



SUDAN UNIVERSITY OF SCIENCE AND TECHNOLOGY
COLLEGE OF GRADUATE STUDIES
COLLEGE OF LANGUAGES- ENGLISH DEPARTMENT



Investigating Verbal Similarities in the Glorious Quran

تقصي المتشابهات اللفظية في القرآن الكريم

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

by

Batoul Ahmed Omer Ahmed

Supervised by

Dr. Mahmoud Ali Ahmed Omer

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الآية

{اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ۚ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ ۚ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ}

صدق الله العظيم

سورة الزمر – الآية (23)

Glorious Quran

DEDICATION

Pleasantly dedicated to my mother, my husband, and my children, with
deep love and appreciation

Acknowledgement

Huge – scale of praise and gratitude are due to Allah Who granted me strength and patience to finish this work. Peace and blessing be upon our Prophet Muhammad – peace be upon him, his family and his companions.

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Abstract

This study focused on and aimed at studying verbal similarities in the Glorious Quran. It investigated this recurrent phenomenon in the Quran as one of its linguistic miracles in an attempt to eliminate the misconception of similarities in Quranic verses and to respond to atheists who consider these similarities as pointless repetitions that do not serve any rhetoric functions. The study also referred to translation of similarities in the Quran as indispensable to communicate the Divine message to Non-Arabic Muslims as well as Non-Muslims around the world to investigate the degree of accuracy and effectiveness of renditions the different shades of meanings of similarities. For this purpose, selected Quranic verses including similarities have been extracted from the entire Quran for assessment process. The study revealed that there is no repetition in the Quran and that no similar word can be replaced by its counter word whatever is the degree of similarity. The study also revealed that a partial translation loss exists in translating syntactic and rhetoric aspects of similar verses due to linguistic or cultural complexity. The study recommends translation of the Quran to be based on Quran exegeses and conducted by a committee of experts in the different branches of knowledge related to the Holy Quran such as language, culture, history and sciences of the Quran. Finally, the study encourages learning Arabic, the language of the Quran, to read and understand the Quran in its original language to have a perfect and full awareness of its Divine message.

Abstract (Arabic Version)

مستخلص الدراسة

ركزت هذه الأطروحة علي دراسة المتشابه اللفظي في القرآن الكريم. و قد هدفت إلى دراسة الآيات المتشابهات التي تتكرر في القرآن بأكمله لكونها أحد أوجه الإعجاز في القرآن الكريم و ذلك للحد من اللبس الذي يكتنف فهم معانيها و الرد علي المقرضين الذين يزعمون ان هذه المتشابهات تكرر للألفاظ التي يمكن تخطيها عند عملية الترجمة. أما منهج الدراسة فقد قام على اختيار عينة من الايات المتشابهة وتحليل ترجمتها تحليلًا متوازنًا بغرض الوقوف على مدى دقة الترجمة في نقل معانيها المتعددة و ما تحتويه من البلاغة القرآنية. و خلصت الدراسة إلى أن المتشابهات في القرآن ليست لمحض التكرار وإنما هي دليل علي بلاغته و اعجازه اللغوي وأنه وإن تكررت الألفاظ فإنها تحمل معان مختلفة ولا يمكن ان تحل أي منها محل الاخرى. كما كشفت الدراسة أيضا قصورا جزئيا في ترجمة معاني هذه المتشابهات. وعزت السبب في ذلك لعدم توفر المكافئ اللغوي و الثقافي بين اللغتين العربية و الانجليزية. وعلى ضوء النتائج السابقة قدمت الدراسة عدد من التوصيات أهمها العناية بدراسة المتشابه اللفظي في القرآن الكريم. و أوصت أن ترجمة معاني القرآن ينبغي أن تبنى علي تفاسير القرآن الكريم و أن تتم على يد جماعة من الخبراء في كل ما يتعلق بلغة القرآن من بلاغة ونحو وتفسير وتاريخ... إلخ. كما أوصت الدراسة بتعلم اللغة العربية- لغة القرآن - التي أنزل بها لفهم معاني هذه الرسالة السماوية الخالدة فهما عميقاً و كاملاً.

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Chapter One

Introduction

1.1 Background of the Study

All praise be to Allah, may He be glorified and exalted, Who created mankind, gave them the gift of expression and revealed for them the Holy Qur'an, which is a source of advice, healing, guidance and mercy for those who have faith, and His peace and blessings be upon our Prophet, Muhammad, His Servant and Messenger, and upon all his family and companions.

The Quran, the book of Allah, is the source of eternal light and guidance. Its message addresses not only Muslims, but the entire mankind as cited in this verse:

{ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا } (174)

{O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad peace be upon him) from your Lord, and We sent down to you a manifest light (this Quran)}. (4: 174)¹

The Quran is the message of Allah, the Creator and Sustainer of the Universe; The message that has fundamentally affected the religious, social and political history of the whole world. Therefore, preoccupation with the Quran is one of the most virtuous acts of worship, whether by reciting it, pondering on its meanings, or working according to its teachings.

{إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ (٢٩) لِيُوفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ} (29-30:35)

{ Verily ,those who rehearse the Book of Allah, establish regular Prayer, and spend (in Charity) out of what We have provided for them, secretly and openly, hope for acommerce that will never fail: (29). For He will

pay them their meed, nay, He will give them (even) more out of His Bounty: for He is Oft-Forgiving, Most Ready to appreciate (service)} (35:29-30)

Indeed, one must be keen to study the Qur'an deeply and in detail to discover some of its miraculous meanings and implications in order to gain the reward promised in the verses above. Therefore, the researcher feels an imperative need to properly understand the Quranic text and grasp its contents.

In the Quran, Allah, may He be glorified and exalted (henceforth SWT)¹ has commanded us to ponder over its verses. He (SWT) says, many times in different Suras (chapters of the Quran), about those who don't give much care about the Quran:

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

{Do they not consider the Qur'an (with care)? Had it been from other Than Allah, they would surely have found therein Much discrepancy.}
(4:82)

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ (29)

{(Here is) a Book which We have sent down unto thee, full of blessings, that they may meditate on its Signs, and that men of understanding may receive admonition.} (38:29)

{أَفَلَا يَتَذَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا} (24)

{Do they not then earnestly seek to understand the Quran or are their hearts are locked up by them?} (47: 24)

Moreover, in Sura AlQamar (The Moon) the following verse has been repeated four times to confirm that the Quran has been made easy for whosoever pays careful attention to derive lessons from it:

{ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ { (17، 22، 32، 40)

{And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?}(54:17)

The chief interest of this research is to respond to the Divine stimulation to ponder over the verses of the Quran. For this reason, the researcher determined to devote herself to study the verbal difference in similar verses because it reflects the great eloquence of the Quran as one of its miracles and there is no enough literature available in English on this important aspect of the Quran. The researcher finds herself attracted to the Quran whenever she hears it or reads it. She feels this utmost importance and urgent need of contemplating the Quran not only for worship, but, because it is the greatest source of all aspects of knowledge such as social sciences, psychology, economics, anthropology, medicine, jurisprudence, etc.

The greatness of the Quran can be understood from this verse:

{ وَلَوْ أَنَّ فُرْأَنَا سِيرَتْ بِهٖ الْجِبَالُ أَوْ قُطِّعَتْ بِهٖ الْأَرْضُ أَوْ كُتِبَ بِهٖ الْمَوْتَىٰ بَلَّ اللَّهُ الْأَمْرَ جَمِيعًا أَفَلَمْ يَبَيِّنْ لِلنَّاسِ الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا وَلَا يَزَالِ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِنْ دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ } (31)

{If there were a Quran, with which mountains were moved, or earth were cloven a thunder, or the dead were made to speak, No, but to Allah the affair all together.....} (13:31)

The changing of world events forced even non-Muslims to try to understand in depth the message of this Holy book (The Quran). As Muslims and Islamic affairs rise more and more to prominence in global politics, the need to access the content and meanings of the Qur'an, specifically through the medium of English, becomes more pressing. It is of the major reasons behind selecting this topic, *Verbal Similarity in the Quran*, because it deals with the Quran, the book of Allah, the nearest book to the heart introducing the area of knowledge that definitely deserves to be studied deeply.

1.2 Problem of the Study

The Quran is the perfect Word of Allah (SWT) revealed to Prophet Muhammad (PBUH) in a very special and unique mode of expression in its original Arabic language as a source language of the Qur'an is a very rich language, and many of its words have numerous shades of meaning that sometimes cannot be easily found in other languages, including English.

The Quran has some very unique characteristics that its translation is bound to lose. Verbal similarity of Quranic verses is one of the frequent characteristics that thought by the nonbelievers who lack literary knowledge of the Quranic text and ignore the eloquence of the Quran, to be pointless repetitions that cause boredom and should be avoided in expression of its meanings. The presence of many misunderstandings about the message of the Qur'an and the continuation of negative propaganda about the contents of the Qur'an among the English-speaking population is due to the ignorance of the language of the Quran. Therefore, providing more English studies on the Quran might contribute to communicate the true message of the Quran.

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

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

1.3 Significance of the Study

The significance of this research emerges from the significance of the area of the study is to ponder on this greatest Quranic science that studies verbal similarity in the Quran (Mutashabihat) in an attempt to slightly understand the unique literary form of the Quran in step to gain slide knowledge of its miraculous nature (Ijaz). It also aims to contemplate these similarities to highlight the grammatical and rhetorical structure of the Quran. For this purpose, the research joined between rhetoric and syntactical study of similarity to illustrate the linguistic structures and

characteristics of the perfect Quranic form to show the frequency of eloquence of the Qur'an.

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

Verbal Similarity is a feature that exists in all languages, and serves different purposes, rhetorical, emphatic, or otherwise. Owing to the different ways of expression and tools available to every language, a problematic issue arises when a translation is attempted of repeated words in a target text. So, this research aims to tackle this issue in a comparative review of selected three translations (widely used) in terms of their renderings of some key words that affect the intended meaning of the whole Quranic texts.

It is quite common to find western critics referring to what they claim to be incoherence, inconsistency or lack of harmony in the Quranic style.

{ وَلَوْ نَزَّلْنَاهُ عَلَىٰ كُلِّ لِسَانٍ لَّكُنَ مِنْهُ جَدَلٌ لِّلَّذِينَ كَفَرُوا إِنَّ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ }

{If We had sent unto thee a written (message) on parchment, so that they could touch it with their hands, the Unbelievers would have been sure to say: "This is nothing but obvious magic!} (7)

Owing to this, scholars and commentators of the Quran made great efforts to explain the purposes of verbal similarity and expound its importance as one of Arabic stylistic features that are widely used, as an element of good style and a sort of eloquence, for emphasizing and impressing intended meanings on the mind. This study is also directed towards the same objective.

1.4 Objectives of the Study

Verbal similarity (Repetition) in the Quran is one of the favorable textual issues that lead to much clarity and effectiveness. This study aims to

1. Serve the Book of Allah, the Qur'an.
2. Respond to the atheists and other groups that deviated from Islam and who were offensive to the Qur'an assuming that it contains worthless repetitions.
3. Highlight the importance of the science of the "similarity in the Quran" in the context that there is an academic gap and a lack of enough English writings on this subject.
4. Prove that there is no repetition in the Quran and that every verse that is similar to another is unique and introduces something new that is adequate to the theme of its context and may not be replaced with another one.
5. To investigate the "translation loss" of different degrees as result of not only linguistic, but also cultural factors whenever translation of the Quran is attempted.

The following verses from Sura Al Falaq ' The Dawn break' explain this point:

{ إقرأ بسم ربك الذي خلق (1) خلق الانسان من علق (2) }

{Proclaim!(or read!) in the name of thy Lord and Cherisher, Who created- Created man out of a (mere) congealed clot of blood} (Sura Al-falaq(The dawn Break) : 1-5)

The first verse is terminated with a verb (created) which needs to have an object or to be completed somehow according English grammatical rules while it is complete and has a full sense in Arabic (what he created is not specified, so it can refer to Him having created everything). This repetition here serves many rhetoric functions: emphasis, inclusion and ellipsis.

The present research is a humble attempt that aims to prove the inimitability of the Quran and that translating its words or phrases encounters losing some of the significance and poetic eloquence these same phrases hold in Arabic; no translation can be the original especially with a sacred text, as the Holy Quran, containing the inspiration for a complete way of life. Furthermore, the study encourages learning Arabic, the language of the Quran, to read and understand the Quran in its original language and to have a perfect and full awareness of its Divine message.

As mentioned above, most of literature available for this topic is in Arabic. Hence, the researcher – as English student - aims to devote what she learned to the service of the book of Allah, the Holy Quran. She also tries to fulfill her duty as a Muslim on communicating the message of the Quran- the eternal guidance for the entire humanity; aiming to contribute to solving the shortage problem of English literature available for the Science of similarity in the Quran.

1.5 Questions of the Study

The study seeks to answer the following questions:

1. Is verbal similarity in the Quran worthless repetitions that do not serve any rhetoric purposes?
2. Does syntactically and rhetorically organized text structure of similarity in the Quran pose translation problems?
3. Do repeated words or phrases lose some of the significance and poetic eloquence when translated into English?

1.6 Hypotheses of the Study

1. Verbal similarity in the Quran is worthless repetitions that do not serve any rhetoric purposes.
2. Syntactically and rhetorically organized text structure of similarity in the Quran pose translation problems.
3. Similarities are bound to partial semantic loss when they are translated into English.

1.7 Methodology of the Study

The present research might be termed as "qualitative research" that adopts descriptive comparative approach. As it relates to the Qur'an, it focuses on two aspects: linguistic interpretation (lexical, grammar and rhetoric) that contrasts and compares between the similar verses in the Quran and contextual dimension that analyze the similar Qur'anic verses; That means the Quran is self-referential and to get the whole picture of any concept, object or incident, all references to it in the Quran should be considered.

The data of the study is collected from various sources related to the topic. It also consists of selected Quranic texts at all lexical levels as a word, a phrase, a verse and a story; since verbal similarity is an impressive

way of expression and a rhetorical figure that is widely used in the Quran. These texts will be thoroughly analyzed in terms of forms and meanings. This analysis is based on authentic works and exegeses written by great Quran scholars and previous researchers regarding this phenomenon in the Glorious Quran. It will also shed the light on the different reasons and views on similarities made by Quran scholars.

To provide further benefit, the research gives brief details about the nature of the language of the Quran to highlight some of its unique rhetoric and syntactic features that challenged the translators of the Quran and proved the absolute untranslatability of the Quran.

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

- primarily exegetical literature (Quran exegeses as: Al Bahr Al Muheet, Abu Hayyan, Tayssir Al Whahab Al Mannan, Muhmmad Ahmed Al-Aswad and others, scholars' authentic works on similarty in the Qur'an as: al-Kermani's book 'al-Burhan fi Tawjih Mutashabih al-Qur'an', Al-Ghernaty's book Malak al-Ta'wīl al-Qāti' bizawy al-Ilhād wa al-Ta'tīl fi Tawjīh al-Mutashabih min Aay al-Tanzīl, edited by: Said al-Falah, recent studies on the science of similarity)
- and secondarily lexicographical sources as (Raqib's Mufradat Al Qur'an, dictionary of Quranic words, ,internt websites such as Quranic Corpus). These sources have been used for a better understanding of the material presented, illustrated with citations in order to support the understanding of that material.

Verbal similarity is such a vast topic that it would be impossible to encompass its breadth. So, the research has been delimited to selected Quranic texts with reference to English translation. Three from among the best known translations of the Quran, (Abdullah Yusuf Ali 1973) *Translation of the Meaning of the Glorious Quran into English* (see also Ali 2009) and Pickthall's (1930) *The Meaning of the Holy Quran* (see also Pickthall 2009) and Muhammad Mahmûd Ghali's (1920-...) *Towards Understanding the Ever-Glorious Quran* (2005) will be adopted for a comparative review and analytic process. They will be studied from the following points of view:

- Effective rendering of recurrence of similarity into the target language
- Faithfulness to the meaning
- Fluency and clarity

This study will be based on some Quranic texts selected from different chapters of the Quran, for assessment and comparison, as samples for this research. The comparative review will identify the key words, phrases, and verses in each example, compare their translations, analyze and discuss the differences therein. The study of these differences will consider linguistic features, the context of the Quranic texts under discussion and differentiation of translations and the degree of translation whether literary or communicative one.

For this purpose, an overview of Quran translation and some of the relative issues will be provided in the chapter 3.

Many quotations from many references have been often made to illustrate the various points under discussion for more clarity and easier comprehension. Quranic verses have been quoted completely and, in many places, the intended part of the verse has been specified in red color.

In spite of the abundance of translations of the Quran, this research draws mainly on the works done in this field by eminent scholars; however, most of them were in Arabic, which doubled the task of the researcher between surveying and translating (Quotations)

As mentioned before, there was no enough literature available in English and references had to be mostly restricted to Arabic sources.

