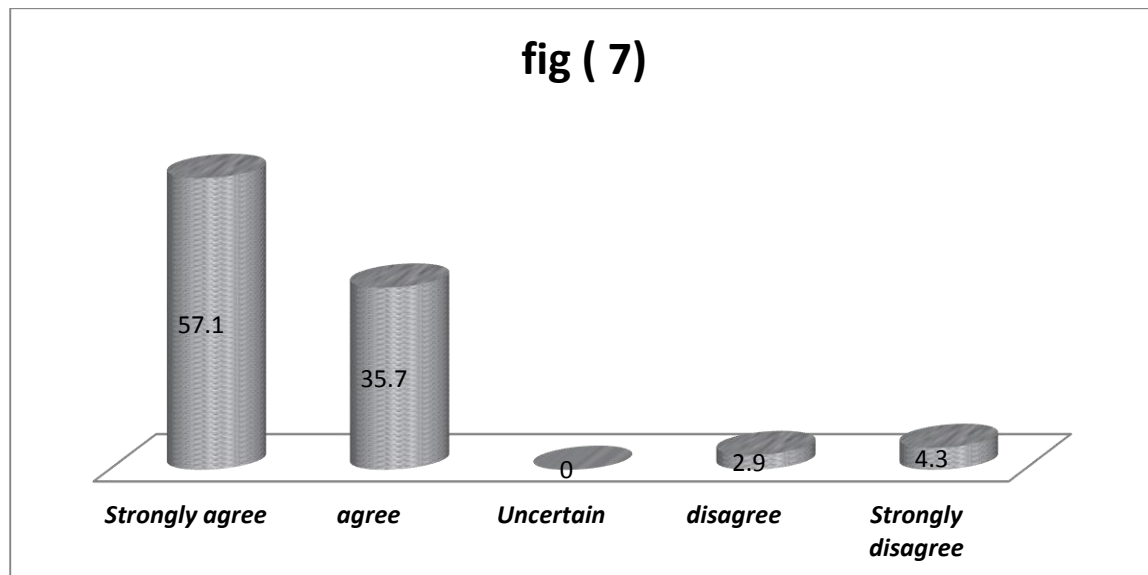
Statement No. (7): *Metaphors of the Glorious Quran which are a form of figurative language are hard to translate.*

Table No (13) The Frequency Distribution for the Respondent's Answers of Question No.(7)

Valid	Frequency	Percentage
Strongly agree	40	57.1
agree	25	35.7
Uncertain	0	0
disagree	2	2.9
Strongly disagree	3	4.3
Total	70	100

It is clear from the above table No.(13) and figure No (7) that there are (40) persons in the study's sample with percentage (57.1%) strongly agreed with " *Metaphors of the Glorious Quran which are a form of*

figurative language are hard to translate. . ". There are (25) persons with percentage (35.7%) agreed with that, and (0) persons with percentage (0.00%) were not sure that, and (2) persons with percentage (2.9%) disagreed. and (3) persons with 4.3% strongly disagreed.



Metaphor is a figure of speech that describes an object or action in a way that is not literally true, but helps explain an idea or make a comparison. Metaphor states that one thing is another thing. It equates two things not because they are the same but for comparison or symbolism. Metaphors are used in poetry, literature, music , writing and speech.

Someone can use metaphors to add some colour to their language. Metaphors help represent abstract concepts through colorful language.

Metaphor is a form of figurative language. It refers to words or expressions that mean something different from their literal definition. When we use metaphor the literal interpretation would often be very silly. We use metaphor to help us to enhance our writing with imagery, metaphor makes a comparison by stating that one thing is something else. A metaphor has two components vehicle and tenor.

An example from Quran "زبدا رابيا" is the vehicle being the main figure of speech utilized. This part further solidifies the first hypothesis: **translating Glorious Quran** is important as it will demonstrate to non-Muslims the beauty of its figurative and the wealth of information it demonstrates.

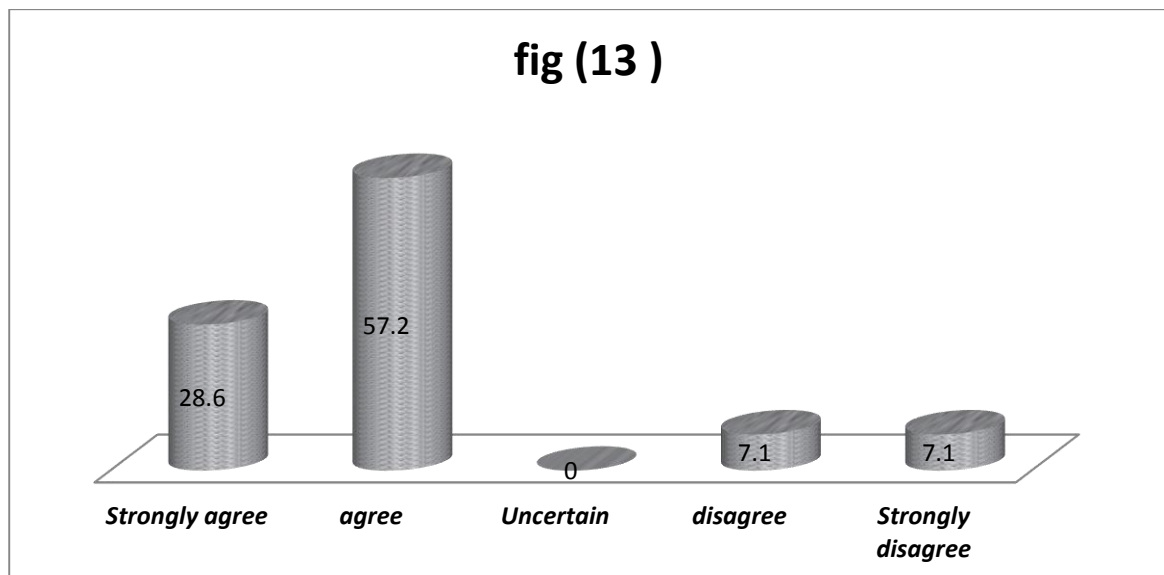
Statement No.(8): *Common nouns of the Holy Quran are translatable.*

Table No (14) The Frequency Distribution for the Respondent’s Answers of Question No.(8)

Valid	Frequency	Percentage
Strongly agree	20	28.6
agree	40	57.2
Uncertain	0	0
disagree	5	7.1
Strongly disagree	5	7.1
Total	70	100

It is clear from the above table No.(14) and figure No (8) that there are (20) persons in the study's sample with percentage (28.6%) strongly agreed with " *Common nouns of the Holy Quran are translatable.*

. ". There are (40) persons with percentage (57.2%) agreed with that, and (0) persons with percentage (0.00%) were not sure that, and (5) persons with percentage (7.1%) disagreed. and (5) persons with 7.1% strongly disagreed.