1.8 Structure of the Study

The following outline provides the framework for this study:

- The present study is made up of four chapters in addition to this introductory Chapter. Chapter Two provides an overview of the Quran and the science of similarity. It starts with a brief introduction about the Qur'an and some of the unique features and challenges of its language. Then, it gives a background of the verbal similarity as one of Quran sciences, types of similarity in the Quran, the rules upon which the scholars directed the verbal similarity and a brief review of the most important sources upon which the researcher relied for collecting the data of the present research.
- As selected Quranic texts in this research have been cited with reference to their English translation and a comparative review of three of Quran English translation will be provided, chapter three focuses on the translation of the Quran and some of the issues related to it. It starts with introducing the art of translation and the importance of translating the Quran and then discussing the question of translatability of the Quran.
- Then, it provides some of the linguistic features of the Quran which mainly affect the process of its translation. Moreover, it discusses some of the qualities of the translators of the Quran. Then, it gives an

overview of the selected translations used for the comparative review in this research and a brief historical background of Quran translation particularly English translation. Besides, it highlights the role of Qur'an exegesis (*Tafsir*) in the Quran translation. The chapter is terminated with the problems encountered by Quran translators whilst translating the Quran.

- Chapter Four is devoted to a thematic review on similarities, contextualizes some general attributes to verbal similarity as stylistic and rhetoric device in the Quran highlighting some of the functions it serves and provides a comparative review of translations of the Quran. Chapter five concludes the research stating the most important findings, recommendations and suggestions for future studies.

1.8 The Limits of the Study

Since verbal similarity is an impressive way and a rhetorical figure of expression widely used and abundant in the glorious Quran, this research will be contextualized with selected Quranic texts from different chapters of the Quran concentrating on similarities (*Mutashabihat*) to show how they recur in the Quran with great frequency in various contexts.

Chapter Two

Literature Review

This chapter provides a general historical background about the Quran and the science of similarity. It starts with a brief introduction about the Qur'an and some of the unique features and challenges of its language. Then, it gives an overview of the similarity as one of Quran sciences, types of similarity in the Quran, the rules upon which the scholars directed the verbal similarity and a brief review of the most important sources upon which the researcher relied for collecting the data of the present research.

2.1 The Glorious Quran and the Verbal Similarity

2.1.1 History of the Word Quran

Muslim scholars have held different views about the derivation of the word 'Qur'an' and its meaning. Some of them consider it a proper noun referring to the book revealed to the Prophet (peace be upon him) from the root qara'a (to read). Some others hold that it is derived from qaraa'in, plural of qariinah, which means an associate or companion linked with another associate or another companion.

Robinson, 1969, stresses the oral-aural mode of the revelation of the Qur'an. He states that there are many views regarding the original meaning of the word "Qur'an. " Although they vary, the most common description is that given by Al- Shaafi'ii (cited in Bundaaq, 1983: 113), which says: "Qur'an is a non-derived common noun specific to Allah's Word".

Robinson notes that: "The oral-aural nature of the revelation is apparent from the frequent occurrence of the singular imperative qul `say' which is found more than three hundred times in the Qur'an.

In most cases it is addressed to Mohammed (PBUH) and introduces various elements of the message, which he was to relay to his audience. Moreover, the Arabic word Qur'an is derived from the verb qara' which means 'to read' but also has the connotation of to 'recite' or to 'proclaim'. According to tradition, the first part of the Qur'an to be revealed was the beginning of Suurah 96, the very first word of which is iqra "read or recite. (Robinson 1996: 9)

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

In *An Introduction to the Sciences of the Quran*, Ahmed Van denferr also says: the 'Quran' can be defined as follows:

Terminologically: The speech of Allah, sent down upon the last Prophet Muhammad (PBUH), through the Angel Gabriel, in its precise meaning and precise wording, transmitted to us by numerous persons (tawatur), both verbally and in writing.

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

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

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

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

As well as by other names, such as:

-Tanzil (Revelation that sent down from Allah (SWT) to the prophet Muhammad (PBUH)

{ وَإِنَّهُ لَنَزْلٌ رَّبِّ الْعَالَمِينَ } (192:26)

{Verily this is a revelation from the Lord of the World } (26: 192)

- Furqaan (the Criterion between the truth and the falsehood)

{ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا } (1)

{Blessed is He Who sent down the Criterion to His servant, that it may be An admonition to all creatures . . . } (25: 1)

-Dhikr (Reminder, Remembrance, 15: 9) This name has been mentioned fifty-five times in the Quran to continuously remind the believers of their duties and realities of life as in sura *Alhijr* (Stone land/Rock City) 9th verse:

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

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

-Kitab (the Book/Scripture) it signifies the preservation of the written form of the Quran from any distortion while the name Quran refers to the Quran recited and preserved in the hearts, and both are complimentary to each other (Daraz, 1970). This name has been mentioned seventy – seven times in the Quran as in sura *Al-Baqarah* (The Cow 2:2)

{ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ } (2)

{This is the Book; in it is guidance sure, without doubt, to those who fear Allah}(2:2)

Other references to the Quran are by such words as

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

{يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ} (15)

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

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

{يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ} (57)
{O mankind! there has come to humanity a direction from humanity's Lord and a healing for the (diseases) in humanity's hearts,- and for those who believe, a guidance and a Mercy} (10:57)

- Majid (Glorious) as sura Al- Buruj (The Mansions of the Stars/ Constellations: 21)

{بَلْ هُوَ قُرْآنٌ مَجِيدٌ} (21)

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

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

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

{And this is a Book which We have sent down, blessed or bringing blessings, and COil/inning (the revelations) which came before it: that humanity may know the ill of her. Those who believe in the Hereafter believe in this (Book), and they are constant in guarding their prayers} (6:92)

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

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

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

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

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

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

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

2.1.2 Revelation of the Quran:

The most relevant and fruitful approach to the understanding of the text of the Qur'an involves two main concepts. These are context and internal relationship. These two concepts were developed by Muslim scholars in the classical period. The importance of context 'maqaam' was recognized and formulated for the study of the Quran by Muslim linguists, as mentioned above whose work in this respect anticipated by many centuries modern linguistic thinking. The concept of relationships was expressed in the phrase: ' (Different parts of the Quran explain one another). This saying defined the structure of Qur'anic material, and was argued to provide the most correct method of understanding the Qur'an. The study of Abdel Haleem, 1992: 73, which aims to examine the science of ma'aani and bayaan, by which the ijaaz (miraculous aspect) of the Quran is

recognized and understood by the Arabs, revolves around knowing the requirements of the situation during the event of and throughout revelation from the point of view of various verses in the Qur'an.

As is well known, the revelation of the Qur'an, the fundamental source of all studies and research relating to Islam, is a turning point in the history of mankind. The Quran, as Muslims believe, addresses all generations at all periods from the time of its revelation to the day of resurrection. It is a divine address containing guiding principles. Many aspects of Qur'anic studies have received wide-ranging and comprehensive attention from different scholars at various times. Yet, despite its vitality, the issue of the translation of the Qur'an has always been approached from a narrow angle. In the second half of the twentieth century, translation has become a leading subject of general interest. It is now regarded not only as an art but also, according to Robins 1964, "As a new discipline, alongside stylistics, contrastive linguistics and semantics".

Robinson explains that "The Prophet's young wife `A'ishah relates how after he had begun to experience visions in his sleep, "The Prophet (peace be upon him) took to making spiritual retreats in a cave on the Mount of Hira' on the outskirts of Makah. One night towards the end of the month of Ramadan when he was alone in the cave, the angel Gabriel appeared to him in the form of a man. `The angel came and found him and said, 'read'. `I can't read', he answered. `The angel immediately grabbed me' relates the Prophet (peace be upon him), `and squeezed me'. `I lost my strength and the angel repeated the word `read'. `I can't read, ' I answered again. For the third time, the angel grabbed me and squeezed me until he had taken away all my strength. Then he released me saying: `Read in the name of thy Lord who created. He created man from a blood clot. Read, and thy Lord is the most generous" '(Robinson 1996: 10).

Shaahiin, (1996) gives a logical description of the Qur'an:

"God so willed to make the Qur'an His magnificent and eternal sign lasting throughout time in terms of its perfect eloquence and the fact that it is God's proof which exhibits the wisdom of legislation, the knowledge of the unseen that it contains, the systems of life that it proposes and the stories of the prophets (peace be upon them) that it narrates. God so willed to keep the Qur'an in the Arabic language unchanged throughout the years, a guidance for every generation and a reminder for those who are pious and a grace for humankind" (Shaahiin 1996: 241).

Ayub Hamid, in *Teachings of the Qur'an* (2006) also says about the Quran:

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

In the same context Denffer, 1983 states that:

"The Qur'an is the word of God (Allah) sent down upon the last prophet Mohammad (peace be upon him), through the Angel Gabriel in its precise meaning and precise wording transmitted to us by numerous persons

(tawatur), both verbally and in writing. It is inimitable and unique, protected by Allah from any corruption". (Denffer 1983:17)

2.1.3 The Challenge of the Quran

The Qur'an is the truthful, noble word of Allah (SWT) that has been guaranteed to be eternal, and well protected from any distortion. Quran scholars have agreed on the reasons why the Qur'an is unsurpassable:

1. Correctness of the words of a type beyond the capacity of the Arabs. In spite of their extraordinary skill in the language, the Arabs could not produce anything like it.
2. The brilliant harmony and marvelous style of the Qur'an no matter what subject it deals with.
3. The fact that Arabic diction never had such eloquence expressing delicate ideas and rare truths in a unique style.
4. The wide range of topics in the Qur'an including stories, admonitions, arguments, facts, laws, patterns, promises, instructions, about their past and future and descriptions of various things .
5. The fact that the construction of the Qur'anic patterns shows three particular features:
 - i) Effective and impressive use of words.
 - ii) Fullness of ideas so that they are clear at the beginning and not dependent on the end. Also there is harmony between the ideas and thoughts.
 - iii) Beauty of construction, absence of inharmonious combinations and inequality of meter.
- 6- The existence of different ways of expression: detailed explanations, myths, disjunction, conjunctions, metaphors, and so on. All these are found

in the Qur'an and if they are used in the Qur'an for other persons, it becomes apparent that the expressions of the Qur'an are superhuman.

7- The smooth style of the Qur'an, or unfamiliar combinations. The intended ideas are easily followed by everyone whether educated or not.

8- The combination of abundant and different ideas in one continuous sentence, which is beyond human capacity (see Baboon, 1985: 151-153).

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

2.1.3. Reflect on Quran consistency and the Creation of Allah

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

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

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

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

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

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

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

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

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

"(41:53)

{لَوْ أَنزَلْنَاهُ هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ} (21)

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

2.1.3.3 Producing Anything Similar to the Quran

Allah (SWT) sent the messengers and prophets along with the message from time to time to different peoples of the world. However, earlier messages were limited to a certain community or a certain period of time that extended until the appearance of a new messenger, the prophet Muhammad (PBUH), with the Quran the final and fully preserved book of the creator and sustainer of the universe to all human beings of all times

and all paces. There are many verses in the Qur'an to confirm this important fact. For example:

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

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

{وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ} (107)

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

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

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

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

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

{And this is a Book which We have sent down, bringing blessings, and confirming (the revelations) which came before it: that you may warn the

mother of cities and all around her. Those who believe in the Hereafter believe in this (Book), and they are constant in guarding their prayers.}(6)

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

Allah first challenged them in to come up with a similar book if they claim that Prophet Mohammed (PBUH) has invented it.

فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ (52:34)

{Let them produce a recital like unto it – if (it be) they speak the truth. }
(52:34)

When they could not, then the challenge is issued a number of times. They are asked to compose ten Suras like it as in the following:

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوَرٍ مِثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ (13)

{Or they may say, "forged it," say, "Bring ye then ten suras forged, like unto it, and call (to your aid) whomsoever ye can, other than Allah!- If ye speak the truth!} (11:13)

And again the challenge was further reduced to a single Sura:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ (23)

{And if ye in doubt as to what We have revealed from time to time to Our servant, then produce a sura like thereunto; and call your witnesses or helpers (if there are any) besides Allah, if your doubts are true.} (2:23)

أَمْ يَقُولُونَ افْتَرَاهُ ^طقُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ (38)

{Or they may say: 'He forged it.' Say: 'Bring you then a sura like unto it, and call (to your aid) anyone you can, besides Allah, if it be ye speak the truth! } (10:38)

To do so, they can also call for their help not only mankind but also jinn besides Allah.

قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا (88)

{Say: If the whole of mankind and Jinn 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.} (17:88)

And in a later passage, Allah further asserted that skeptical opponents would definitely never be able to produce even a single *Sura* similar to any of its *Suras*, and warned them to dread its resulting punishment in the following words:

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ^طأُعِدَّتْ لِلْكَافِرِينَ (24)

{But if you cannot- and of a surety you cannot- then fear the Fire whose fuel is men and stones,- which is prepared for those who reject Faith.} (2:24)

This challenge remained valid throughout the Prophet's life and stands just as firmly today as it has through the centuries. It remains today the

unique work clearly distinguished from anything a human being can ever produce.

This challenge illustrates the immensity of the task of translation of the Qur'an mostly done by bilingual or multilingual individual, especially the English language, which is both culturally and linguistically incongruous to Arabic language.

2.2 Sciences of the Quran (Uluumul - Quran)

The Quran as a written text, over time, stands in need of more and more external aids to make it clear. It was therefore natural and inevitable that various branches of knowledge which centered on the Qur'an arose to help in understanding it. It was in the lifetime of the Prophet (PBUH) himself, that disciplines and branches of knowledge developed, which were related to the understanding of the Qur'an and considered necessary for this purpose. These were given the name `uluum ul- Qur'an (sciences of the Qur'an). The need to understand what the various words and texts correctly and fully meant was present from the very beginning; thus the rudiments of exegesis (tafsir) and lexical analysis were laid down. Gradually the range of questions became wider and wider. What had been revealed when and where? On what occasion and under what circumstances had those verses been revealed? Which verses superseded which? How had the Qur'an been arranged and how had it been gathered together? These are only some of the questions which were raised and answered. Around these answers, earliest Muslims have devoted themselves to study the Quran and they ultimately developed various sciences of the Qur'an.

Writing books was the hallmark of Islamic culture. The sciences of the Qur'an were no exception. Books on various aspects of the Qur'an began to be compiled in the very first century of the Hijra (Prophet

Immigration to Medina). For example, the first books on tafsir (exegesis) are attributed to the companions Ubay Ibn Ka'b and `Abdallaah Ibn `Abbaas, and to Sa'iid Ibn Jubair (d. 93h). `Ikrimah (d. 107h) wrote on the reasons and circumstances of revelation. By the end of the third Islamic century, a very large number of books appear to have been written, but none of them was comprehensive and not all of them are now extant. The need for a systematic, comprehensive compilation must therefore have been felt. The first such work is reported to have been written by Abu Bakr Muhammad Ibn Khalaf (d. 309H) in 27 volumes, known as *al-haadiiii fii `ulum al-Qur'an* (The Guide to the Sciences of the Qur'an).

Sabuni, Muhammad Ali in '*Al-tibyan fi 'ulum al-qur-an*' (10) states that the term '*Uloomul-Quran*' studies the Quran from different perspectives including its revelation, its collection, its order and arrangement, its writing down, the reasons and occasions of revelation, what was revealed in Makah and what in Medina, the abrogating and abrogated verses and the similar verses (henceforth *Al Mutashabihat*). In addition to other Quran related studies such as the explanation of the Quran by the prophet himself (PBUH) and his followers through his sayings '*Hadith*' and the later exegetes of the Quran by scholars of exegesis (*Tafsir*).

I believe that one can still absorb the message of the Qur'an without any external aid, if one approaches it in an appropriate way. But to understand the meanings of all verses requires knowing all the various contributions such as those mentioned above.

The present study sheds the light on one of these Quranic sciences cited above, for instance, the science that deals with verbal similarity in the Quran, in other words, the 'unclear' verses (*Al Mutashabihat*); the science that studies those Qur'anic verses the meaning of which is not clear or not

completely agreed upon and require further explanation. This research is a descriptive study mainly deals with the Verbal Similarity in the verses which have been repeated completely or partially, or those including similarity with difference of letters, words or sentences. It is devoted to provide a better understanding of the intended meaning of the Quranic text from rhetoric and syntactic point of view.

2.3 Science of Similarity in the Quran

Science of similarity in the Holy Quran focuses on studying verbal similarity in the Quran which employs many stylistic, linguistic and rhetorical features that result in an effective and sublime Quranic style. Verbal similarity in the Quran represents one of its linguistic miracles due to the variety of its linguistic structures and context consistency. It is the repetition of Quranic verses in terms of letters, words, sentences, verses and stories).

The researcher believes that the similarity of Quranic texts is not actually repetition in its real meaning, because each one of these repetitions points out to other purposes and different functions according to their specific place and linguistic style. Verbal similarity has many functions, such as making the meaning stronger, making the sentence longer, showing the importance of the issue and direct the intention, that can be seen in Al-Rahman chapter when God says:

{فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ}

{Then which of the favors of your Lord will Ye deny?}

This verse was repeated 31 times, because each time God mentions his favors, in a new meaning according to the context, to direct the intention towards its importance. In this Sura, Allah (SWT) talks about the core

problem of the non-believers, which is ingratitude. Allah (SWT) keeps questioning their ingratitude and keeps asking one question over and over again.