A common noun is a noun that represents a class of things (for example: city – planet, person or corporation).

The common nouns are divided into two types:

1-Definite: for example (Al – Kitab) (the book)

قال تعالى: (ذلك الكتاب لا ريب فيه هدى للمتقين)

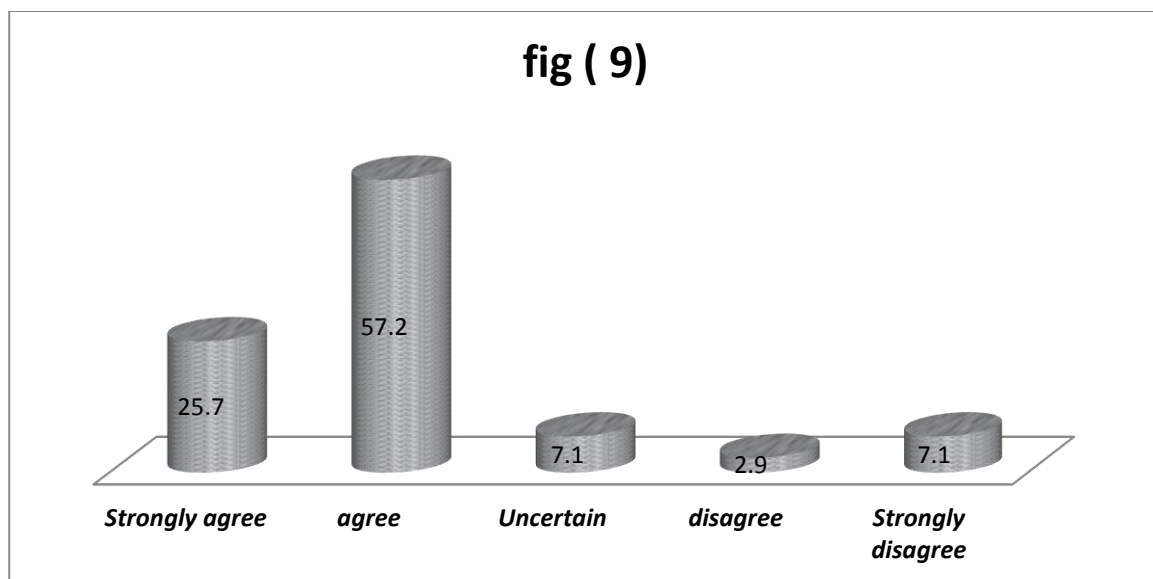
This is the book (the Quran), where of there is no doubt, a guidance to those who are AL Muttagin (the pious, believers of Islamic monothesim who fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden) and love Allah much (perform all kinds of good deeds which he has ordained). (Quran 2-2) Surat Al-Baqarah.

Statement No. (9): *The five nouns in the Holy Verses can be translated fairly well.*

Table No (15) The Frequency Distribution for the Respondent's Answers of Question No.(9)

Variables	Frequency	Percentage
Strongly agree	18	25.7
agree	40	57.2
Uncertain	5	7.1
disagree	2	2.9
Strongly disagree	5	7.1
Total	70	100

It is clear from the above table No.(15) and figure No (14) that there are (18) persons in the study's sample with percentage (25.7%) strongly agreed with " *The five nouns in the Holy Verses can be translated fairly well* ". There are (40) persons with percentage (57.2%) agreed with that, and (5) persons with percentage (7.1%) were not sure that, and (2) persons with percentage (2.9%) disagreed. and (5) persons with 7.1% strongly disagreed.



They are especial list of nouns and they are as follows:

ابوك (Your father)

اخوك (Your brother)

حموك (Your in law)

فوك (Your mouth)

ذو مال (an owner of wealth)

There is a six word هنوك (thing) but it is so rarely used such that some don't even consider it.

They take (raf) using (و) (waw) instead of “dhammah”.

They take (nasb) using (ا) (alif) instead of “fatha”. They take (Jarr) using (ي) (Yaa) instead of “kasrah”.

The attached pronoun (ك) ("you") at the end is “mudhaaf”, so that means it will be in Jarr.

Examples from the holy Quran

ابوك (Your father) (و) (Waw) raf

قال تعالى: (ولما دخلوا من حيث امرهم ابوهم ما كان يغني عنهم من الله من شيء الا حاجة في نفس يعقوب قضاها).

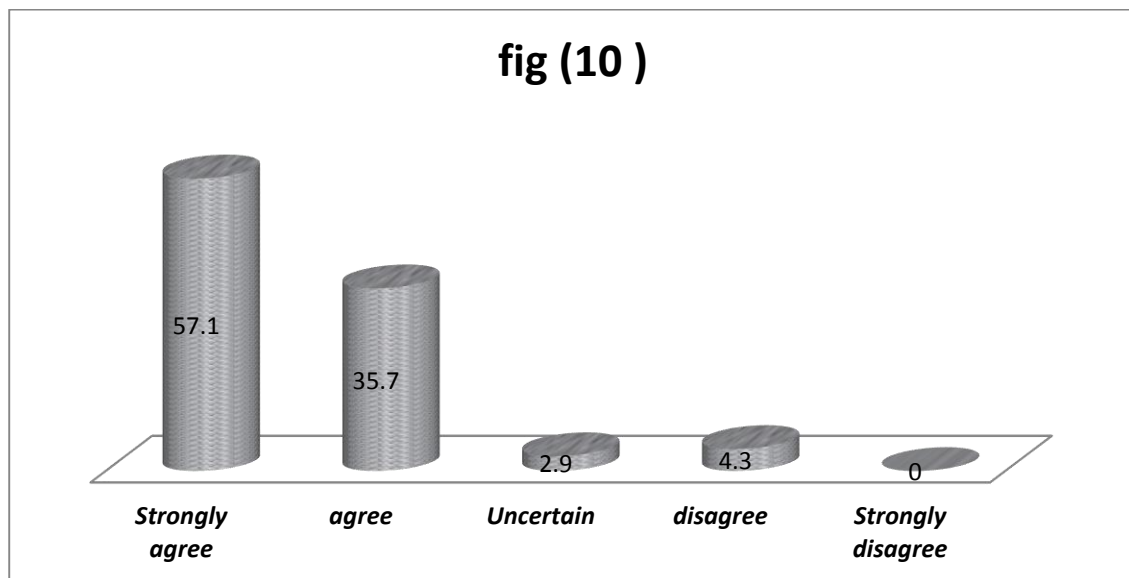
And when they entered according to their father's advice, it didn't avail them in the least against (the will of) Allah; it was but a need of Yagub's (Jacob) inner-self which he discharged. (Quran 12-68). Surat Yusuf.

Statement No.(10): *The colorfulness of doubt and certainty expressions and contexts constructs a good environment to know more about the meaning they convey to the Glorious Quran readers.*

Table No (16) The Frequency Distribution for the Respondent' s Answers of Question No.(10)

Valid	Frequency	Percentage
Strongly agree	40	57.1
agree	25	35.7
Uncertain	2	2.9
disagree	3	4.3
Strongly disagree	0	0
Total	70	100

It is clear from the above table No.(16) and figure No (10) that there are (40) persons in the study's sample with percentage (57.1%) strongly agreed with " *The colorfulness of doubt and certainty expressions and contexts constructs a good environment to know more about the meaning they convey to the Glorious Quran readers* ". There are (25) persons with percentage (35.7%) agreed with that, and (2) persons with percentage (2.9%) were not sure that, and (3) persons with percentage (4.3%) disagreed. and (0) persons with 0.0% strongly disagreed.



No doubt pragmatics finds a suitable atmosphere to grow its seeds and later get their crops. However, contextual meaning would not give its full capacity production with any hand offered by the discourse. It is the discourse which marks certain aiding prompts to help the reader acquire the meaning aimed at. Therefore, this study gathers between pragmatic and discourse viewpoint in classifying the linguistic techniques according to their contexts and uses.

This part tries to answer some questions as what is the context each linguistic technique fits concerning the expression of doubt and certainty. What is the linguistic difference drawn between each technique and its partners? How does Arabic manipulate these techniques to express the divine and people viewpoints in relation to doubt and certainty? In addition, this study digs deep to know the pragmatic whereabouts especially the implicature verses entailing doubt and certainty expressions convey.

The terms doubt and certainty no doubt have some roots in psychological studies. The language the Glorious Quran presents the aforementioned terms with guides psychologists to study, in depth, the way humans think. It shows their mentalities, emotions and strategies in expressing their beliefs and skepticism. For psychologists and anthropologists as well, doubt and certainty expressions resemble a hint to know strength and weakness of humans to suggest later a good healing process.

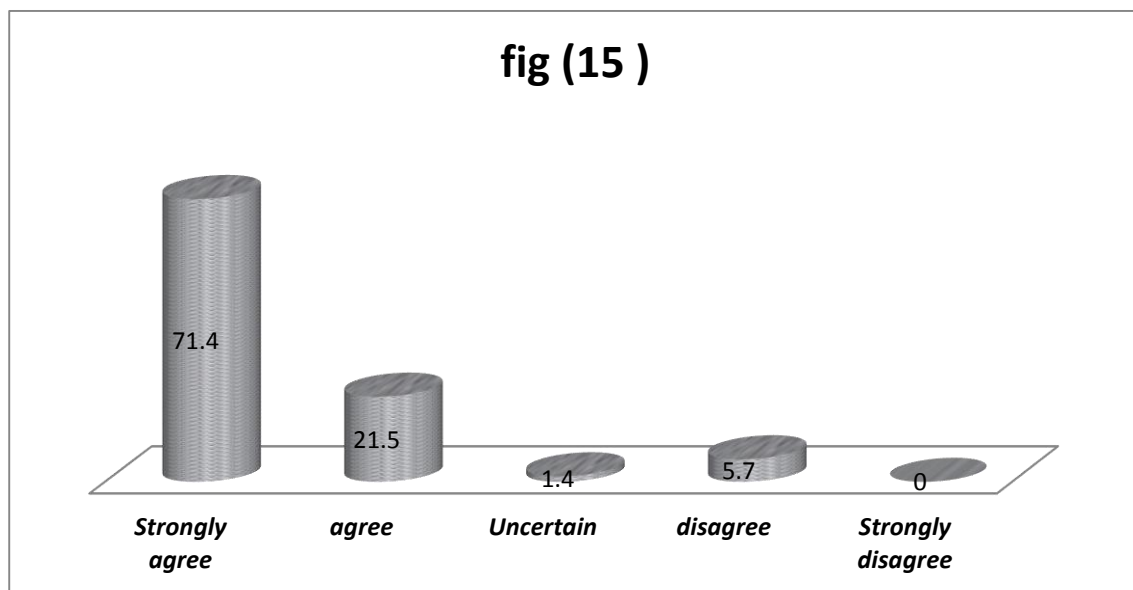
The Glorious Quran pictures the way ancient people live with a tendency to tell more about their social relations. Doubt and certainty are viewed as relational feelings which humans, in general, share with others. These two terms, throughout many verses, are shown as group unifying realms. This, in turn, highlights the points some communities share and spots light on the cultural atmosphere linking them. Sociolinguists may manage these information to get close to ancient communities ways of living, culture and social relations. Accordingly, they construct to search for linking ancient cultures and modern ones.

Statement No.(11): *The Glorious Quran has both the characteristics of poetry and prose*

Table No (17) The Frequency Distribution for the Respondent's Answers of Question No.(11)

Variable	Frequency	Percentage
Strongly agree	50	71.4
agree	15	21.5
Uncertain	1	1.4
disagree	4	5.7
Strongly disagree	0	0
Total	70	100

It is clear from the above table No.(17) and figure No (11) that there are (50) persons in the study's sample with percentage (71.4%) strongly agreed with " *The Glorious Quran has both the characteristics of poetry and prose .* ". There are (15) persons with percentage (21.5%) agreed with that, and (1) persons with percentage (1.4%) were not sure that, and (4) persons with percentage (5.7%) disagreed. and (0) persons with 0.0% strongly disagreed.