Norman Ali Khan in 'Full text of "[Surah Rahman - Miracle Dream Tafseer](#)" says:

'Originally, who was this sura talking to? There are some narrations that this is an early Maki Sura or later one. One of the most arguments about this sura and its audience is by Islahi who said: "When you are dealing with some stubborn, you have to repeat. When you are yelling at some, there will be repetition in what you are saying. This repetition is an indication of anger. In the first part of this sura, the repetition is indicating Allah's anger. It is also an indication that is talking to a group of people that become stubborn, and for stubborn people, you have to repeat what you are saying over and over again."

In The Genesis and Development of "Science of Similarities" in The Qur'an: A Reflection of the Role of al-Gharnaty and Fadhil Al-Samarra'I, Fadhil Al-Samarra'I says:

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

He also says: "The context is the main tool to discover the correct meanings of similar Quranic verses because it is the medium which directs the intended meaning of similar verses, "(8.)

Furthermore, one of the functions of similarities (repetitions) is to break down the ideas of one story in a way that makes the overall meaning stronger with the addition of new words.

2.3.1 Muhkam vs. Mutashabih

In the third Sura of the Quran, 'Al- Imran' (Imran family), Allah the Almighty, says that the Qur'an contains two kinds of verses (ayaat), both of which are fundamental components of the book, and both of which must be accepted:

قال الله تعالى: { هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ } (3:7)

*{He it is who has sent down to thee the Book: in it are **verses basic or fundamental (of established meaning)**; they are the foundation of the book: others are **allegorical**, that is those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord and searching for its hidden meanings, but no one knows its hidden meanings except God and those who are firmly grounded in knowledge say: "We believe in the book; the whole of it is from our Lord;" and none will grasp the message except men of understanding} (Al-Qur'an 3:7)*

The Quranic verse states that the Quran contains allegorical verses; however, they are full of meaning. It says that these allegorical verses are liable to be misinterpreted by those whose hearts are not straight and who mean mischief.

Furthermore, the Quran warns against those who intend to use allegorical verses for misleading others and for spreading confusion. Apart from this, there are people who are not only very sincere in belief, but also in

knowledge as well; those who have a firm faith in the revealed Book and have a high level of knowledge in understanding the real objectives of these verses and in explaining it to others.

The Prophet (PBUH) once recited this verse and then said, “So when you see those who follow the Mutashabih of the Qur’an, these are the ones whom Allah has mentioned, so beware of them.” In this Hadith, the Prophet (PBUH) warns Muslims against those people who follow the Mutashaabih without properly understanding them. The phrase ‘...follow the Mutashaabih’ implies these people who are being warned against taking only the Mutashaabih verses and interpreting them according to their own desires.

It is also reported that Ibn Abbas said *“I am of those well grounded in knowledge, who know the meaning (of the Mutashaabih).”* This shows that the correct meaning of the Mutashaabih is possible and there is no harm if one is qualified to do so. The verse mentioned above (3:7) states that the Qur’an contains two types of verses:

2.3.1.1 Muhkam of Quranic Verses (Un-ambiguous):

These are the Ayaat (verses) that have established meaning, to stop (from falsehood, disruption or discontinuity). As for the Muhkam (clear) part, it is the text of apparent and clear meaning that it precludes the possibility of having any other meaning, i.e. its indication is explicit and not opens to interpretation.

The word 'Muhkamat' (sing. Muhkama) is derived from the root 'uhkima' which means to decide between two things. It is a verbal noun in the plural, meaning judgments, decisions and in technical language refers to all clearly decided verses of the Qur'an, mostly those concerning legal

rulings, but also to other clear definitions such as between truth and falsehood etc. This is what is meant by 'general Muhkamat'. Hence, in the Qur'an, those verse s dealing with legitimate and illegitimate dealings, punishments, inheritance, promise and warning belong to this type.

Imam Qurtubi (died 671AH) said “The Muhkam is the (phrase or word) the interpretation of which is known, its meaning understood and its exposition is clear.” (I'anat Al-Huffadh.174)

Here Muhkamat are described as something with only one dimension, sufficient in meaning and requiring no further explanation. Such as the saying of Allah the Almighty (SWT):

{الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۗ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۚ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ ۗ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ} (2:275)

{Those who devour usury will not stand except as stand one whom the Evil one by his touch Hath driven to madness. That is because they say: "Trade is like usury," but Allah hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah (to judge); but those who repeat (The offence) are companions of the Fire: They will abide therein (forever).} (2:275)

{وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ} (38)

{Cut off (from the wrist joint) the (right) hand of the thief, male or female.} (5: 38)

{وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ} (179)

{And there is (a saving of) life for you in Al-Qisas (the Law of equality in punishment), O men of understanding; that ye may restrain yourselves.}
(2: 179)

{يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَى أَجَلٍ مُّسَمًّى فَكُتِبُوا عَلَيْهِ وَلِيَكُنْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ}
{O you who believe! When ye deal with each other, in transactions involving future obligations, in a fixed period of time, reduce them to writing. Let a scribe write down faithfully as between the parties...} (2: 282).

2.3.1.2 Mutashabih of Quranic Verses (Ambiguous):

It is the opposite of Muhkam. It means resemblance; one thing resembles another thing so much so that one is mistaken for the other. It is the text which is open to more than one meaning; i.e. a number of confusing meanings. They are repeated verses with some difference of words or phrases in terms of mention and deletion, gender, singular and plural form, pronoun reference and some other rhetoric functions.

The word Mutashaabih comes from a root word which means ‘to resemble’, to be ‘similar to.’ Mutashaabih has two meanings; the first one is ‘resembling’ and the second one ‘unclear.’ The second meaning is related to the first, since those objects which resemble one another are difficult to distinguish, hence ‘unclear.’ It is used in both of these meanings in the Qur’an and Sunnah. For example, the Jews say in the Qur’an, "...to us, all cows look alike (tashabaha)". (2:70) In this verse, the word is used in the first meaning (‘resembling’). It is used in the second meaning (‘unclear’) in the famous hadith of the Prophet Muhammad in which He (PBUH) said, “the halal (right) is clear and the haram (wrong) is clear, but between the two are matters which are unclear (Mutashabihat)”.

Al-Mutashabihat (sing. Mutashabiha) is derived from the Arabic root 'ishtabaha' meaning 'to be doubtful'. It is a verbal noun in the plural, meaning the uncertain or doubtful things. In technical language it refers to those verses of the Qur'an the meaning of which is not clear or not completely agreed upon, but open to two or more interpretations. In addition, those concerning the attributes of Allah (SWT), the true nature of the resurrection, judgment and life after death etc are also considered of the Mutashabihat.

For example:

{الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} (5)

{(God) Most Gracious is firmly established on the throne (of authority)}
(20: 5).

وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَبِعُولَتِهِنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ (228)

{Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah Hath created in their wombs, if they have faith in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And Allah is Exalted in Power, Wise.} (2: 228)

وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بَيْنَهُ عَقْدَةُ النِّكَاحِ ۚ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ ۚ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (2:237)

{And if ye divorce them before consummation, but after the fixation of a dower for them, then the half of the dower (Is due to them), unless they remit it or (the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) is the nearest to righteousness. And do not forget Liberality between yourselves. For Allah sees well all that ye do } (2:237)

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ (55:27)

{And the Face of your Lord full of Majesty and Honor will abide forever.” (55: 27)

{ وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ } (48)

{For verily, you are under Our Eyes.} (At-Tur: 48)

The wordings in these Ayaat have a number of apparent conflicting meanings which cannot be reconciled initially. Rather they need a linguistic indication, which would specify one of the meanings. It might also have an apparent meaning that implies other meanings to be determined either by linguistic or Shariah indication.

So, in the Quran, Mutashabihat are described as something with more than one dimension and requiring further explanation. This second type that deals with similar Quranic verses of meanings consistency is the core interest of the present research to acquire deep knowledge about it. On occasion Allah (SWT) describes the entire Qur'an as Muhkam.

For example He (SWT) said:

(الر ۚ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ) (10:1)

{Alif, Laam, Raa. These are the verses from the hakeem Book} (10:1)

In these verses Allah (SWT) is saying that the whole Qur'an is a clear, perfect Book which acts as a Criterion between good and evil. Imam At-Tabari said “ *Allah has protected (ahkama) His verses from any evil entering it, or any flaw, or any falsehood. He set it forth with commands and prohibitions. This is because to ihkaam something means to better it and protect it.* ”

On other occasions, Allah (SWT) calls the Qur'an Mutashaabih:

{اللَّهُ أَنزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِي تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ}

“*Allah has sent down the best statements, a Book that is Mutashaabih, oft recited..*” (39:23)

The meaning of Mutashaabih in this verse is that the verses of the Qur'an resemble and complete one another in their eloquence and beauty, and in their beliefs and laws, so that there are no contradictions or differences in them.

From the various definitions of Muhkam and Mutashaabih, it can be concluded that the Muhkam verses are those that are clear in meaning and cannot be misinterpreted whereas the Mutashaabih verses are those that are not clear in meaning by themselves and in order to properly understand them, it is necessary to look at them in the light of the Muhkam verses.

In conclusion, Allah (SWT) has called the whole Qur'an Muhkam, meaning that it is a clear source of Guidance and a Criterion between good and evil. He (SWT) has also called the Qur'an Mutashaabih, meaning its verses are similar to one another in terms of beauty and aid one another in meaning; and finally He (SWT) has called part of it Muhkam and part Mutashaabih.

2.3.2 Directing verbal similarity

The main purpose of this science adopted by Quran interpreters is to analyze the reasons of verbal repetitions and differences of similarities in the Quran. Among the earliest primary works in this field is Al-Ghernaty's book "*Malak al-Ta'wil al-Qati' bi Zawī al-Elhad wa al-ta'til fi Tawjih al-mutashabih al-Lafzy min Aay al-Tanzil*," This book is edited by Said al-Falah and considered as an initial source in the field of similarities in the Qur'an. He says that "this book might be the most fulfilling, simple and the best of all that have been written on similarity in the Qur'an". This book constitutes one of the main references for this research. Besides, other sources such as:

- '*Durratal-Tanzil*' by al-Khatib al-Eskafy
- '*al-Burhan*' by al-Karmany
- '*Kashf al- Maany*' by Ibn Jama'ah
- '*al-Itqan fi Ulumul-Quran*' by Imam Assyuti
- '*al-Ta'bīr al-Qur'anī*' and '*Balaghat al-Kalima fi al-Ta'bīr al-Qur'anī*'.by Fadhil al-Samarra'i

Some of the features of directing similarity in these books are:

- Studying similar verses from the first Sura of the Quran 'Alfatiha' to the last one 'The People' (*Annas*)
- Investigating differences between these similar verses and explaining the reasons behind them. They classify the similar verses, group them together and explain the difference between them.

This analysis of verbal similarity is based on many sources:

- The Quran itself as self-referential and verses can be explained by other verses (Tafsir of Qur'an by the Qur'an).
- The context and reasons behind the revelation of specific verses.

- The Prophet Muhammad's (PBUH) Sayings and Reports as they explain the implicit meanings of the verses.
- The sayings of the companions of the Prophet(PBUH)
- Through the Language in all its aspects, grammar and principles of rhetoric, as the language of the Quran is the most eloquent one.
- The different recitations (Qira'at) of the Quran, as they indicate a lot of meanings.
- Other topics of sciences of Qur'an ('Uloom al-Quran)
- Available knowledge to the person who does the Tafsir.

Some scholars adopted a thematic approach by classifying the similar verses according to the type of similarity. They list all the verses that include similarity with some difference according to the order of the Quran. Imam Zarkashi mentioned eight types of similarities and differences in Quranic verses:

1. Similar and different structure.
2. Foregrounding and backgrounding
3. Addition and deletion
4. Definite and indefinite forms
5. Singular and plural forms
6. Substitution of a letter or a particle with another
7. Substitution of a word with another
8. Inclusion and explanation

This thematic study of analyzing similarities and differences in the Quran is dealt with by only few scholars because it requires a deep knowledge of Islamic and linguistic sciences. The present research is an overview of what has been written by those eminent scholars with the hope to be inspired by new insights and conclusions.

2.4 Previous Studies

Science of verbal similarity is one of the sublime sciences among the Quranic studies. It is considered as one of the greatest miracles of the Quran. Despite the importance of this science in the service of the book of Allah and its organized miraculous structure and that it protect it from calumny of atheists, nevertheless, it did not get extensively its share in the ancient and modern studies and authorship like the other sciences such as Quran interpretation and other ones.

Later, modern researchers made a great effort to investigate and edit the primary works of the earliest scholars on this science. Due to these studies, many sources became available and contributed to enrich the Islamic library of verbal similarity.

There is still shortage of writings in the field of directing verbal similarity. This may be due to the complexity of this task because it needs deep linguistic and Islamic knowledge and that is granted to few people only. In addition, it requires specific personal qualifications such as deep and accurate foresight and great patience. Consequently, most of the available present literature is merely reviewing and investigations of the writings of ancient scholars.

The data of this study is scattered inside sources of multiple directions: Quran exegeses, Arabic Grammar books, books that deal with similarities, Ijaz and eloquence of the Quran and dictionaries of Quranic vocabulary. In addition to the studies that dealt with similarities in the Quran.

Of the leading books in the area of similarity to the best of my knowledge are:

- 'Mutashabih Al-Quran' by Abi Alhassan Ali Bin Hamza Alkissa'I (189 H): The editor of this book aimed to help those who memorize the Quran to strengthen their Quran memorization.
- 'Mutashabih Al-Quran Al- Azim' by Abi Alhassan Ahmed bin Jaafar (336H): the author of this book clarified that he meant to collect the similarities in the Quran that cause confusion to help those who want to memorize the Quran and those who want to respond to the atheists who speak ill about the Quran considering similarities as worthless repetitions.
- '*Durratal-Tanzi wa Qhorat Ataawill*' by al-Khatib al-Eskafy: the book has been studied by a PHD student at 'Um Alqura' University, Makka.(2001)
- "*Malak al-Ta'wil al-Qati' bi Zawi al-Elhad wa al-ta'til fi Tawjih al-mutashabih al-Lafzy min Aay al-Tanzil,*" by Ibn Azubair Al-Ghernaty (1983)(see *rules of directing similarites*).
- '*al-Burhan fi tawjeeh mutashabih al Quran*' by Abi alQassim Mahmud bin Hamazata al-Karmany (505H): it has printed in many editions as Abdul Qadir Ata and Ahmed Izz addin's editions.
- 'Kashf al- Maany fi al-mutashabih min al mathani' by Abdullah bin Muhammad Ibrahim known as Ibn Jama'ah (733): the book has two editions one by Dr. Abduljawad khalaf, Islamic Studies University, karachi and another edition by Dr. Marzooq Ali Ibrahim. Dar Asharif First edition (1420H)
- 'al-Itqan fi Ulumul-Quran' by Imam Assyuti.

- Al-Samarra'i, Fadhil Salih, *Lamasāt Bayānia fi Nusūs min al-Tanzīl*, 2nd edition, Cairo.
- Al-Samarra'i, Fadhil Salih, *Balāghat al-Kalima fi al-Tabīr al-Qur'anī*, 2nd edition, He adopted the methodology of AlGernaty in analyzing similarities from the first Sura to the last one explaining the reasons of differences and similarities in the quranic verses.
- Mahmood Ubaidat, *Dirasaat fi' uloom al-Qur 'an*. Dar Ammaar, Jordan, 1990.
- Muhammad Talha Bilal, *I'anat Al-Huffadh lil Ayaat al Mutashabihat Al Alfaz*, 1424.
- Abdul Haleem, Muhammad, *Understanding The Quran: Themes and Styles*, London, I.B. Tauris, 1999, available at <https://thequranseeker.files.wordpress.com/2013/04/understanding-quran-themes-and-style-by-abdel-haleem.pdf>

Of the Quran exegeses:

- 'Al kashshaf" by Azamakhshari.
- 'Jami' Albayan' by Atabari
- 'Tafsir Albahr Almuheet' by Abi Hayan.
- 'Tayssir Alwhab Almanan', by Muhammad Ahmed Al Aswad Ashingity(1405H)
- Tabari, 838-923. *Tafsir al-Tabari : jami' al-bayan 'an ta'wil ay al-Qur'an*, Abi Ja'far Muhammad ibn Jarir al-Tabari ; Dar al-Qalam ; Bayrut : al- Dar al-Shamiyah, 1997
- Ayub Hamid, *Teachings of the Qur'an - Tafsir* of verse 4:82. [Article online]: available at: <http://groups.yahoo.com/grollpDDN'files 1> accessed July 10,2006

Of the Arabic Grammar books:

- 'Alderasat Anahwyah wa allughawyah of Azamakhshari' by Dr. Fadil Assamorai (1390H)

Of the Studies on the Quran and, particularly, on verbal similarity:

- Al-Shethry, Sālih Abdullah Muhammad, 1421 A.H./2001 C.E., al Mutashabih al-Lafzī Fi al-Quran al-Karīm wa Asrāruhu al-Balāghia, PhD thesis, Umm al-Qura University, Faculty of Arabic Language, Department of Rhetoric. It is an analytical study of verbal similarity focusing on five of the authentic books, written by eminent scholars, dealt with directing similarities, describing their features and the ways they tackled this topic.
- 'Gamalyat Almufradah Al Qurania' by Dr. Ahmed Yasuf , 2nd edition (1419 H). The book was based on a master degree thesis discussing the rhetoric and miraculous aspect of the Quranic vocabulary.
- Nofal, Ahmed, Surat Yusuf, Analytical Study, PHD thesis, Jordan University, College of Shary'a, Dar Alfurqan, 1st Edition 1989.
- Mostafa Sayyed and Ghasem Jafari, The Musabbihat* Suras from the Rhetoric's Point of View, a research paper available at: Available online at www.jnasci.org

In addition to software lexicons that were of great use to the researcher:

- <http://www.almaany.com/en/dict/ar-en/en-ar/>, an excellent bilingual dictionary especially for translation from Arabic into English.
- <http://dictionary.cambridge.org/>
- Mir, Mustansir, Dictionary of Quranic Terms and Concepts, 1989, (Garland Library of the Humanities, vol.693). available at:

<https://yassarnalquran.files.wordpress.com/2012/07/dictionary-quranic-terms-concepts-mir.pdf>

- The Quran, an Encyclopedia, Routledge, Taylor & Francis Group, London and New York, 2006.
- Al Asfahani, Raghib, 'Mufradat Alfaz Al Quran Al karim', 4th edition, Dar Al qalam, 1430, available at: <http://waqfeya.com/book.php?bid=9614>

The above software dictionaries are some of the main lexicons that are being used extensively in finding the meaning and roots of the words of the Quran, in Arabic and in English as well, in relation to their use in the verses of the examples in this study.