The Glorious Quran charmed and challenged the earlier Muslims who lived with the prophet Muhammed for its style in narrating stories and describing the heaven and hell as well as the life after death in a language that they had excelled in. Undoubtedly, glorious Quran miracle is highly related to its eloquence and rhetorical style challenging the opponents of that epoch. They accused Quran of being the product of a magician while

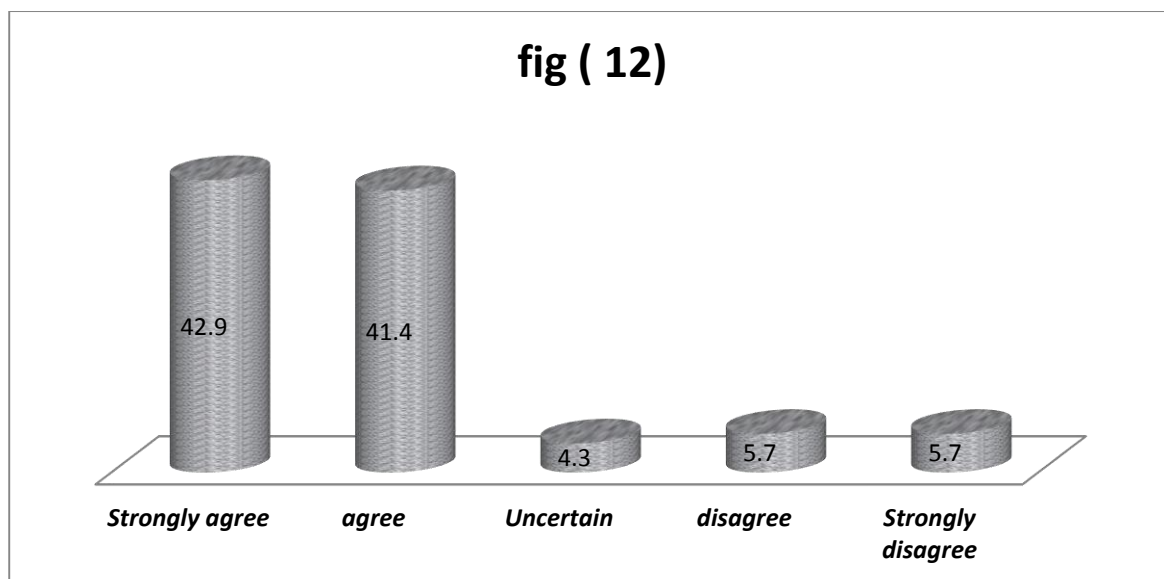
they failed to compose even a single verse despite their outstanding abilities in poetry. The Glorious Quran is written in a high metaphorical language. Khan (2015: 1) demonstrates one of the remarkable features of the Glorious Quran is its stylized pattern that the renowned literary figures of the Prophet's time were stunned by. This style, with harmonic language miracle and super balanced rhythmic tone, is experienced by readers and listeners with the passage of time. The Quran is not verse but it is rhythmic resembling, in some verses, the regularity of Saj as both are rhymed. Some verses, on the other hand, are similar to Rajaz in vigour and rapidity. But, in fact, Quraysh (the Prophet's tribe) recognized it as belonging to neither of them. Hamlawi and Eisawi (2015: 30-35) follow Khan in viewing the Quran as a unique discourse for the linguistic and scientific miracles it presents as the new discoveries have shown. It is the gift of the Creator to the people to be guided to the right path. The Quranic language is concise with elaborated meanings that can be understood through research and hard rigorous study. Thus, Quran is unique with a clear message full of linguistic marked uses with an elegant and harmonic presentation.

Statement No. (12): *The Quran expresses its inimitability throughout the holy text more than once as a feature of uniqueness .*

Table No (18) The Frequency Distribution for the Respondent's Answers of Question No. (12)

Valid	Frequency	Percentage
Strongly agree	30	42.9
agree	29	41.4
Uncertain	3	4.3
disagree	4	5.7
Strongly disagree	4	5.7
Total	70	100

It is clear from the above table No.(18) and figure No (12) that there are (30) persons in the study's sample with percentage (42.9%) strongly agreed with " *The Quran expresses its inimitability throughout the holy text more than once as a feature of uniqueness .* ". There are (29) persons with percentage (41.4%) agreed with that, and (3) persons with percentage (4.3%) were not sure that, and (4) persons with percentage (5.7%) disagreed. and (4) persons with 5.7% strongly disagreed.



The Quran expresses its inimitability throughout the holy text more than once as a feature of uniqueness. This doctrine of *I'jaz al- Quran* (the inimitability of the Quran) is expressed as the outcome of intermingling material and non-material speech; transcending features of Saj which is the greater tendency to use mono-rhyme and phrases with high frequency of rhetorical features; using literary and linguistic devices that participate in rendering the Quran stylistically distinct as the word order, choice of words, semantically driven assonance and rhyme, interrelation between sound structure and meaning, unique linguistic genre and grammatical shifts. The challenge of inimitability is not limited to human kind as stated earlier but includes genies world;

﴿قُلْ لَنْ يَجْتَمِعَ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا﴾ [الإسراء: 88]

The Quran origin arises debate among western scholars interested in studying the Quran from different angles, some of them are linguistic others are religious or even historical. Many western scholars lighten the Bible or The Old Testament candles to study the Quran claiming a great deal of influence of Christianity and Judaism on the Quran. However, uniqueness is still viewed by some of them as Reynolds (2008: 1) who states that Quran is unique, not only concerning its topics, style and language, but the various editions of the Quran today. This identical word for word and letter for letter Arabic text of the Quran seems to be uniform and problem-free. He adds that speculating the Quranic intended meaning has a precedent in Islamic traditional viewpoint. Early exegetical works

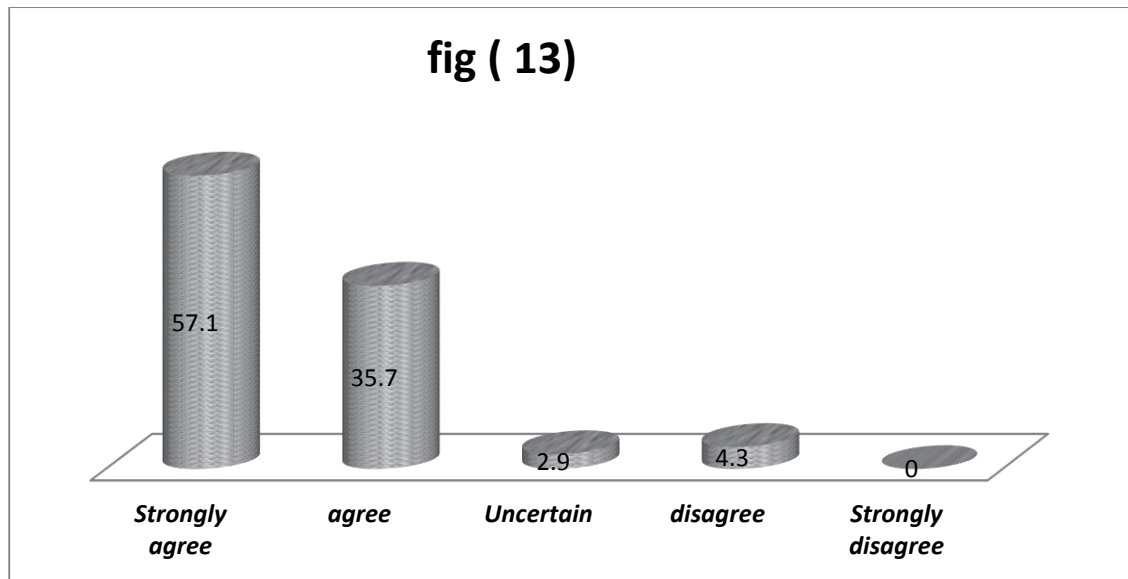
carry out speculative and seemingly unresolved conversations on the meaning of numerous Quranic passages. In fact, the exegetes express their disagreement concerning the meaning and interpretation of Quranic passages through using the marvelous Arabic relative term (asahh) or more correct introducing their own views with no ignorance for the others' opinions.

Statement No. (13): *Coherence and Cohesion in the glorious Quran is a controversial issue.*

Table No (19) The Frequency Distribution for the Respondent's Answers of Question No.(13)

Variables	Frequency	Percentage
Strongly agree	40	57.1
agree	25	35.7
Uncertain	2	2.9
disagree	3	4.3
Strongly disagree	0	0
Total	70	100

It is clear from the above table No.(19) and figure No (13) that there are (40) persons in the study's sample with percentage (57.1%) strongly agreed with " *Coherence and Cohesion in the glorious Quran is a controversial issue .* ". There are (25) persons with percentage (35.7%) agreed with that, and (2) persons with percentage (2.9%) were not sure that, and (3) persons with percentage (4.3%) disagreed. and (0) persons with 0.0% strongly disagreed.



The linkage between the Quran verses or surahs, as far as the theme or language devices, is controversial. Muslim scholars differ to some extent from the western ones in this connection. Some Muslim linguists and exegetes think that the Quranic verses are connected on two levels; the theme level and the language level. Concerning the former, each *surah* is composed of number of verses that form a logical and well organized theme. These verses present some themes that answer different questions related to dogmatic, legislative, historical, biographical, social, and political affairs. According to Qutub, each *surah*, viewing it as one discourse, formulates a unit. This unit is highly linked on the topic level, i.e., the verses are collected in groups called "Siaq" or context then the collected groups serve the unity of *surah* as one discourse.

On the linguistic level, the Quran uses different linguistic devices to join the verses in a concise form as conjunctions, prepositions, pronouns and the like or even linguistic operations as ellipsis, postponement, topicalization, inversion, tense shift etc. On the contrary, Western scholars believe the Quran lacks coherence on the topic level. This viewpoint is criticized by Muslims as they think westerners attack the Quran for their disbelief.

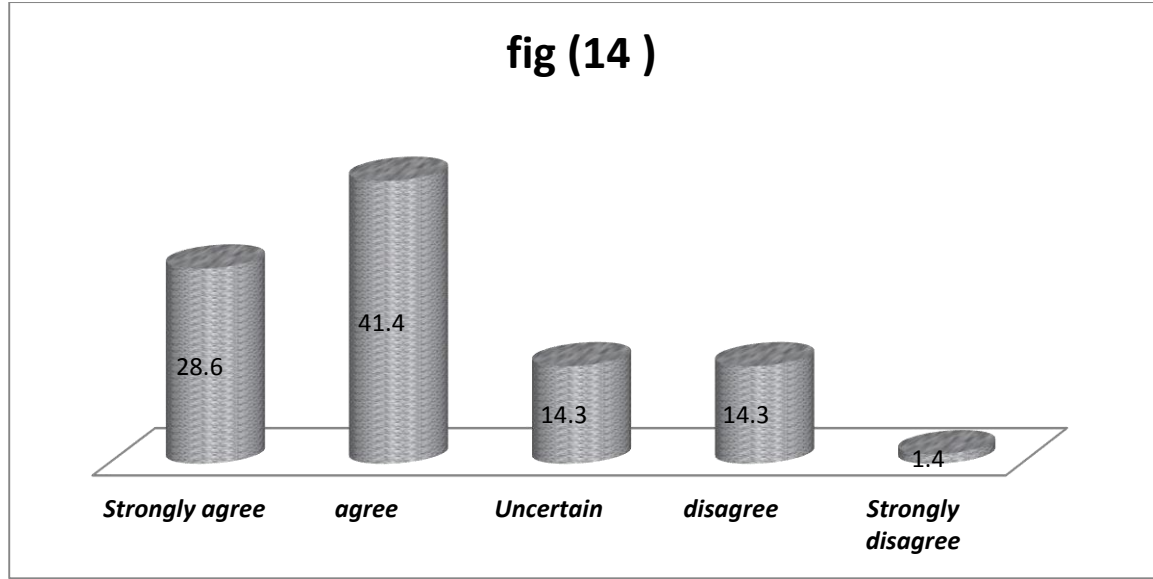
Clarifying the aforementioned, *Khajehei* and *Shakarami* (2012:682) refer to the debate the Glorious Quran organic unity arises. The organic unity pointing to the analysis of textual relations is, in fact, an intersection between *Tafsir* and Linguistics. The textual relations stand for the elements holding a variety of topics together within one *Surah*. The question whether Quran has such integrity or not paves the way to these debates. Muslim scholars differ in this unity existence within the Holy Scripture but they insist on Quran inimitability and authenticity in the order of arrangement instructed by the Prophet (p.b.u.h).