- The Quranic Arabic Corpus, Word by Word Grammar, Syntax and Morphology available at <http://corpus.quran.com/>

This website mentioned above is an annotated linguistic resource which shows the Arabic grammar, syntax and morphology for each word in the Holy Quran. It also provides details of the word's grammar (I'rab), translation of the repeated words according to their part of speech and many other things that were of great use to this research as a whole and particularly the analysis of similarities.

The present study depends on all these authentic sources and many others that will undoubtedly contribute to its enrichment.

Chapter Three

Translation of the Glorious Quran

This chapter focuses on the translation of the Quran and some of the relevant issues. It starts with introducing the art of translation and the importance of translating the Quran and then discussing the question of translatability of the Quran. Then, it provides some of the linguistic features of the Quran which mainly affect the process of its translation. Moreover, it discusses some of the qualities of the translators of the Quran. Then, it gives an overview of the selected translations used for the comparative review in this research and a brief background of English translation of the Quran. Besides, it highlights the role of Qur'an exegesis (*Tafsir*) in the Quran translation. The chapter is terminated with the problems encountered by Quran translators whilst translating the Quran.

3.1 The Art of Translation

Translation is one of the oldest human practices both in its written and oral forms. It is emerged due to the need for communication across different cultures and the benefit from the books and texts written in different languages.

Robert Johnson defines translation as: "The closest natural equivalent of the source language message in the target language, first in terms of meaning and second in terms of style. Translation, after all, is communication between nations and bridging the linguistic and cultural gaps among them.

Generally speaking, there are two ways of translating a text: a literal translation, and a translation by meaning.

1. Literal translation: it means word-for-word translation of a text, i.e. each word of the first language is translated into its equivalent in the other language. This type of translation is not successful in delivering the meaning because it does not respect the word order or the grammar of the source text.

2. Translation by meaning: it is the communication of the **meaning** of a source language text by means of an equivalent target-language text.

Depending on the level that a language unit is considered, experts have recognized three approaches to translation:

1. Translation at the level of word (word for word translation)
2. Translation at the level of sentence.
3. Conceptual translation.

However, the process of translation is highly delicate and extremely difficult task to undertake when it deals with the translation of the Quran which, of course, transforms the Quran as the speech/words of Allah in Arabic to the speech of a human being in another language. In this process, the beauty and miraculous nature of the Quran is completely lost, as the very Words of Allah are replaced by human substitutions.

Nevertheless, translations of the Quran into all languages are indispensable to communicate the Divine message to Non-Arabic Muslims as well as Non-Muslims around the world.

3.2 The Importance of Translating the Quran

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

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

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

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

{ وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ *وَاخْتِلَافُ أَلْسِنَتِكُمْ* وَالْوَاوِكُمْ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْعَالَمِينَ } (22:30)

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

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

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (107:21)

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

According to these Quranic verses, Islam is a universal religion, and Prophet Muhammad (PBUH) was sent as a Messenger to the whole world, regardless of language, color, race, etc. Thus, Allah (SWT) describes Prophet Muhammad, saying, it was only as a mercy that We sent you [Prophet] to all people. The universality of the Islamic message has made Muslims responsible for translating the Quran into different languages to “the greatest part of the Muslim nation, to whom Arabic has become a

foreign language” (Ghalî, 2005: ix). In view of the importance of translating the Quran, many eminent scholars of Islam say that it is obligatory. Among these scholars are Imâm Al- Bukhârî, Ibn Hajar, Ibn Taymya, ‘Abdul-‘Azeez Ibn Bâz and Muhammad Ibn Salih Al-‘Uthaymeen (King Fahd Complex for Printing the Holy Quran [KFCPHQ], 2004). Recently, many people all over the world tried to search for the true identity of Islam and Muslims mainly through Quran translations. For this reason Quran translations into the different languages of the world are greatly required.

3.3 Issue of Translatability of the Quran

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

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

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

{ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ } (2)

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

{وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنْذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ} (7)

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

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

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

3.4 Translation of the Glorious Quran

Indeed, the translation of the Quran is a unique case of non-equivalence in inter-textual translation. Translating Quranic Arabic language into English poses many interpretational problems. Many English translations have been widely criticized for their inability to capture the

intended meaning of Quranic words and expressions. Translation of the Quran means the expression of the meaning of its texts in a language different from the language of the Glorious Quran in order to make those unfamiliar with it understand Allah's guidance and observe it . In other words, it presents the message of Islam to non-Muslims and to invite them to ponder over it. Translation also helps to present the universal message of Islam to all humanity.

- According to Muslim scholars, it is impossible to transfer the original Quran into another language because: 1) words of different language do not express all the shades of their counterparts, though they may express specific concepts, 2) the narrowing down of the meaning of the Quran to specific concept in a foreign language would mean missing out other important dimensions, and 3) the presentation of the Quran in a different language would therefore results in confusion and misguidance. Accordingly, Muslim scholars have approved exegetical translation of the contents of the Quran only, because it is based on commentary and explication of the Quranic text. In contrast, they have agreed that it is impossible to render the original Quran word by word into an identical text in another language for different reasons:

1. The words of different languages never convey the same intended meaning, even though they may assert definite views.
2. The Qur'an displays precision with regard to important events and issues.
3. Confusion and misguidance will result from the layout of the Qur'an in a different language. When many non-Arabic speaking people converted to Islam, the need was felt for understanding the message of the Qur'an and spreading it in languages other

than Arabic. In fact, the Qur'an, being the word of Allah, is basically untranslatable (cf. Turner and Fakhry 1997).

- According to `Itir, 1989, the Qur'anic translations that are available in libraries have been produced for reasons that may be summarized as follows:

- (1) To deliver the message of the Qur'an among non-Arabic speaking Muslims

- (2) To present the message of the Qur'an to non-Muslims

- (3) To spread awareness among all mankind about the credibility of the Qur'an and to elaborate on the value of the Qur'an and mention its objectives. With regard to the issue of translation of the Qur'an Turner (1997) argues: "Of course, to say that 'the Qur'an is untranslatable' is not to say that it should never be translated" (Turner, 1997: xiii).

3.4.1 Some Views of Quran Scholars on Untranslatability of the Quran

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

Haleem says:

The Quran was revealed to the prophet in Arabic. Theologically, it is the Arabic version that is considered the true Quran. The direct word of God, and read in acts of worship, no translation is considered to be the Quran or the word of God as such, and none has the same status as the Arabic. Translations are considered by Muslims merely as the renderings of the meanings of the Quran. (18) He also points out that none of the translations is the Qur'an 'the word of Allah'. For Muslims scholars, it will be an attempt at conveying the message of the Qur'an, and mere approximation of the original.

Muhammad khalifa says in the same context:

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

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

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

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

The Quran cannot be translated. [...] the book is here rendered almost literally and every effort has been made to choose befitting language. But the result is not the Glorious Quran, that inimitable symphony, the very sounds of which move men to tears and ecstasy. It is only an attempt to present the meaning of the Quran- and peradventure something of the charm in English. It can never take the place of the Quran in Arabic, nor is it meant to do so. [...]

Asad also says about the Quran:

Unlike any other book, its meaning and its presentation form is one unbreakable whole. The position of individual words in a sentence,

the rhythm and sound of its phrases and their syntactic construction, the manner in which a metaphor flows almost imperceptibly into a pragmatic statement, the use of acoustic stress not merely in the service of rhetoric but as a means of alluding to unspoken but clearly implied ideas: all this makes the Quran, the rest resort, unique and untranslatable – a fact that has been pointed out by many earlier translators and by all Arab scholars.

As Quran scholars point out, translations can never be like the Quran. Nevertheless, it is necessary to translate the Quran into different languages since this is a part of Muslims' duty to making the Quran accessible and understandable to non-Arabic speaking Muslims and non-Muslims. Such translations, however, may never be taken as substitutes of the Quran, nor is it allowed to recite translations of the Quran in prayer. According to that, the idea of regarding the translation as an interpretation of the Quran was accepted as a compromise for the question of the translatability of the Qur'an.

3.5 Some Linguistic and Rhetoric Features of the Quran

For Muslims, the Quran is divine and contains words of Allah that has been revealed to the prophet Muhammad (PBUH) in Arabic language. The central topic of the Quran is to establish the monotheism creed of Allah being the only One to be worshipped. The Quran as a whole is the most important single book in Arabic that encompasses an extensive literature and employs many stylistic, linguistic and rhetorical features that result in an effective and sublime style. Therefore, due to the varied structures, eloquence and richness of the Quranic language, every Quranic verse presents linguistic problems that draw attention and demand solution

The Quran contains the fairest statements and a scripture of similar verses and paired topics that are able to raise emotions and sentiments. These features challenge the Arab to bring a chapter like the Quran and pose special interest for linguistic studies. Some of these features are:

3.5.1 Scattered Information on a Same Topic

The Quran often talks about the same topic scattered within many verses in different chapters as in the following examples:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7)

{Show us the straight path (6) The path of those whom Thou hast favored; Not the (the path) of those who earn Thine anger nor of those who go astray(7)}. (1:6,7)

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۖ وَحَسُنَ أُولَٰئِكَ رَفِيقًا (69)

{Whoso obeyeth Allah and the messenger, they are with those unto whom Allah hath shown favour, of the prophets and the saints and the martyrs and the righteous. The best of company are they!} (4:69)

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۚ وَمَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ (101)

{How can ye disbelieve, when it is ye unto whom Allah's revelations are recited, and His messenger is in your midst? He who holdeth fast to Allah, he indeed is guided unto a right path}. (3:101)

In the first verse there is a reference to the right/straight path and to those whom Allah has favored without highlighting who might be. The second verse which has been revealed in a different chapter partially answers the question posed in the first verse by mentioning for types of

people favored by Allah. The third verse revealed in another different chapter expands this list of favored category to include some more.

The Quran also repeat certain stories of previous prophets in many chapters but each occurrence adds certain information not present in other occurrences. For example, the Quran tells various aspects of the story of Moses (peace be upon him) in 17 places distributed among different chapters: (Al-Baqara(The Cow), Annisaa(The Women), Al-Maida (The table) Al-A'raf (The Heights), Yunus (Jonah), Hud, Ibrahim(Abraham), Al-Isra (The Night journey), Al-kahf (The Cave), Ta-ha, Al-Mu'minoon (The Believers), Ashu'raa(The Poets), Annamal(The Antes), Al-Qasas(The Stories), Ghafir(the Forgiver), Azukhruf(Smoke) and Annazi'aat (Soul-snatchers)).

3.5.2 Literal vs. Technical sense of a Word

The Quran borrows an Arabic word and make it special to indicate a technical meaning. Consider the word 'جنة' (Jannah) which literally means ' garden' but- as a technical term- whenever is used in the Quran it refers to ' paradise' where the believers will abide in the Hereafter.

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ (133)

{And vie one with another for forgiveness from your Lord, and for a paradise as wide as are the heavens and the earth, prepared for those who ward off (evil)} (3:133)

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُّوا مِنْ رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلَدَةٌ طَيِّبَةٌ وَرَبُّ غَفُورٌ (15)

{There was, for Saba, aforetime, a Sign in their home-land - two Gardens to the right and to the left. "Eat of the Sustenance (provided) by your Lord,

and be grateful to Him: a territory fair and happy, and a Lord Oft-Forgiving!) (34:15)

The two examples above use the more frequent technical sense (paradise-1st verse) and the less frequent literal sense (garden -2nd verse) which is used sometimes - in few instances- to refer to gardens in this world.

3.6 Issues Related to Qualifications of Quran Translators

To approach Quran in order to produce translations with minimum shortcomings, translators need to acquire basic prerequisites. Some of these are: to be faithful and objective in the first place, to study seriously Islam and Islamic sciences and particularly authentic Tafsir, to know thoroughly and fluently both languages in use: Arabic language and its complex grammar (as the source language) as well as the language of translation (for those whose English is not their mother tongue).

Khalifa has classified the reasons of errors encountered by non-Muslims translators who translated the Quran as follows:

1. Lack of knowledge of the exact meanings of the Arabic words. For example, verse(18:26) utilizes a certain tense that signifies amazement and wonder. This tense was apparently not understood by Sale, who translated the verse as: *"Do thou make Him to see and to hear, "* thus understanding the tense as implying a question. Rodwell understood this as a command: *"Look thou and hearken to him alone."* whereas Palmer apparently missed the whole point and translated it as a rather dreary, *"He can see and hear."* A more accurate translation of the verse is Pickthall's:

"How clear of sight is He and keen of hearing"

2. Awareness of only one shade of meaning. For example, Jeffery translates 17:60 as, *"Verily thy Lord is round about the people,"* and Rodwell has a similar, *"Verily thy Lord is round about mankind."*

The word that they translated as 'round about' in reality means encompassed," meaning that Allah has full control over His creatures and none of them can evade His Judgment.

3. Confusion between different Arabic words. For example, Menezes mistakenly translated Abu Bakr (the name of the famous Companion) as "the father of the virgin." Apart from the fact that this is a proper name, and is not meant to be translated, the word for virgin is *bikr* and not *bakr*.

4. Limited knowledge of Arabic combined with figments of imagination. For example, Bell understood the 'Qur'an' to be different from the '*Furqan*' and the '*Kitab*' while they are both merely different names of the Qur'an.

5. Mistaking Arabic for Hebrew or Syriac. Watt concluded that the meaning of *rujz* in 74:4 was the same as the Syriac *rugza*, which means "wrath," whereas the real meaning is "pollution" (which is used in the verse to signify idols).

6. Some confusion with Hebrew traditions. For example, Jeffery confused the Arabic '*sakinah*' in 48:4, which means tranquility, with the Hebrew '*shekinah*', which has a different meaning.

The three most common causes for errors by Muslim translators, briefly, are due to:

1. Incorrect understanding of a word
2. A misunderstanding of the intent of the verse
3. Unfamiliarity with the rules of Arabic grammar

3.7 Overview of Selected Translations

The present research depends mostly on the translation works of Abdullah Yusuf Ali, Muhammad Marmaduke Pickthall and Muhammad Mahmud Ghali. These translations have been done by Muslims and they have been opted for due to the delicate nature of the holy Quran. Here is a brief background of each of these translators stated respectively.

3.7.1 Abdullah Yusuf Ali (1872-1953)

Abdullah Yusuf Ali was a British-Indian Islamic scholar who translated the Qur'an into English. His translation of the Qur'an is one of the most widely known and used in the English-speaking world. He may be the most renowned translator of the Qur'an. He was born in 1872 in a humble Bohri family in Surat, India. Then, he received his education in Bombay. Later, he was sent on a government scholarship to complete his studies at Cambridge University. On returning to India, Ali worked as a member of the Indian Civil Service in many provinces for a short time. But he had an influential impact on the political and educational fields in India and represented his country at national and international gatherings. Finally, he resigned and left for London, where he lived for the rest of his life. Ali achieved almost everything in terms of respect and position. However during the last days of his life, he got mentally sick. On December 10th, 1953, Ali died as a result of a heart attack at the age of 81. Then, he was buried in the Islamic Cemetery Brookwood, Surrey, near Working, where Pickthall had been buried sixteen years before. Thus, the two great translators of the Qur'an finally shared the same place. After his death, Ali was awarded the title of Khan Bahadur, an award the British government conferred upon Muslims for an act of public service (Bangash, 2002).

Ali was a man of vast experience in almost all spheres of life. He was deeply read in Western culture, as he admits in the Preface of his translation, saying, "I have explored Western land, Western manners, and the depths of Western thought and learning, to an extent that has rarely fallen to the lot of an Eastern mortal" (1403 A.H.: iii). However, he never lost touch with his Eastern heritage (Ali, 1403 A.H.: iii). Thus, Ali wanted to make use of such experience to strengthen the faith of his fellow English-speaking Muslims through presenting the Qur'an in "a fitting garb of English" (1403 A.H.: iii), especially he expressed his dissatisfaction over the available English translations at his own time due to either their weak language or being not supplemented with notes (1403 A.H.: xiii).

To prepare himself for translating the Qur'an, Ali collected books, took notes, visited many places and met so many people to talk about the Qur'an and its meanings. He did all of this to reproduce the meanings of the Qur'an and its "nobility... its grandeur, and its sweetness" (1403 A.H.: iii) in English. Then, in the city of Lahore, in 1934, Ali began producing the first part of his translation titled *The Holy Qur'an: Translation and Commentary*, intending to produce a part at intervals of not more than three months. Thus, the whole work was completed in three years: from 1934 to 1937 (Ali, 1403 A.H.: vi).

Ali's translation came as a monumental translation as well as a deeply scholarly work that has passed through at least thirty-five editions up till now (Kidawi, 2006). The most distinguishing feature of this translation is A Comparative Study of Four English Translations of *Sûrat Ad-Dukhân* 7 that the text and the English translation are arranged in parallel columns, with many profound footnotes as a commentary. Moreover, a summary at the beginning of each sura is given, with a complete analytical index and fourteen appendixes at the end of some suras

in the form of scholarly essays dealing with specific themes referred to in these suras.

Ali's voluminous translation is perhaps the most popular and widely circulated translation of the Qur'an all over the world. This may be due to the fact that it is couched in chaste English, with a choice of words that is close to the original and scholarly notes (Meeran, 2007). Besides, the language Ali uses in his translation reflects that he has an excellent command of English (Ghali, personal communication, March 27th, 2004). However, it is seen that some of his notes on heaven, hell and angels reflect his Sufism and overemphasis on spiritual matters and are blended with the "pseudo-rationalist spirit of his times" (Kidawi, 2004).

3.7.2 William (Muhammad) Marmaduke Pickthall (1875-1936)

William Marmaduke Pickthall was born in 1875 in London to an Anglican clergyman. He spent his early years in rural Suffolk and was contemporary to Winston Churchill at Harrow School. Pickthall traveled much in the Arab world and Turkey. In 1917, he declared his conversion to Islam, changing his name into Muhammad. His conversion to Islam came at the time of the collapse of the Caliphate in Turkey. However, he had a great support for the idea of the Islamic Caliphate. In 1920, he traveled to India to work as editor of *Bombay Chronicle*. There, he was invited to deliver Friday sermons as well as a group of lectures on the cultural aspects of Islam. Pickthall was given support and help by the Nizam Mir Osman 'Alî Khân, the governor of Hyderabad, the chief cultural center of India at that time. In 1925, he accepted an offer to work as a school headmaster. And in 1927, he was appointed editor of *Islamic Culture*, a quarterly journal published under the auspices of the Nizam. Then, Pickthall was assigned more important functions of State (Hadhrami, 2006).

Since his conversion to Islam, Pickthall, who was fluent in English, French, Arabic, Latin, and Turkish, and who had studied Italian, German, and Spanish (Stratton, 2004: 81), was concerned with translating the Qur'an into English since he considered it the key to make English-speaking Muslims know their religion intimately. Even in his lectures, he rejected the then available translations and offered his own. In 1928, Pickthall took a two-year grant of leave from the Nizam of Hyderabad to devote all his efforts toward the translation of the Qur'an. While working on his translation, Pickthall consulted many scholars in Europe and traveled to Egypt in 1929 to get the approval of Al-Azhar scholars. He stayed in Egypt for three months and had the support of Sheikh Rasheed Rida. In 1930, Pickthall's translation, titled *The Meaning of the Glorious Qur'an*, was published by A. A. Knop, New York (Hadhrami, 2006; "Marmaduke," 2006). It has gone through not less than 27 editions so far (Kidawi, 2006). In the Foreword of his translation, Pickthall shows his great admiration for the Qur'an, saying:

The Qur'an cannot be translated....The book is here rendered almost literally and every effort has been made to choose befitting language. But the result is not the Glorious Qur'an, that inimitable symphony, the very sounds of which move men to tears and ecstasy. It is only an attempt to present the meaning of the Qur'an—and peradventure something of its charm in English. It can never take the place of the Qur'an in Arabic, nor is it meant to do so. (1981: i)

The Meaning of the Glorious Qur'an is supplemented with an introduction about Prophet Muhammad's life. In addition, it sheds the light on the Qur'an, its revelation, recording and the arrangement of its suras. The translation provides very short explanatory notes. Being rendered by a native speaker of English, Pickthall's translation has a language so elegant

that it has become "a classic of accuracy and enlightenment" (Ghali, 2005: xi), and this makes it a first-rate translation approved of by most Muslims. However, it is not void of the "Biblical English that tends to be a stumbling block for an average reader" (Kidawi, 2006).

3.7.3 Arberry

Arthur John Arberry (1905-1969) was a British orientalist, scholar, translator, editor, and author who wrote, translated, or edited about 90 books on Persian- and Arab-language subjects. He specialized in Sufi studies, but is also known for his excellent translation of the Koran. A.J. Arberry attended Cambridge University, where he studied Persian and Arabic with R. A. Nicholson, an experience which he considered the turning point of his life. After graduation, Arberry worked in Cairo as head of the classics department at Cairo University. During the war years, he worked at various posts in London to support the war effort with his linguistic skills. In 1944 Arberry was appointed to the chair of Persian at the School of Oriental and African Studies at London University, and then two years later to the chair of Arabic. In 1947 Arberry returned to Cambridge as the Sir Thomas Adams Professor of Arabic. Professor AJ Arberry remained there till his death in 1969. Arberry himself recounted in an autobiographical sketch how he had come to lose his Christian faith, despite his family roots as "strict believers of the Christian evangelical school"; however, paradoxically, his faith was restored following his long in-depth studies of the mystics of Islam. In this regard, A.J. Arberry commented, "I am an academic scholar, but I have come to realize that pure reason is unqualified to penetrate the mystery of God's light, and may, indeed, if too fondly indulged, interpose an impenetrable veil between the heart and God. The world in which we live is certainly full of shadows. I have had my full share of personal sorrows and anxieties, and I am as

acutely aware as the next man of the appalling dangers threatening mankind. But because I have experienced the Divine Light, I need not wish for any higher grace."

No other book ever written, with the possible exception of the Bible, has so dramatically influenced the course of civilization as the Koran. Yet this important text remains little understood in the West. Since its first publication in 1955, Professor A.J. Arberry's translation has been the finest one available, its magnificently written verse making the Koran accessible to a Western audience. Professor Arberry has rendered the Koran into clear and lyrical English while carefully preserving the incomparable artistry of the Arabic original. "The Koran Interpreted" is universally recognized as not only the most authoritative translation but also the most beautiful one in the English language.

Arberry concedes the relevancy of the orthodox Muslim view that the Qur'an is untranslatable; the rhetoric, he believes, and rhythm of the Qur'an are so characteristic, so powerful, and so highly emotive, that any version whatsoever is bound to be but a poor copy of the glittering splendor of the original.

Name of Translator: A. J. Arberry

Title of Translation: The Koran Interpreted

Location of Publishing and Year: London, 1955 (23 reprints until 1990)

Although Arberry was a non-Muslim, his translation is considered as a fair and authentic work by many Muslim scholars. Arberry himself criticized other non-Muslim Qur'an translators for their failure to do justice to the accuracy, rhetoric and artistry of the original text.⁶⁷ This translation has stylistic quality and a high degree of consistency. Arberry accepted the Muslim view that the Qur'an is untranslatable. However, Arberry's

translation is difficult to use for reference purposes because of lumping several verses together in one or more paragraphs without maintaining the numbers of the individual verses. Further, it suffers from some mistranslations. For example, Al-nabz al-Ummzin verse 7:157 is mistranslated as 'the Prophet of the common folk'; Surah Al-Rum which means "The Romans" has been translated as "The Greeks"; Surah Muminun which means "The believers" has been translated as "the believer" while there is another Surah that its name means "The believer." Per Kidwai's review, the following verses are also mistranslated: 3:43, 4:72, 4:147, 4:157, 5:55, 7: 157, 32:23, 8:59 and 10:88. Further, the fact that the translator is a Non Muslim, his translation suffers from lack of experiential and sensible access to the subject matter. However, Arberry himself admits the difficulty of translating the Qur'an into English language.

3.7.4 English Translation of the Glorious Quran

As mentioned above in this chapter (3.2), it is important to translate the Quran into different languages, and most importantly into English language. First of all, English is considered as the first language all over the world nowadays. It is held as a language of high esteem and prestige, being the official or second language of many politically influential and significant countries around the world. Besides, English is known everywhere in the world as a foreign language. Moreover, a great deal of the mass media is in English. This widespread of the English language gives any English translation of the Quran a chance to be more widely circulated than any other translation into another language. In the Preface of his translation titled *The Holy Quran: Translation and Commentary*, 'Abdullah Yusuf Ali, in 1934, wrote "The English language, being widely spread, many people interested in Islam will get their ideas of the Quran

from English translations” (xiii). In view of the growing widespread of English, the need for correct English translations will be more pressing.

3.8 Role of *Tafsir* (Quran Exegesis) in the Translation of the Quran

The Arabic word '*Tafsir*' comes from '*fassara*' which means to explain, to expound, to elucidate, to clarify, and to interpret. 78 '*Tafsir*' is the verbal noun of '*fassara*' and means 'the explanation or interpretation of something. 79

Tafsir (exegesis) is one of Islamic sciences defined as science by which the Quran is understood, its meaning is explained, and its rulings are derived. Thus the science of *Tafsir* is the fruit of pondering over the verses of the Qur'an. The necessity of *Tafsir* is discussed by Al-Suyuti, one of the famous scholars of the sciences of Qur'an, as following:

It is a known fact that Allah communicates with man in a way that they will be able to understand. This is the reason that every messenger has been sent In the language of his people. However, there are three basic reasons why *Tafsir* is necessary despite these facts. First of all, Allah uses the most clear, eloquent, and concise language, and in doing so the meaning is clear to those who are well-grounded in the Arabic language, but not so clear to those who are not. Secondly, the Qur'an itself does not always mention the events or references for which each particular verse was revealed, and these must be known in order for the verse to be fully and totally understood. Lastly, some words may have multiple meanings, and it is the job of the person that does *Tafsir* to explain what is meant by the word. (Al-Suyuti.223)

Since the Qur'an was sent as a book of guidance to Prophet Mohammed (pbuh) so that he can read (convey) and explain its verses to the people, the

Prophet was therefore the first interpreter of the Qur'an and the development of science of *Tafsir* began with the Prophet himself.

Thus we read:

{ بِالْبَيِّنَاتِ وَالزُّبُرِ ۖ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ } (44 :16)

(We sent them) with Clear Signs and Books of dark prophecies; and We have sent down unto thee (also) the Message; that thou mayest explain clearly to men what is sent for them, and that they may give thought} (16:44)

The need for interpreting the Qur'an also stems from the basic attitude of the Muslim community toward the Qur'an. From the beginning, *Tafsir* has been both a matter of theory and practice. It has been reported that the companions of the Prophet used to learn ten verses at a time from the Prophet and then study their meaning and applications. And amongst them, there were some of them, such as Ibn Abaas, who became famous as the interpreter of the Quran (*Turjuman al-Quran*). Thus the *Tafsir* explains the meaning of the verses of the Qur'an in the light of many sources. (see chapter 2, 2.2.3.2)

Translation of the Qur'an represents one person's understanding of the text. Translations of the Quran are significantly different from one another and none of them is the original Qur'an. For this reason, almost all scholars and translators of the Qur'an have concluded that any accurate translation of the Qur'an is in reality an interpretation of its meaning (*Tafsir*) written in the target language. Since the art of interpreting the Qur'an itself is a science, therefore, any translator of the Qur'an must have the knowledge of the science of *Tafsir* in order to translate the Qur' an. Further, the translation of the Qur'an often requires additional information to be provided to the reader. Such information is added by using either the

parentheses in the text or footnotes. Hussein Abdul-Rauf explains this need as follows:

In the translation of the Qur'an where accessibility and intelligibility of the target text are of paramount importance to other translation criteria, it is believed that the translator, as facilitator of communication, has no option but to opt for exegetical footnotes or commentaries in order to share at least some of the *Tafsir-based* information with the readers and to compensate for semantic voids or to explicate ambiguities. This is based on the fact that the target language reader has no linguistic access to the exegetical literature written by Muslim exegetes due to the language barrier. As such, the translation will become really useful if the translator uses some kind of footnotes with brief commentaries to share the necessary information about the meaning of the verses with the readers.

Quran translators need to elaborate some important issues mentioned in the Quran in a commentary or footnotes. These issues may include historical facts such as Gog and Magog and so forth because without describing them, the reader cannot understand them when they are merely translated. In addition, the geographical facts such as *Safaa* and *Marwaa*, Venerable Mosque and Farthest Mosque; as well as religious terminologies or concepts: Unless they are explained, the mere translations of these words would not be clear. For example, *Salaat* (prayers), *Siyam* (fasting), *Zakat* (poor due), *Hajj* (pilgrimage), *Tayammum* (symbolic ablutions), *Jinn*, *Jannah*, *!ahannum*.

The explanatory footnotes are essential for the target language reader to illuminate the various linguistic, rhetorical, and socio-cultural backgrounds of the Qur'anic discourse. It can be said that the footnotes constitute a translational requirement for the Qur'anic text. This approach

of using commentary and additional notes has been mostly used in the three selected Qur'an translations for this study.

3.9 Problems Related to the Translation of the Quran

Quran translators highlight some problems of translation they encountered while achieving this delicate task. In his preface to *The Holy Quran*, Yusuf Ali sheds light on some problems of translation stem from the passage of time.¹⁷

1. Arabic words in the text have acquired other meaning than those which were understood by prophet and his Companions [...]
2. Even since the early Commentators wrote, the Arabic language has further developed, and later Commentators often abandon the interpretation of earlier Commentators without sufficient reasons [...]
3. Classical Arabic has a vocabulary in which the meaning of each root word is so comprehensive that is difficult to interpret it in a modern analytical language word for word, or by the use of the same word in all places where the original word occurs in the text. (xvi)

According to Ali, in translation of a single word or phrase in the Quran the translator has to act as interpreter. He says:

"In choosing an English word for an Arabic word, a translator necessarily exercises his own judgment and may be unconsciously expressing a point of view, but that is inevitable" (xii)

Another problem Ali mentions is that:

"The rich vocabulary of the Quran distinguishes between things and ideas of a certain kinds by special words, for which there is only a general word in English. Instances are Rahman and Rahim (Most Merciful) [...]" (xvi)

Abdul Majid Daryabadi also writes about the problems of translation in his preface to his *Tafsir-ul-Qur'an*. According to him the structure and genius of Arabic and English are very different. He highlights:

1. Problems arising from the "comparative poverty in many respects".
 - a. A large number of verbs in Arabic cannot be translated as verbs in English but require a combination of words.
 - b. In Arabic present and future tenses both are denoted by the same verb but not so in English.
 - c. Unlike English, Arabic contains a dual number in addition to the singular and plural.
 - d. The feminine plural in the second and third person are distinguishable from the masculine in Arabic.
2. Repetition of synonyms for the sake of emphasis in Arabic can be of literary merit and beauty. Thus, a literal translation might read as "Verily, We! We! We! Quicken the dead". Many expressions can therefore, be only partly translated.
3. In the finest Arabic style ellipses occur where words and phrases have to be supplied by the reader to make sense complete. The translator, therefore, has to supply the omission.
4. In Arabic, there can be abrupt grammar transitions of person or number in the same sentence.
5. A personal or relative pronouns can have different antecedents in one and the same sentence. The translator cannot allow such ambiguities.
6. There is no real equivalence in the import or many of the Arabic and English words generally held to be synonyms.

3.9.1 Loss of Expression in Translation

The first loss with translating the Qur'an is transforming the speech of Allah in Arabic to the speech of human being in another language. In this way, the beauty and miraculous nature of the Qur'an is completely lost.

This fact is confirmed by all Qur'an scholars and translators that much is lost when the Qur'an is encountered in translation due to the lack of some Arabic linguistic features in English. The perfect choice of words, the syntax of the verse, the powerful rhythm of the passages, and the manner of eloquence displayed by the Arabic all are impacted and destroyed. An example of where Arabic eloquence (*balagha*) is lost in translation is found in verse 19:4. Here, the Prophet Zakariyyah (Zacharias) is praying to Allah to bless him with a child, and describes his old age: ¹⁵

"He said 'O My Lord! Indeed my bones have grown feeble and grey hair has spread on my head. ., (19:4)

The Arabic of the last portion of the verse is: *'ishta 'ala al-ra 'su shayba.'* (.. and grey hair has spread on my head,..) This phrase, despite its conciseness (only three words), is indicative of the eloquence of the Qur'an that has been described by ¹⁹az-Zamakhsharl in his Tafsir:49.