Statement No. (14) *Personal pronouns in the glorious text are clear and explicit gender-wise and hence easy to render:*

Table No (20) The Frequency Distribution for the Respondent's Answers of Question No. (14)

Variables	Frequency	Percentage
Strongly agree	20	28.6
agree	29	41.4
Uncertain	10	14.3
disagree	10	14.3
Strongly disagree	1	1.4
Total	70	100

From the above table No.(20) and figure No (19) It is clear that there are (20) persons in the study's sample with percentage (28.6%) strongly agreed with " *Personal pronouns in the glorious text are clear and explicit gender-wise and hence easy to render .* ". There are (29) persons with percentage (41.4%) agreed with that, and (10) persons with percentage (14.3%) were not sure that, and (10) persons with percentage (14.3%) disagreed. and (1) persons with 1.4% strongly disagreed.



We use subject pronouns as the subject of a verb.

1- Singular (I) انا

قال تعالى: (ولا انا عابدون ما عبدتم)

And I shall not worship that which you are worshipping (Quran 109-4) Surat Al Kafirun.

2- Singular (you) (انت).

قال تعالى: (قال رب اغفر لي ولاخي وادخلنا في رحمتك وانت ارحم الراحمين)

Musa (Moses) said: "O my lord ! forgive me and my brother, and admit us into your mercy, for you are the most merciful of those who show mercy (Quran 7-151). surat Al – Araf.

3- Singular (He) هو

قال تعالى: (فهو في عيشة راضية)

He will live a pleasant life (in paradise) (Quran 101-7) Surat Al – Qariah

4- Singular (she) هي

قال تعالى: (قال هي راودتني عن نفسي)

(Joseph) said, it was she who sought to seduce me.

(Quran 12-26) Surat Yusuf.

5-Singular (it) لغير العاقل (هو-هي)

قال تعالى: (انما ذلكم الشيطان يخوف أولياءه)

It is only shaitan (satan) that suggests to you the fear of his Auliyah (supporters and friends (polytheists , disbelievers in the oneness of Allah and his messenger, Muhammad (Quran 3-175). Surat Al – Imran.

6- Plural (we) (نحن)

قال تعالى: (بل نحن محرومون)

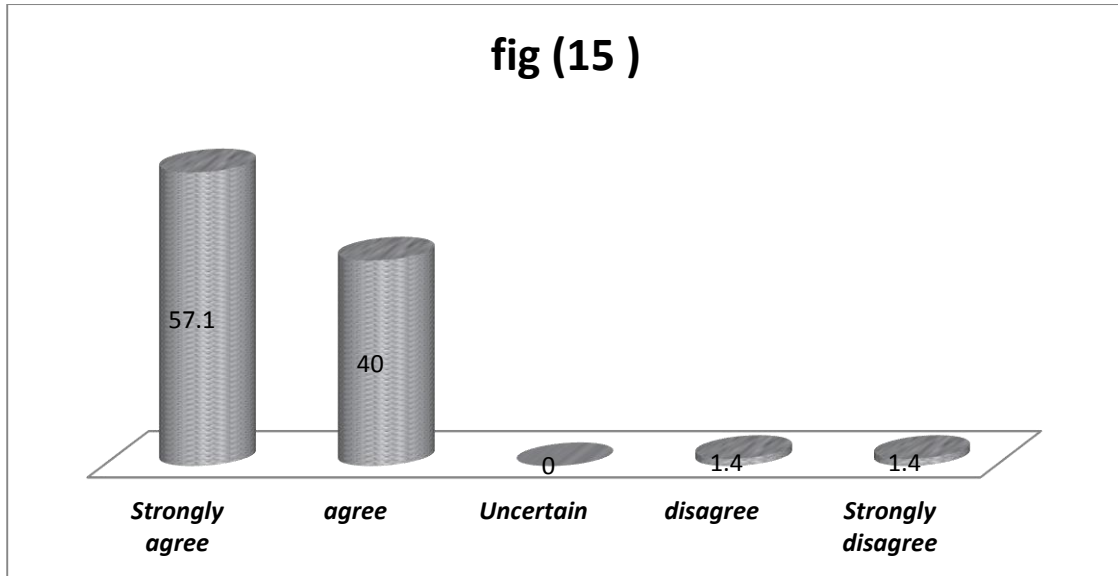
Then they said: "Nay! Indeed we are deprived of (the fruits) Quran (68-27) Surat Al – Qalam.

Statement No.(15): *The most common types of adjectives in the Holy Quran are the descriptive adjectives and are translatable*

Table No (21) The Frequency Distribution for the Respondent's Answers of Question No. (15)

Variables	Frequency	Percentage
Strongly agree	40	57.1
agree	28	40
Uncertain	0	0
disagree	1	1.4
Strongly disagree	1	1.4
Total	70	100

From the above table No.(21) and figure No (14) It is clear that there are (40) persons in the study's sample with percentage (57.1%) strongly agreed with " *The most common types of adjectives in the Holy Quran are the descriptive adjectives and are translatable .* ". There are (28) persons with percentage (40.0%) agreed with that, and (0) persons with percentage (0.0%) were not sure that, and (1) persons with percentage (1.4%) disagreed. and (1) persons with 1.4% strongly disagreed.



The most common type of adjectives is the descriptive adjective. These are simply words that help to describe quality of the noun or pronoun. They can be colours, sizes or other describing words.

Descriptive adjectives can be attributive adjectives or predicate adjectives.