The primary meaning of the verb *'ishta'ala* used in the verse is to express the sparks that are emitted by a fire. Therefore, Zakariyyah is comparing the whiteness of his hair to the sparks that emit from a fire, an example of one type of metaphor. Also, the verse translates as "... (my) head sparks ... ," thus attributing the sparking effect, not to the hair where it occurs, but to the place and origin of that hair (the head), thus accentuating the severity of his old age. This phrase also gives the impression that the sparks are occurring from many places, thus indicating that, not only are his hairs white, but these white streaks are also to be found all over his

head. In essence, this phrase of only three words conveys the image of prophet Zakariyyah's old age in such graphic detail that the English equivalent would require a few paragraphs of text. Of course, all such eloquence is completely lost in translation.

3.10 Translation Assessment

The linguistic approaches to translation assessment have the merit of not neglecting the source text, but they differ in their capacity to provide evaluation procedures. Unfortunately, there is not yet a standard assessment procedure for translation quality. Williams (2004) reports that "as the organizers of a 1999 conference on translation quality in Leipzig ... noted, no generally accepted objective criteria currently exist for evaluating the quality of translations" (p. xiv). Therefore, one should be grateful for the fact that there is agreement over the basic criteria. First, there is a widespread insistence by scholars that any evaluation should be comparative (De Beaugrande, 1978; Neubert and Shreve, 1992; Newmark, 2000; House, 2001). Second, the majority of linguistic translation assessment methods depend on finding errors, though none of them says anything about the amount or gravity of errors that can be tolerated to consider a translation good (McAlester, 1999). McAlester distinguishes between two types of errors: those that are violations of the norms of the target language (errors in grammar, usage, vocabulary, register, etc.), and the errors in representing the source text (omissions, additions, mistranslations). This classification corresponds roughly to Newmark's (2000) dichotomy of linguistic and referential errors. Newmark (2000) has developed a comprehensive five-step scheme for translation quality assessment. It can be used as a checklist, from which the assessor can choose the criteria that suit the type of text and focus of the evaluation. The scheme begins with an analysis of the source text in terms of the author's

purpose, target readership, quality of language, and themes covered. The next step is to identify potential problems, then to compare the translation and the original to see how the translator solved the problems. The assessor makes judgments about the referential and pragmatic accuracy of the translation both by the translator's standards and by the assessor's standards. Finally, the assessor has to evaluate the translation's position in the target language culture in terms of its justification and influence on the language or literature.

3.10.1 Translation assessment model

A semantic-pragmatic model will be used for the analysis and assessment of the data. The model is based on comparing the original with three of its translations. It will consist of the following procedures:

(1) Context of situation

An explanation of the verse or part of it and any contextual information necessary for understanding it will be given in this section. This explanation will mostly depend on commentaries for explanations and background information. The commentaries used will basically include Al-Iskafi (2001), Al-Ghernaty's (1983), Ibn-Katheer (1996) and Ibn Jama'ah (733) and others.

(2) The substitution involved

In this section, the similarities and their intended meaning will be stated. The similarities are identified by the researcher on the basis of the Arab rhetorical definition of similarities stated in chapter 2.2.3.1.2

(3) Possible purpose of substitution

The purpose of substitution identified will be described as "possible" because nobody can claim with certainty to know Allah's intentions. Since

commentaries are not of much help in this regard, the possible purpose of a substitution will usually represent the researcher's own conception of what could be the purpose on the basis of the literal meaning of the similarities and how it relates to the intended meaning. The possible purpose will be incorporated with the total meaning that should be conveyed in the translation of similarities.

(4) Translations

Similarities will be compared with their renditions in the three translations of the Holy Qur'an mentioned above. It is important here to point out that this study does not aim to criticize particular translations, but to investigate the extent to which they succeed in solving the problem of translating similarities and to relate that outcome to the translation methods used.

(5) Evaluation

Every translation will be evaluated in terms of its intelligibility and accuracy. Judgments of accuracy and intelligibility will be made by the researcher and verified by a native speaker of English. In addition to speaking English, the informant should preferably meet the following criteria:

- (a) The informant should have majored in a language-related discipline because that would make him/her able to distinguish between a rendition that is unintelligible and another that is intelligible but sounds strange.
- (b) The informant should not know Arabic so that his/her judgment of intelligibility is not affected by the understanding of the original.
- (c) The informant should be Muslim to avoid prejudice.

3.11 Summary

Quran is the divine universal message to all mankind around the globe. Despite the possible shortcomings of translations of the language of the Quran, of rich syntax and eloquence, into different languages, they are of utmost importance since this is the only way of making the Qur'an accessible and understandable to non-Arabic speaking Muslims as well as non-Muslims. Such translations, however, may never be taken as substitutes of the Qur'an, nor is it allowed to recite translations of the Qur'an in prayer. Hence, learning the Quran, Kalamu (speech) Allah, in Arabic should be the main objective for every Muslim.

Chapter Four

Data Analysis, Results and Discussions

This chapter has two-fold objectives: to study similar verses from multi-dimensional prospective with respect to syntax and rhetoric and to review the translations of these similar verses in order to investigate the extent of accuracy and fluency of their renditions of the intended meanings of these similarities.

4.1 A Thematic Approach on Verbal Similarity

This part of the study is devoted to a thematic review on similarities. It studies some syntactic and rhetoric features of similarities in the Quranic text. As the scope of the research is delimited, this part focuses on four syntactical aspects with their embedded rhetoric features. First, it sheds the light on the shift of word order in sentences (foregrounding and backgrounding) within the similar verses. Second, it discusses the mention and deletion of letters and conjunction particles. Third, the substitution of a word with another and finally the changing of verb gender within similar verses. This study will be achieved through selected samples of similar verses from different Suras as verbal similarity is abundant phenomenon in the Quran.

4.1.1 Shifting in Word Order in Sentences

At this point, we need to know the normal structure and word order of an Arabic sentence. Sentences in Arabic language are typically verbal and nominal. *Verbal sentence* by default starts with a verb and then is followed by explicit doer. Following the doer, comes the mention of the direct or indirect object. If the direct object is an attached pronoun then it comes after the explicit doer. In nominal sentences, the subject is followed by the

predicate. The predicate is one of three types a word/word construction (singular), a genitive noun construction or a sentence, verbal or nominal.

Being very frequent in the Quranic Arabic, shifting of word order in sentences is an important aspect of Quran inimitability. It refers to "bringing something forward and delaying the rest" with respect to sentence structure. In other words, there is an "abnormal" sentence structure for specific grammatical reason. It may be for different functions as emphasis, exclusivity, highlighting order, quantity.....etc. Mostly, this specific reason for shifting word order has to do with the overall context of the respective passage or section of the Quranic verses. For example, in a conventional verbal sentence, the direct object is mentioned after the verb. If it is mentioned before the verb intentionally, then something important is going on grammatically with direct object that is being brought forward (i.e. it is not a mistake).

An excellent example that highlights this shifting is the following verse (67) of Surah Al-Fatiha (The Opening):

Sample 1

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5)

(Thee (alone) we worship; Thee (alone) we ask for help.) (1:5) (Pickthall Translation)

Here in this verse the direct object is placed **before** its respective verb to function in **exclusivity**. In fact, if we did not have this occurring there would be a drastic change in the meaning of the Ayah. It would instead be "we worship you and seek help from you". This would not hold the meaning of "you alone", and would even contradict the principles of Tawhid (monotheism), since most of those who practice 'Shirk' (polytheism) also worship and ask Allah, but not exclusively. Bringing

some words forward can also be done for other grammatical purposes, not only for exclusivity or emphasis.

Sample 2

(وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ ۚ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۚ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ (18)

((Both) the Jews and the Christians say: "We are sons of Allah, and his beloved." Say: "Why then doth He punish you for your sins? Nay, ye are but men,- of the men he hath created: He forgiveth whom He pleaseth, and He punisheth whom He pleaseth: and to Allah belongeth the dominion of the heavens and the earth, and all that is between: and unto Him is the final goal (of all))"(5:18)

(أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُعَذِّبُ مَن يَشَاءُ وَيَغْفِرُ لِمَن يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (40)

(Knowest thou not that to Allah (alone) belongeth the dominion of the heavens and the earth? He punisheth whom He pleaseth, and He forgiveth whom He pleaseth: and Allah hath power over all things.)(5:40)

The first ayah exemplifies an established relationship in the Quran with respect to forgiveness and punishment. For the most part, the Quran mentions forgiveness before punishment. This is because one of the foremost qualities of Allah is mercy and forgiveness, from the oft-mentioned phrase [الغفور الرحيم]. We know that His forgiveness overshadows His punishment. However, we see that in the second ayah in this example, that relationship is reversed. One major purpose for this is related to addressing the psyche of groups of people who are generally very evil. In the preceding ayahs from Surah Ma'idah (The Table), there is mention of those who are violent, disbelievers, and thieves. So here, the presentation of

Allah's punishment preceding His forgiveness is more appropriate. These people would benefit more from negative reinforcement than positive reinforcement because they are involved in so much evil. This is a similar case to certain sections of the Quran where the punishment of the Hellfire overshadows the pleasure of Paradise. This is to catch the attention and highlight the seriousness of punishment to those who are not taking the message of the Quran seriously and are in a state of heedlessness.

The connecting particles act as conjunctions and allow various words to be connected, allowing them to gain a specific grammatical function. The order of the words that are connected can play an important part in the overall meaning. The placement of a certain word that is placed first does not necessarily gain the meaning of emphasis, or importance. Consider the following ayah from Sura Adh-Dhaariyat (Winnowing Winds, 56)

Sample 3

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (56)

(I created the jinn and humankind only that they might worship Me.)
(51:56)

If we look at the connected words in the above ayah "Jinn and humankind" (الْجِنَّ وَالْإِنْسَ), we notice that the word "Jinn" is placed before "humankind". Since we know that everything in the Quran has a purpose and that the shifting order is done for a specific purpose, we might wonder why is the word "Jinn" placed before "humankind" ? Emphasizing or elevating the rank of "Jinn" is not occurring here, and this should be realized. The context of placing the "Jinn" first here is actually related to the context of creating. Jinn are placed first because they are created first not because they are more important; to show the contrast of this, consider the following ayah from Surah Al-Israa (The Night Journey):

Sample 4

قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ
ظَهِيرًا (88)

(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.) (17:88)

Here in this ayah "Mankind" prece des "Jinn" because they are more capable in terms of eloquence, beautiful speech and the like in attempting to meet this challenge. (Fadil As Samurai, P.41). Here, the placing of mankind before Jinn is more appropriate. In another ayah from Sura AR-Rahman (The Beneficent/The Mercy Giving), we see the opposite scenario:

Sample 5

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا ۚ لَا تَنْفُذُونَ إِلَّا
بِإِذْنِ رَبِّكُمْ (33)

(O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the heavens and the earth, pass ye! not without authority shall ye be able to pass!) (55:33)

In this ayah, Jinn are placed first because "flying" is their realm (Fadil As Samurai, P.41). Thus, here in this ayah, it is more suitable for the Jinn to be mentioned first.

4.1.2 Mention vs. Omission of Letters or Conjunction Particles

In Arabic there are several instances where words, letters or particles are mentioned or omitted for eloquent or grammatical effect.

4.1.2.1 Mention vs. Omission of the Letter "Taa"

Mention and omission of certain letters (e.g. the letter 'Taa') is common within the Quran.

Sample 6

In the last verse of Surah al-Baqarah(The Cow, 286), the Quran states:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَهْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۚ وَاعْفُ عَنَّا وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (286)

(On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith.") (2:286)

The first verb, which has been used to express the gain that a person earns in good, is 'كسب' kasaba, whereas the second verb, which has been used to express the earnings of evil, is 'اكتسب' iktasaba. The second verb is from the same root as the first kasaba, meaning, "to earn, or gain"), except that an extra letter has been added (the letter Taa(in red)). This letter gives the verb the added connotation of "effort." In other words, the second verb

signifies that some effort must be employed in order to earn evil. This extra meaning is not present in the first verb.

The resulting change in meaning is that the earning of rewards from Allah is a very simple and easy task, whereas the earning of evil is not so easy, and requires effort from the person. It also shows that the earning of evil goes against the nature of man, since he must exert himself in order to 'gain' the consequences of his evil deeds, whereas no such exertion is typically required in order to gain the rewards for his pious deeds. In addition, the verse implies that evil thoughts that do not lead to any actions will not be punished; only evil actions will be punished (since thoughts do not require any effort, in contrast to acts). On the other hand, good intentions will be rewarded, even if not followed up by actions. Thus, if a person intended to do evil, but did not do so, he will not be held accountable for such intentions. Or, if a person intended to do a good deed, but for some reason did not do so, he will still be rewarded for his intentions. Yet another meaning is that man is responsible for the evil that he has earned, since he must 'exert' himself in order to obtain it; yet, the rewards of his good deeds do not emanate from him, but from Allah, since he was not responsible in procuring the good. In other words, the evil is his own doing, whereas the good is from the blessings of Allah, as Allah (SWT) says in the following ayah from Surat An-Nissaa (4: 79):

Sample 7

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۖ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ۚ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۖ وَكَفَىٰ بِاللَّهِ شَهِيدًا (79)

"Whatever good reaches you is from Allah, but whatever evil befalls you is from yourself" (4:79)

All of these extra meanings were gleaned from the one extra letter in the second verb in this ayah. In fact, this is one of the eloquent aspects of the language of the Quran to prove no repetition of similar words and that any addition of letters to the original form of the verbs creates extra meanings. This is one of the problematic issues expected to be lost by translators of the Qur'an when they try to express these meanings in translation.

4.1.2.2 Omission of the letter "Noon"

In such a case, the letter 'ن' "Noon" is omitted from the verb when it is preceded by a jussive 'Jazm ' particle for lightening and briefness reasons. Consider the following example (5) from Sura Maryam (Mary, 20):

Sample 8

(قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا) (20)

(She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?") (19:20)

In the last part of this ayah, we should notice something a typical. In [أَكُنْ], we notice that the verb is [أَكْ] instead of the expected [أَكُنْ]. Thus, the letter 'noon' [نْ] has been omitted. The reason for this omission relates to the contextual meaning of the ayah, which has been delivered in brief detail. Here Maryam (peace be upon Her) is mentioning the following: "I have not been unchaste". So, the reason for the omission is to distance or de-emphasize "being unchaste".

The following ayah from Sura An-Nahl (The Bee) denotes a similar rhetorical example.

Sample 9

(إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ) (120)

(Abraham was indeed a model, devoutly obedient to Allah, (and) true in Faith, and he joined not gods with Allah.) (16:120)

Here the verb [يَكُ] is used and we see that the [نُ] has been omitted. The purpose of this omission is again to distance him from “being from the associates of other gods”. Please note that this further strengthens the statement “he was not of those who make partners with God”. Furthermore, it sends a clear message of Tawḥid 'monotheism' to those people who have an affiliation with Ibrahim (peace be upon Him).

4.1.3 Mention vs. Omission of Connecting Particles

Connecting particles termed to connect two words or phrases together in a sentence. They are actually part of a broader category of grammatical unit called [التَّوَابِعِ/Atawab'i] “words that follow”. Specifically, these particles transfer I'rāb (conjugation) of the first word onto the following word that the particle directly precedes. In another sense, we can say that the Connecting Particle transfers the “grammatical state” of the word(s) before it onto the word after it. Similar to English conjunctions, these particles allow for less redundancy in the language.

The word that is associated with a Connecting Particle can be a noun or a verb. Grammatically, the word that causes I'rāb is the agent that causes I'rāb on the word following the Connecting Particle, which may be a verb, particle, or subject, etc. Connecting particles used in the Quran are quite variable. Here only two of these particles will be examined 'Wāw' and 'Thumma' as examples. (As Samurai)

4.1.3.1 Mention and Omission of the connecting particle 'Waw'

Consider these two verses from sura Az-Zumar (The Throngs) where the verb "futihat" literally means "to be opened" in the passive is used without the coordinating particle "wa" (and) in verse.71. But in a nearby verse in the same sura, the whole text is repeated with the coordinating particle 'wa' added (verse. 73).

Sample 10

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَتُحْتَأْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ (71)

(The Unbelievers will be led to Hell in crowd: until, when they arrive, there, its gates will be opened. And its keepers will say, "Did not apostles come to you from among yourselves, rehearsing to you the Signs of your Lord, and warning you of the Meeting of This Day of yours?" The answer will be: "True: but the Decree of Punishment has been proved true against the Unbelievers!") (39:71) (Yusuf Ali)

Sample 11

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ (73)

(And those who feared their Lord will be led to the Garden in crowds: until behold, they arrive there; its gates will be opened; and its keepers will say: "Peace be upon you! well have ye done! enter ye here, to dwell therein")(39:73)

In verse 71 the conjunction 'waw' (wa= and) is not annexed to the verb *futihat* (to be opened) while in verse 73 the same verb contains **waw** (i.e. **wafutihat** (and + to be opened). According to al-Jurjānī, the difference

in meaning stems from the sharp distinction between those who disbelieve (*allatheena kafaroo*) in verse 71, and those who fear their Lord (*allatheena ittaqaw rabbahum*) in verse 73. The *waw* means that the gates of paradise were already opened for those who feared their Lord whereas the gates of fire hell are opened upon the immediate arrival of those who disbelieve. (al-Zarkashi, 1999, 3:223-224)

So the omission of the conjunction '*waw*' as well as mentioning it in two similar verses serves a very delicate rhetorical function that reflects a part of the inimitability of the Quran.

4.1.4 Substitution of a Word with Another

Substitution is the act of putting one thing or person in the place of another. Here it is restricted to substitution of a word with another. Each type will be illustrated with an example from the Quran.

The repetition of meaning of a word is using different words of the meaning in different places of the same story or subject. In this way a story is frequently repeated, and its repetition is apparent. The early scholars studied repetitions of this sort in their discussions about similarity in the Quran.

Consider this example (7) of substitution of a word by another in these verses where Allah (SWT) forbids killing children, He says in two Surahs (Al-Maida, Al-Isra):

Sample 12

وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ (151)

(and do not kill your children because of poverty, We provide for you and them.) (6:151)

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ (31)

(and do not kill your children due to fear of poverty, We provide for them and for you) (17:31)

The essential difference between these verses lies in two words:

- a) In the first ayah, Allah the Almighty (SWT) uses 'min' (مِنْ) from which shows a reason that already exists.
- b) In the second ayah, Allah (SWT) uses 'khashyah' (خَشْيَةً) fear, this is not a reason but rather a fear of something that will happen, which doesn't exist yet.

So there are two different types of parents mentioned in these two verses:

- a) Those who are already poor. (MIN) They already fear their own nourishment.
- b) Those who fear poverty after children. (KHASHYAH) They have a fear of providing for children.

When Allah (SWT) speaks to the first group of parents, who are already worried about themselves, He promises that they will be taken care of (نَحْنُ) (نَرْزُقُكُمْ)—as they already are and also their children. We learn here that children are a cause of provision (rizq).

When He (SWT) addresses the second group, those whose fear is associated with children, Allah (SWT) mentions that He will take care of the children (نَحْنُ نَرْزُقُهُمْ), and He will take care of you (the parents).

Glory be to Allah! This analysis takes time to be explained, but Allah (SWT) only changes a few words to deliver the message to state another example of the beautiful eloquence of the Quran.

4.1.5 Changing the Gender of the Verb

Every noun has a gender, masculine or feminine. The gender of the noun will require other words referring to it (pronouns, pointing nouns and verbs) to change in terms of morphology. For example

Verb is defined as an action connected to a specific time period (past, present or future). In the Quran, there are occasions where the gender of a verb can be switched for rhetorical effect. This can occur when the Doer is structurally feminine. For example, we have the Verbal Sentence [عَلَيْهِ] الضَّلَالَةُ حَقَّتْ], which means, "Error was decreed upon them". Here, there is no anomaly or discrepancy in this Verbal Sentence, which is found in Sūrah Nahl. However, we find the following in Sūrah An‘ām:

(حَقَّ عَلَيْهِمُ الضَّلَالَةُ.)

Here we expect the verb to be [حَقَّتْ] but it is not.

Sample 13

(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ) (16)

(For We assuredly sent amongst every People an apostle, (with the Command), "Serve Allah, and eschew Evil": of the People were some whom Allah guided, and some on whom error became inevitably (established). So travel through the earth, and see what was the end of those who denied (the Truth.)) (16:36)

Sample 14

(فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِن دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ) (30)

(Some He hath guided: Others have (by their choice) deserved the loss of their way; in that they took the evil ones, in preference to Allah, for their friends and protectors, and think that they receive guidance.)(7:30)

In Arabic, it is allowed to change the gender of the verb for rhetorical reasons. For example, changing the gender to male can denote a meaning of harshness or severity, while keeping the female verb can impart softness or gentleness (As Samurai). Furthermore, the changing of gender can be also related to the number or quantity of the Doer. In this implication, the male verb denotes a small number while the female verb denotes a large number or quantity. In Example (8) from Surah Al-Nahl (The Bee) (16:36), the reason for the verb retaining or changing its gender relates to the harshness of the tone. In the ayah of Surah Al-An'am (The Cattle) (7:30), the tone regarding those for whom error was deserved is harsher contextually. Thus, the female verb is appropriate while in the other ayah (16:36), the tone is softer and is male.

4.2 Review of Translations of Similarities of the Quran

One of the difficulties in translating the Holy Qur'an is that some lexicons are Qur'an specific, and they do not have equivalents in English. Thus, when an attempt is made to translate such words into English, its original meaning could be lost. Another thing is that there are some deviations, over- or under-translations as a result of not referring to the interpretations of the Holy Qur'an, lack of understanding of Arabic linguistics, and inability to decode and convey the nuances of polysemous words (Abdul-Raof, 2004). To discuss this issue, seven selected samples of similarities in particular verses in a number of Suras in the Glorious Quran portraying syntactic and rhetoric features such lexical euphemism, metonymy, synonymy, homonymy are analyzed in this chapter. The analysis focuses on studying the meaning /meanings of the similar words by referring to the exegeses and how they are translated by Ali, Pickthall and Arberry. The lexical items analyzed are underlined and equivalents are highlighted in bold and underlined and the three translations are compared against the

meaning of the lexical items in the source Arabic language text. The translations are then assessed in terms of accuracy by referring to renowned exegetes: Ibn Katheer, Al-Tabari, Al-Suytui, Al-Ghernaty and others.

In the analysis process, the researcher tries to answer these questions:

1. To what extent have each of the three translators succeeded in capturing the rhetorical meaning and functions of similarities in the selected verses?
2. Do repeated words or phrases lose some of the significance and poetic eloquence when translated into English?

4.2.1 Lexical Euphemism

In many verses of the Quran, different words have been used for one meaning (to describe one thing). This represents a vital proof for Quran eloquence and miraculous linguistic discourse that teaches us politeness, courtesy and all aspects of good manners when we deliver any utterance in any context. For instance, verses that describe and regulate the sexual relationship between spouses is widely expressed in the Quran. Furthermore, euphemized Quranic expressions fall in topics such as; divorce, sickness and death in the Holy Quran are many. Apparently, the language of these verses has been given a special divine attention so as not to harm the public modesty of the recipients. Cover terms and metaphors are widely used and it is the talented translator's challenge and responsibility to maintain as much as possible of both the euphemism and the meaning. This type of euphemism is widely expressed in the Holy Quran and is achieved by either substitution, or deletion. Here, the study focuses on substitution as an act of putting one thing or person in the place of another. As for euphemism; it is the replacement of a harsh lexicon with another that causes less offense. The Holy Quran, indeed, is a rich source

from which the following Samples from Sura Al-Baqara, AN-Nisaa, can be cited for this type of euphemism.

Sample 15

A. /la:mastumunnisaa/ لَا مَسْتُمْ النَّسَاءَ An-Nisaa(43)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النَّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا (43)

Transliteration

yaaa aiyuhal lazeena aamanoo laa taqrabus Salaata wa antum sukaaraa hatta ta'lamoo ma taqooloona wa la junuban illaa 'aabiree sabeelin hatta taghtasiloo; wa in kuntum mardaaa aw 'alaa safarin aw jaaa'a ahadum minkum minal ghaaa'iti aw laamastumun nisaaa'a falam tajidoo maaa'an fatayam mamoo sa'eedan taiyiban famsahoo biwujoo hikum wa aideekum; innal laaha kaana 'Afuwwan Ghafooraa. 4:43

Context of Situation: In this context, لَا مَسْتُمْ /lamastumu/ which means “touched” is a neatly euphemized expression for “sexual intercourse” through the implication of the part-for-whole euphemism strategy defined by Allan and Burridge (1991). Sex entails touching and the substitution of the term has finely achieved euphemism. The following lines investigate whether euphemism and meaning were lost in translation.

Translations

“O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say,- nor in a state of ceremonial impurity (Except when travelling on the road), until after washing your whole body. If ye are ill, or on a journey, or one of you cometh from offices of nature, or

*ye have been **in contact with women**, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again.” (Ali).*

*“O ye who believe! Draw not near unto prayer when ye are drunken, till ye know that which ye utter, nor when ye are polluted, save when journeying upon the road, till ye have bathed. And if ye be ill, or on a journey, or one of you cometh from the closet, or ye have **touched women**, and ye find not water, then go to high clean soil and rub your faces and your hands (therewith). Lo! Allah is Benign, Forgiving.” (Pickthall)*

*“O believers, draw not near to prayer when you are drunken until you know what you are saying, or defiled -- unless you are traversing a way -- until you have washed yourselves; but if you are sick, or on a journey, or if any of you comes from the privy, or you have **touched women**, and you can find no water, then have recourse to wholesome dust and wipe your faces and your hands; God is All-pardoning, All-forgiving.” (Arberry).*

The three translations illustrate two different trends. Both Pickthall and Arberry agreed that “**touched women**” is the equivalent for “لَا مَسْتُمْ” /la:mastumunnisa:aa/. However, Ali translated it as “have been **in contact with women**”. Out of this context, the Arabic root لَمَسَ/lamasa/is closer in meaning to “touched”, that necessarily implies a genuine and physical contact, than it is to “contacted” where the type of contact taking place could be verbal, visual, physical...etc. Moreover, the verse restricts the meaning to a situation in which a man and a woman would have bodily touch. This specific meaning was lost in the phrase and a woman would have bodily touch. This specific meaning was lost in the phrase “have been in contact with” but achieved in its counterpart “touched”.

The previous verse is another occurrence of **لَامَسْتُمْ**/la:mastumu/ as a euphemized reference to sexual intercourse. Two out of the three translations were consistent. Only Pickthall made it different from the first occurrence as he translated:

“O ye who believe! When ye rise up for prayer, wash you faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles. And if ye are unclean, purify yourselves. And if ye are sick or on a journey, or one of you cometh from the closet, or ye have had **contact with women**, and ye find not water, then go to clean, high ground and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may give thanks.” (Pickthal)

For the two occurrences of **لَامَسْتُمْ** /la:mastumu/ the researcher, recommends both to be translated as “**touched**” for the reasons explained above.

Sample 16

/fa'ida: tatahharna fa'tu:hunna/ (Al-Baqarah: 222) **فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ** .

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ
فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ (222)

Transliteration

Wa yas'aloonaka 'anil maheedi qul huwa azan fa'tazilun nisaaa'a fil maheedi wa laa taqraboo hunna hattaa yathurna fa-izaa tatharna faatoohunna min haisu amarakumul laah; innallaaha yuhibbut Tawwaabeena wa yuhibbul mutatahhireen. (1:222)

Context of Situation: This verse is, indeed, a rich example of euphemism. In their two occurrences, references to sex were replaced by two different metaphors, by which a high level of euphemism was achieved. The second

occurrence فَاتُّوهُنَّ /fa'tuhunna/ is an imperative derived from the root أَتَى/ata:/ which generally means “come”. However, the use of the very general imperative فَاتُّوهُنَّ /fa'tuhunna/ would fail to deliver the intended meaning of لَا تَقْرُبُوهُنَّ /taqrabu:hunna/. The former is a prohibition of sex in certain condition (menstruation) which is a very strict prohibition to commit this great sin of exceeding the limits set by Allah (SWT). Consequently, the expiration of the condition is an end of the restriction and فَاتُّوهُنَّ /fa'tuhunna/ is clearly understood as "have sex with them".

Translations

*“They ask thee concerning women's courses. Say: They are a hurt and a pollution: So keep away from women in their courses, and **do not approach them** until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.” (Ali)*

*“They question thee (O Muhammad) concerning menstruation. Say: It is an illness, so let women alone at such times and **go not in unto them** till they are cleansed. And when they have purified themselves, then go in unto them as Allah hath enjoined upon you. Truly Allah loveth those who turn unto Him, and loveth those who have a care for cleanness.” (Pickthal)*

*“They will question thee concerning the monthly course. Say: 'It is hurt; so go apart from women during the monthly course, and **do not approach them** till they are clean. When they have cleansed themselves, then come unto them as God has commanded you.' Truly, God loves those who repent, and He loves those who cleanse themselves.” (Arberry)*

Translation Assessment

A claim that synonymy does not exist in any natural language has long been believed by some lexicographers who argue that each word has its own and unique meaning. Similarly, some of Quran scholars also believe that “there is no such thing as repetition in the Qur'an. Each letter and word has its own fixed meaning which no other word can express as accurately, irrespective of their seeming similarity” (The Islamic Bulletin 1994).

Consequently; as a result of these claims, translations of Ali and Pickthall are said to be inaccurate. Both لَا تَقْرَبُوهُنَّ /taqrabuhunna/ and فَاتُّوهُنَّ /fa'tuhunna/ were translated in the very same manner supposing that they are identical synonyms while in fact they are not.

Only Arberry was cautious about the absence of synonymy and made a distinction between the two expressions. فَاتُّوهُنَّ /fa'tuhunna/ was re-coded by Arberry as “come unto them” which is seen as the most appropriate out of the three translations although euphemism was not violated in any.

4.2.2 Synonymy

The language of the Qur'an is the most eloquent language among the different Arabic dialects. Synonyms, in a religious context such as the Holy Qur'an, are a more intricate issue. Translators sometimes render some words as synonyms, though they are not. Translators' inability to differentiate in meaning between cognitive synonyms is due to semantic void which is one of the prevalent difficulties faced by translators of the Quran.

Sample 17

Consider the following example from Surah Al-Imran(3:3):

(نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ) (3)

” [anzala] أنزل “ [nazzala] and “نزل“

Transliteration

[Nazzala AAalayka alkitaba bialhaqqi musaddiqan lima bayna yadayhi
waanazala alttawrata waal-injeela]

Translations

Ali: *It is He Who sent down to thee (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) (3:3)*

Pickthall: *(He hath **revealed** unto thee (Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as He **revealed** the Torah and the Gospel.) (3:3)*

Arberry: *(He has sent down upon thee the Book with the truth, confirming what was before it, and He sent down the Torah and the Gospel.) (3:3)*

Context of Situation: (It is He Who has sent down the Book to you with truth,) means, revealed the Qur'an to you, O Muhammad, in truth, which means there is no doubt or suspicion that it is revealed from Allah. Verily, Allah revealed the Qur'an with His knowledge, and the angels testify to this fact, Allah (SWT) is sufficient as a Witness. Allah's statement (Confirming what came before it) means, from the previous divinely revealed Books, sent to the servants and Prophets of Allah.

These Books testify to the truth of the Qur'an, and the Qur'an also testifies to the truth these Books contained, including the news and glad tidings of Muhammad's prophethood and the revelation of the Glorious Qur'an.

Translation Assessment

Allah (SWT) said: (And He sent down the Tawrah) to Musa (Musa) son of `Imran, (And the Injil), to `Isa, son of Mary, Arberry (1996) translates this verse as follows: "He has sent down upon thee the Book with the truth, confirming what was before it, and He sent down the Torah and the Gospel" (p. 73).

In this verse, Arberry translated the two verb words "نزل" [*nazzala*] and "أنزل" [*anzala*] as "send down," as if the two words were synonyms. However, in Arabic, they have different senses; the first lexicon "نزل" [*nazzala*] signifies the piecemeal revelation of the Holy Qur'an over 23 years. In contrast, the second lexicon "أنزل" [*anzala*] signifies to reveal (the gospel and Torah) at one instance. Pickthall as well translated the two verbs as "revealed" without further explanation. Hence, in this case, both translators have failed to show the nuances between "نزل" [*nazzala*] and "أنزل" [*anzala*]. Only Yusuf Ali succeeded to render the right meaning of "نزل" [*nazzala*] and clarified the difference between the two verbs by adding (step by step) to the translation of "نزل" [*nazzala*] saying "sent down to thee (step by step)".

4.2.3 Metonymy

Arab rhetoricians define metonymy as a word used to refer to a meaning other than its literal meaning. Such substitution is conditioned by the existence of a contiguity relation between the literal and figurative

meanings and the existence of an implicit or explicit clue which indicates that the literal meaning is not intended.

Arab scholars dealt with metonymy, and how it differs from the current status of metonymy in Western literature. Metonymy in the Arabic literature is discussed under traditional rhetoric. In all definitions of metonymy, it is considered as a word or an utterance. There is awareness that it reflects mental connections between concepts. In his famous book *Asraarul-Balaaghah* [Secrets of Eloquence] (1983), Al-Jurjaaniy defines metonymy as using an utterance to refer to a meaning other than its original meaning because of some contiguity between the two meanings (p. 325).

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’. This substitution is conditioned by the existence of a contiguity relation between the literal and figurative meanings and the existence of an implicit clue indicating that the literal meaning is not intended. Metonymy in the Holy Quran is not a useless substitution because it usually serves a purpose. Consider this example of metonymy from the Holy Quran (Sura Al-An'am):

(وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِزْرَارًا) (الأنعام 6)

(For whom we poured out rain from the skies in abundance. (Yusuf Ali's translation, 2000) (6:6))

In this verse, the word السماء (asāmā – the sky) is used to refer to the intended meaning ‘rain’, which serves as an indication of the heaviness of the rain; the metonymic phrase السَّمَاءُ وَأَرْسَلْنَا means ‘we sent or poured heavy rain upon them’.