Chi-Square Test Results for Respondents' Answers of the Questions of the Hypothesis: the hindrance of communication

Nom	Statement	mean	SD	Chi square	p-value
1	Translation of Quran is not an easy task and some Quranic passages and verses are difficult to understand.	2.7	0.8	27	0.000
2	Translating the holy Quran into English has become important because of the growing of Muslim communities in English speaking countries.	2.6	0.5	25.7	0.000
3	Pragmatics which is a sub-field of linguistics is difficult for the students to translate particularly if it is associated with Quranic verses.	2.1	0.7	23	0.000
4	Figurative words are difficult to translate for a number of reasons.	2.7	0.6	26	0.000
5	Similes are common in the Glorious Quran, however are not easy to translate.	2.5	0.5	32	0.000
6	Metaphors of the Glorious Quran which are a form of figurative language are hard to translate.	2.9	2	25	0.000
7	Puns (almajaz) are particularly difficult to translate as they have multiple meanings.	2.5	0.6	28	0.00
8	Common nouns of the Holy Quran are translatable	2.6	0.8	27.7	0.00
9	The five nouns in the Holy Verses can be translated fairly well.	2.4	0.9	25.7	0.001
10	The colorfulness of doubt and certainty expressions and contexts constructs a good environment to know more about the meaning they convey to the Glorious Quran readers .	2.4	0.5	35	0.008
11	The Glorious Quran has both the characteristics of poetry and prose.	2.5	0.8	33	0.00

12	The Quran expresses its inimitability throughout the holy text more than once as a feature of uniqueness.	2.6	0.8	27.7	0.00
13	Coherence and Cohesion in the glorious Quran is a controversial issue.	2.5	0.6	28	0.00
14	Personal pronouns in the glorious text are clear and explicit gender-wise and hence easy to render.	2.6	0.8	27.7	0.00
15	The most common types of adjectives in the Holy Quran are the descriptive adjectives and are translatable.	2.4	0.9	25.7	0.001

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (1) question was (27) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "Translation of Quran is not an easy task and some Quranic passages and verses are difficult to understand."

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (2) question was (25.7) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "*Translating the holy Quran into English has become important because of the growing of Muslim communities in English speaking countries.*" .

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (3) question was (23) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the

answers of the respondents, which support the respondent who agreed with the statement *“Pragmatics which is a sub-field of linguistics, is difficult for the students to translate particularly if it is associated with Quranic verses.”*

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (4) question was (26) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement *“Figurative words are difficult to translate for a number of reasons”* .

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (5) question was (32) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement *“Similes are common in the Glorious Quran, however are not easy to translate”* .

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (6) question was (25) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement *“Metaphors of the Glorious Quran which are a form of figurative language are hard to translate.”*

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (7) question was (28) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed

with the statement “*Puns (almajaz) are particularly difficult to translate as they have multiple meanings*”.

The calculated value of chi-square for the significance of the differences for the respondents’ answers in the No (8) question was (27.7) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement “Common nouns of the Holy Quran are translatable” .

The calculated value of chi-square for the significance of the differences for the respondents’ answers in the No (9) question was (25.7) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement “The five nouns in the Holy Verses can be translated fairly well”

The calculated value of chi-square for the significance of the differences for the respondents’ answers in the No (10) question was (35) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement “*The colorfulness of doubt and certainty expressions and contexts constructs a good environment to know more about the meaning they convey to the Glorious Quran readers*” .

The calculated value of chi-square for the significance of the differences for the respondents’ answers in the No (11) question was (33) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement “*The Glorious Quran has both the characteristics of poetry and prose .*”

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (12) question was (27.7) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "*The Quran expresses its inimitability throughout the holy text more than once as a feature of uniqueness .*"

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (13) question was (28) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "*Coherence and Cohesion in the glorious Quran is a controversial issue .*".

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (14) question was (27.7) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "*Personal pronouns in the glorious text are clear and explicit gender-wise and hence easy to render .*"

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (15) question was (25.7) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "*The most common types of adjectives in the Holy Quran are the descriptive adjectives and are translatable .*"

4.5 Summary

This chapter as apparent from its title: Data analysis and discussions, has analyzed the collected data through the test and the questionnaire to confirm the hypotheses of the study and find answers for the questions posed in chapter one.

Chapter Five

Findings, Recommendations and Suggestions

5.0 Introduction:

This chapter provides a summary for the present study. It sheds light on the study problems, questions, objectives and its limits. Moreover, the methodology for collecting data and conducting this study will be summed up. Then a brief conclusion about the findings of this study will be presented. Finally, recommendations that concern the translation of pragmatics of the Glorious Qur'an as well as, suggestions for further studies will be introduced.

5.1 Summary:

As mentioned before in the first chapter, the present study aims at clarifying the impact of translating pragmatics of the Holy Qur'an as from the view point of the difficulty that encounters translators in this respect namely MA students of translation. This study helps translators to know the impact and importance of pragmatics as an important aspect of the Glorious Quranic text, to pay more attention to the differences of the figures of speech of everyday oral and written texts as compared with those of the Glorious Qur'anic text. It further sheds light on how students can overcome the linguistic and conceptual hurdles likely to be encountered in the process of translation.

5.2 Findings:

The researcher has come up with the following findings:

1. Good knowledge of figurative language is essential on the part of translators when setting about translating the text of the Glorious Qur'an. The acquisition of Arabic culture leads to better performance on pragmatic translation. The holy Quran can't be translated literally, so it is very important to include pragmatics when translating the glorious Quran to attain the accurate meaning of translation and to produce translation which is free from shortcomings and which may lead to misunderstanding the meaning of its verses and passages and to make it easier for foreigners to understand the Quran in its original language to have a perfect and full awareness of its divine message.

2. Translating highly divine works requires the ability to read between the lines. Translator should become an avid and intimate reader in each of his/her languages. They have to love reading in the genre(s) they are translating and be both intimate with the writer and the nuances of language, culture, thought, and message.
3. The Glorious Qur'an is a divine text which is intended to address the entire cultures of the world as it is the last message from on heaven. All cultures at the same time dynamic and reluctant to undergo any change. In our time some cultures do not constitute closed entities but undergo changing at the same time.
4. There are deeper pragmatic Qur'anic texts heavily embedded in Arabic culture. *The more source-text-oriented a translation is, the more difficult it is to do. Similarly, the deeper a text is embedded in its culture, the more difficult it is to work on.*
5. Translator must consider both cultural and linguistic elements and translate based on these two factors. Linguistic factors are those factors which exist at the levels of concrete form and abstract meaning of any chunk of language, whereas cultural factors are those factors that cannot be seen at the level of form or meaning of language, however, they exist among the background of mind of speakers and writers of source language, therefore any translator have to consider both cultural and linguistic elements and translate based on these two factors.
6. On pragmatic translation the translator should have a good knowledge of literary genres and sub-genres in both languages. It is necessary for translator to have knowledge about semantics and lexical sets. Because in this case;
s/he would appreciate the "value" of the word in a given system knowledge and the difference of structures in SL and TL. This allows him to assess the value of a given item in a lexical set. Then, they can develop strategies for dealing with non-equivalence semantic field.
7. The pragmatic translator should have personal suitability to lend him/her whole-heartedly to construct matching different literary texts in the TL through translation. The pragmatic translator should be first and foremost infatuated with beauty of language or has special liking of that, or "sense of dedication" to literature, namely poetry.
8. The cultural equivalence is the same as the linguistic one in pragmatic translation. The importance of cultural equivalence in

translation is similar to the linguistic equivalence; therefore translator must consider both of them to translate correctly, especially in literary translation. So we can say that translator cannot translate special works as the Holy Quranic text.

9. Dealing with the process of finding equivalence is the most significant issue existing among translators. We said this because of the fact that all theories of translation refer to equivalence as the most crucial factor centrally or peripherally. The question of equivalence becomes even more difficult to attain when it comes to translating divine texts such as the Glorious Qur'an for fear of loss of meaning.

10. Equivalence is the ideal method in many practical problems of translation. Almost all translation scholars in their theories somehow refer to the equivalence as the most significant part or at least one of the most crucial parts of translation.

5.3 Recommendations:

The researcher has arrived at the following recommendations:

1. In order to provide an acceptable translation of the Glorious Qur'an, the translator has to be fully equipped with Arabic culture and language. Good understanding of Arabic legacy particularly poetry is of dire importance for the translator to come up with fairly acceptable translation.

2. Translator should pay more attention to the words and structures used in the Quranic text and work hard to provide lexical or literal and literary equivalent at rendering. .

3. Translator can read different exegetic interpretation of the Holy Quran as this is essential for translation process and without which the whole operation would be futile.

4. Translator should take into account that the Glorious text is heavily embedded in Arabic culture and is needed to address other cultures, therefore should provide excellent footnotes to clarify certain ambiguous portions.

5. Translator must respect the profession with a view to faithfulness and moral commitment to translating texts from one language into

another. No deliberate additions, alterations, deletions or obliterations are exercised on the original unless justified on solid social, religious, cultural, moral, ideological or other grounds.

5.4 Suggestions:

1-Translator should read authentic exegeses to give the exact meanings intended in the verses of the Surah and to help the readers understand the meaning of the quranic texts correctly.

2-Translator needs to be acquainted with the pragmatics of the Arabic language which is different from the target language (English Language) and to have knowledge of Arabic culture and he/she should have good knowledge of equivalents of some Islamic terms which have no direct counterpart in English.

3-Translator shouldn't ignore the use of metaphor and the other rhetorical usages which are the features of the quranic texts when translating the holy quran.

4-Translating quran is not an easy task. Quran needs to be translated by a committee of Islamic scholars who master classical Arabic Language, Islamic studies and the target language.

5-Translator should have knowledge of historical circumstances of the early Muslim society and he/she should be aware of the Hadith and Sirah so as to translate the quran correctly.

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Appendix (1)



SUDAN UNIVERSITY OF SCIENCE AND TECHNOLOGY

COLLEGE OF GRADUATE STUDIES AND SCIENTIFIC RESEARCH

COLLEGE OF LANGUAGES-ENGLISH DEPARTMENT

A QUESTIONNAIRE FOR MA TUTORS OF TRANSLATION AT DIFFERENT SUDANESE UNIVERSITIES

Dear Colleague,

This questionnaire will gather data about *the impact of vocabulary size in academic writing process*. The analyzed data will help form a better insight about the nature, causes and how the problem can be addressed.

Part 1: Personal data:

1. Name: (optional) _____

2. Highest degree earned:

Bachelor's Degree

High Diploma

Master's Degree

PhD

3 How many years have you been teaching English

1. year

5 years

2. 6-10 years

more than 10 year

Appendix (2)

Part 2: General statements:

- Please choose only one answer for every question or statement.

Use the following scales:

Strongly agree: (If you strongly agree with the idea stated in the item).

Agree: (If you agree with the idea stated in the item).

Disagree: (If you disagree with the idea stated in the item).

Strongly disagree: (If you strongly disagree with the idea stated in the item).

No	Item	OPTIONS				
		Strongly Agree	Agree	Neutral	Disagree	Strongly disagree
1	Translation of Quran is not an easy task and some Quranic passages and verses are difficult to understand. 1					
2	Translating the holy Quran into English has become important because of the growing of Muslim communities in English speaking countries 8					
3	Pragmatics which is a sub-field of linguistics, is difficult for the students to translate particularly if it is associated with Quranic verses. 22					
4	Figurative words are difficult to translate for a number of reasons. 30					

5	Similes are common in the Glorious Quran, however are not easy to translate. 31					
6	Puns (almajaz) are particularly difficult to translate as they have multiple meanings.33					
7	Metaphors of the Glorious Quran which are a form of figurative language are hard to translate. 44					
8	Common nouns of the Holy Quran are translatable. 49					
9	The five nouns in the Holy Verses can be translated fairly well. 55					
10	The colorfulness of doubt and certainty expressions and contexts constructs a good environment to know more about the meaning they convey to the Glorious Quran readers. M. 4					
11	The Glorious Quran has both the characteristics of poetry and prose. M10					
12	The Quran expresses its inimitability throughout the holy text more than once as a feature of uniqueness.M13					

13	Coherence and Cohesion in the glorious Quran is a controversial issue. M26					
14	Personal pronouns in the glorious text are clear and explicit gender-wise and hence easy to render. 66					
15	The most common types of adjectives in the Holy Quran are the descriptive adjectives and are translatable.86					