Al-Salem (2008) studied the ways of translating metonymy in the Holy Quran. She found that the best method to translate metonymy in the Quran in most cases is literal translation. However, the translation still depends on the type of metonymy and the type of clue.

Sample 18

Consider this example from Sura al-Baqarah (2:194).

(الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتِ قِصَاصٌ ۚ فَمَنْ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ) (194)

(One who **attacketh you, attackhim**) (p. 31).

Transliteration

Ash Shahrul Haraamu bish Shahril Haraami wal hurumaatu qisaas; famani'tadaa 'alaikum fa'tadoo 'alaihi bimsisli ma'tadaa 'alaikum; wattaqul laaha wa'lamooo annal laaha ma'al muttaqeen. (2:194)

Translations:

Ali: *(The prohibited month for the prohibited month,- and so for all things prohibited,- there is the law of equality. If then any **one transgresses the prohibition** against you, Transgress ye likewise against him. But fear Allah, and know that Allah is with those who restrain themselves.) (2:194).*

Pickthall: *(The forbidden month for the forbidden month, and forbidden things in retaliation. And **one who attacketh you**, attack him in like manner as he attacked you. Observe your duty to Allah, and know that Allah is with those who ward off (evil). (2:194)*

Arberry: *(The holy month for the holy month; holy things demand retaliation. Whoso commits aggression against you, do you commit aggression against him like as he has committed against you, and fear you God, and know that God is with the god fearing.) (2:194)*

Context of Situation: In the sixth year of Hegira (prophet's immigration), the Prophet and his companions headed for Makah to perform Umrah. The disbelievers prevented them from reaching Makah, and an agreement was held that the Muslims return to Medina and come back the year after. In the seventh year of Hegira, the Muslims headed for Makah again. They entered it, but they were fearful that the disbelievers might fight them and the Muslims would not be able to defend themselves because they were in a sacred place and in the month of Thul-Qaidah (a month when fighting is prohibited both in Islam and in pre- Islamic Arab tradition). This verse states permission from Allah to the Muslims to fight back if they have to, even though they are in the vicinity of Al-Kabah and in the month of Thul-Qaidah (At-Tabariy, 2001, vol. 2, pp. 235-9).

The word فاعتدوا /f'a'tadu:/(commit a hostile act against somebody) is used when the intended meaning is "punish" or "retaliate". Possible purpose of substitution: It is common in the Qur'an that a word may denote an action and its punishment. Other examples are { ومكروا ومكر الله } [And they planned ..., but Allah planned] (*The Qur'an*, 1997, p. 71), Sura Al-Imraan, verse 54; and { وجزاء سيئة سيئة مثلها } [And the retribution for an evil act is an evil one like it] (*The Qur'an*, p. 685), Sura Ash-Shu araa (The Poets), verse 40. This style creates a stronger connection in the mind of the recipient between the evil action and its punishment. The recipient is thus discouraged from doing evil because he/she knows that punishment is inevitable. Also, the substitution should tell Muslims not to hesitate to fight back as forcefully as the aggressors regardless of time and place.

Translation Assessment

All the translators render the substitution literally, maintaining the emphasis on the cause-and-effect relationship. However, Ali chose the

word *transgress the prohibition* as an equivalent for the words اعتدى /i'tada/ ([he] committed aggression) and اعتدوا/I' tadu/ ([you, plural, imperative] commit aggression). "Transgress" means "to break or violate a law", and has the Arabic equivalent تعدى/ta'dda:/ rather than اعتدى . Although both تعدى and اعتدى refer to the same event, the component of aggression associated with the word اعتدى is absent in the meaning of تعدى , for law can be violated in a number of ways.

Arberry uses the phrase *commits aggression* which means "to commit an offensive action or procedure". This makes it equivalent to and on the same level of generality as the source text word اعتدى . On the other hand, Pickthall's choice of the word *attack* is unsuitable since its scope of meaning is narrower than that of the original word. Thus, Arberry's word choice seems to be the best. However, Arberry's use of the emphatic structure (i.e. "do you commit") is unjustified since the original structure is not emphatic.

4.2.4 Reference Switching in Sentences (Iltifat)

Reference switching (Iltifāt) is a unique style found in the holy Qur'an. It is a rhetorical device in Arabic language. Nonetheless, it is used in an extensive and complex manner in the Qur'an. Reference switching is defined as the change of speech from one mode to another. However, it constitutes a problem for translators while transferring reference switches from one language to another, particularly in the Qur'anic discourse.

The significance of reference switching lies in the fact that it is a textual phenomenon well known in the rhetoric of a number of languages (Hatim & Mason, 1997). Reference switching is a common feature in Quranic discourse and it is considered to be problematic in translation. Hatim and Mason (1997)²¹ indicate that in the rhetoric of a number of

languages, including Arabic, reference switching involves a sudden and unexpected shift from the use of one form (a particular tense or pronominal reference) to another form within the same set. He mentioned that “In the area of pronominal reference, this may be illustrated by the switch from the first person, which may be the norm and therefore the expected option in a given co-text, to the second person, which in that co-text constitutes a departure from the norm.” (Hatim & Mason, 1997, p.112). Shifts of reference can also occur in the area of tenses (e.g. from an unexpected past tense to an unexpected present tense or vice-versa), in number (e.g., singular instead of plural), and/or gender (e.g., masculine to feminine).

In addition to shifts in the addressee, shifts in the case marker are mentioned by Abdel Haleem (1992). Abdel Haleem (1999) states that the finer points of certain types of (Itifat) may not appear in the translation of the Qur'an into a European language, such as English, that differs from Arabic in certain aspects of styles. The target readers, especially those who are not familiar with the Arabic language, will have problems comprehending the Message of the holy Qur'an. For the most part, in literature on reference switching, there is a gap in the analysis of the translation of reference switching and the strategies used Quran translators in translating reference switching.(examples in the next chapter)

Those unfamiliar with the common stylistic features of the Quran might question the shifting of pronouns in many verses, which is again, alien to English. This cannot be eliminated in translation, however, without loss to intended meanings.

This mode of speech is often used in the Quran to draw the attention of the reader by shifting grammatical agreement in a statement as in this verse:

وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ (22)

(For what cause should I not serve Him Who hath created me, and unto Whom ye will be brought back?)(36:22)

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ ۖ وَاتَّقُوا اللَّهَ رَبَّكُمْ ۖ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ۚ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا (1)

(O Prophet! When ye (men) put away women, put them away for their (legal) period and reckon the period, and keep your duty to Allah, your Lord. Expel them not from their houses nor let them go forth unless they commit open immorality. Such are the limits (imposed by) Allah; and whoso transgresseth Allah's limits, he verily wrongeth his soul. Thou knowest not: it may be that Allah will afterward bring some new thing to pass.) (65:1)

In the first verse the mode changed from ' I' to ' You' while in the second example the mode changed from addressing the Prophet Muhammad (PBUH) alone to addressing the group. (cf chapter 3.9.3)

To investigate the extent to which the translators succeed in transferring reference-switching in the Qur'an to the target language, an excellent example that highlights this shifting is from Sura Al-Baqara (The Cow), verse (196) where the shift is done from the 2nd person (plural) to 3rd person (singular) to 2nd person (plural) is from.

Sample 19

قال تعالى "... :فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ. (196)

Fa-itha amintum faman tamtaAAbilumrati ila alhajjifamaistaysara min alhadyi faman lam yajid fasyamu thalathati Ayyaamin fi alhajji wa

sabaatin ita rajaatum tilka asharatun kamilah thaalik limen lam yakun ahluhoo hadhiril masjidal haram wattaqoo Allah waalamoo Anna Allaha shadiidu AliAAqab.

Context of Situation: and when **you**(plural) are in peaceful condition if anyone/wishes/to continue the *Umra* to the *Hajj* (pilgrimage) **he** must make an offering such as he can afford but if he cannot afford it he should fast three days during the hajj and seven when **you** (plural) have returned (home) making ten days in all/ this is/for those /whose household is not in (the precincts of) the Sacred Mosque/And fear (plural)Allah/and know(plural) /that Allah is strict in punishment.

In this verse *Itifāt* occurs in the switch from the third person singular pronoun as in “فمن تمتع بالعمرة” “if **anyone wishes** to continue the *Umra*”, into the second person plural pronoun as in “رجعتم إذا” “on **his** return” (Abū-Sucūd,1544) & Al-Alūsī (1853). This reference switching into addressing contradicts the absence form in plurality and person (Al-Alūsī, 1270 H/1853).

Translations:

Ali: (...And when **you are** in peaceful conditions (again), if **any one wishes** to continue the 'umra on to the hajj, **He** must make an offering, such as **he** can afford, but if **he** cannot afford it, **He** should fast three days during the hajj and seven days on **his return**, Making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah, and know that Allah is strict in punishment.)(2:196)

Pickthall: (....And if **ye** are in safety, then whosoever contenteth **himself** with the Visit for the Pilgrimage (shall give) such gifts as can be had with ease. And whosoever cannot find (such gifts, then a fast of three days while on the pilgrimage, and of seven when **ye** have returned; that is, ten in all.

*That is for **him** whose folk are not present at the Inviolable Place of Worship. Observe **your** duty to Allah, and know that Allah is severe in punishment. (2:196)*

***Arberry:** (...When **you** are secure, then whosoever enjoys the Visitation until the Pilgrimage, let **his** offering be such as may be feasible; or if **he** finds none, then a fast of three days in the Pilgrimage, and of seven when **you** return, that is ten completely; that is for **him** whose family are not present at the Holy Mosque. And fear God, and know that God is terrible in retribution) (2:196)*

Translation Assessment

In Ali's translation, the switch is not indicated. He makes a pronoun consistency and translates the plural that is obvious in the original text as singular. In the second part of the switch, the second person plural pronoun (you) in “رجعتم إذا” “on your (plural) return” is changed into the third person singular pronoun “on **his** return” which can be translated as “رجعا إذا”. Ali has translated the verse freely. It is obvious that right from the middle of the verse, the third person pronoun is used starting from “if **any one** wishes to continue; **He** must make; and if **he** cannot afford it; **He** should fast. The switch occurs after this part starting with “رجعتم إذا” (when you (plural) have returned) that is transparent as existing in the second person plural pronoun. However, in Ali's translation, it is used in the third person singular as “on his return” which can be translated as “رجعا إذا”. Ali makes a pronoun consistency, unaware of the loss of meaning created. Allah, the Almighty has shifted from the absence form to addressing all the pilgrims. This switch does not occur randomly but with an intention and a purpose. However, the translator does not point out this switch. In comparison with other verses where reference switching is translated semantically by

Pickthall and Arberry, target readers notice a switch in pronoun and may inquire about such a switch. However, in this verse neither form nor content of reference switching is conveyed in Ali's **free** translation which failed to deliver the intended Divine message precisely as far as reference switching is concerned.

The researcher notices that the reason other than using free translation in this case, is due to the differences in Arabic and English grammars and structures, so that it is quite natural that these differences pose great difficulties and challenges for a translator especially in Quranic discourse. Reference switching is a common style in Arabic but not in the English language. Ali focuses on the content rather than on the form. He focuses primarily on the conformity of the target text content in attempting to make pronoun consistency in the target text, perhaps thinking that correct pronoun reference can be achieved by ensuring agreement between pronoun and its antecedent in terms of person, number and gender. However, this does not work in the instances of reference switching where one pronoun suddenly switches into another for a function and a particular significance. So the researcher discovers that through free translation adopted by Yusuf Ali, the switch that is crystal clear in the source text is not reflected to the target readers in form nor in function while it is retained through semantic translation adopted by Pickthall and Arberry.

Moreover, the use of transliteration by Quran translators results from recognition of the untranslatability of cultural voids". Ali, for instance, transliterated the term 'Umra' with extended commentary while Pickthall and Arberry gave a 'non-equivalent' single word (visitation/ visit) without a marginal note.

4.2.5 Homonymy

It refers to “two similar words with different meaning” .since not every two similar words imply an actual use of homonymy or a covert intention to create a homonymic effect for producing a greater awareness on the part of the reader and a more aesthetic value in the text itself .

Sample 20

The following verse "Ar Rum, verse 55" is a good example for homonymous words that create a translation problem.

(وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ. (55))

Transliteration

Wa Yawma Taqūmu As-Sā`atu Yuqsimu Al-Mujrimūna Mā Labithū Ghayra
Sā`atin Kadhālika Kānū Yu'ufakūna

Translation

Ali: (On the Day that **the Hour** (of Reckoning) will be established, the transgressors will swear that they tarried not but **an hour**: thus were they used to being deluded!).

Pickthall: (And on the day when **the Hour** riseth the guilty will vow that they did tarry but **an hour** - thus were they ever deceived.)

Arberry: (Upon the day when **the Hour** is come, the sinners shall swear they have not tarried above **an hour**; so they were perverted.)

Context of Situation: In this Glorious verse, the homonymic expression lies in the words **السَّاعَةُ** and **سَاعَةٍ**. Al-Tabari(1987 , 37) interprets **السَّاعَةُ** as " Day of Resurrection" and Al-Sabouni(2004 ,444) interprets it as “the Day

of Judgment". Ibn Katheer(1998 , 292) ,Al-Tabari(1987 , 37) and Al-Sabouni (2004, 444) interpret the second Arabic word سَاعَةً as “an hour” but they differ in the place that *Mujrimun* swear that they spend this hour in . Ibn katheer and Al-Sabouni indicate that this hour is spent in this word. However, Al-Tabari interprets that they stay an hour in their graves.

Translation Assessment

Picktall and Arberry rendered the word السَّاعَةُ as “ the Hour” by using the capital H, maybe to indicate that the first word "Hour" differs in meaning from the next one ,but they don't provide any clarification or explanation . However, Ali uses the same translation "the Hour" but he wrote (of Reckoning) in parentheses within the main text to clarify that السَّاعَةُ refers to the Judgment time . Moreover, he provides a commentary in the footnote (1992 ,1023) :

All above mentioned translators rendered the second word سَاعَةً as “an hour”. Consequently, the accurate translation is one done by Ali since he added “of Reckoning” in parentheses to indicate that “the Hour” might mean the Day of Judgment but it would have been better if he had added in parentheses the place where they spend the hour after the translation of the second word. However, Picktall and Arberry miss the concept of homonymy in this Glorious verse since they render both Arabic words as "hour" although they capitalize its first letter.

Sample 21

Surah Ghafir, verse 53, 54

(وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا بَنِي إِسْرَآئِيلَ الْكِتَابَ) (53) هُدًى وَذِكْرَى لِأُولِي الْأَلْبَابِ (54)

Transliteration

Walaqad AAtaynaa Musal Hudaa waawrathnaa banii IsraAAeelal kitab
hudawa thikra lilmutaqiin

Translations

Pickthall: *And We verily gave Moses the guidance, and We caused The Children of Israel to inherit the Scripture, A guide and a reminder for men of understanding.*

Ali: *We did aforetime give Moses the (Book of) Guidance, and We gave the book in inheritance to the Children of Israel,- A Guide and a Message to men of Understanding.*

Arberry: *We also gave Moses the guidance, and We bequeathed upon the Children of Israel the Book for a guidance and for a reminder to men possessed of minds.*

Context of Situation: In these two Glorious verses, the homonymic expression lies in the word هدى. Ibn Katheer (1998,137) interprets the first word الْهُدَى in verse {53} as “what Allah sent Moses of guidance and light” (وهو ما بعثه الله عز وجل من الهدى والنور). Al-Tabari(1987 ,49) interprets الْهُدَى as “the manifestation of the truth that Allah sent Moses with ”. Al-Sabouni (2004 , 98) interprets الْهُدَى as “Allah gave Moses what guides people to religion , of miracles, religio-legal way and Scriptures .

Translation Assessment

Pickthall and Arberry rendered the first Arabic word الْهُدَى in verse {53} as “guidance” but they did not provide an explanation or clarification to indicate what "guidance " means .Ali also used "Guidance" and wrote " the book " in parenthesis within the main text , then he provided a

commentary in the footnote (1992,1220) to clarify his rendition of al-huda :“ Moses was given a Revelation , and it was given in heritage to the Children of Israel , to preserve it, guide their conduct by , and hold aloft its message , but they failed in all these particulars .”Thus, Ali 'translation is nearly similar to the exegeses' interpretations of the word الْهُدَى. Consequently, it is the most accurate translation of the word الْهُدَى. Al-Tabari (1987 ,49) interprets the second word هُدًى in verse{ 54} as " a manifestation of the issue of their religion and the duties Allah obliged on them " Al-Sabouni interprets the second word هُدًى as " a guide " Picktall and Ali translate the second word هُدًى as “ a guide’ , Arberry translates it as a " guidance ", which is similar to Al-Sabouni interpretation of the word . Judging by the exegeses, the most accurate translation for both words is one done by Ali, since his rendition is similar to the exegesis. However, it would have been better if he had included Al-Tabari's interpretation of both words.

4.2.6 Polysemy

Polysemy is one of the semantic and linguistic features of the Holy Quran. Kalakattawi (2005, p.4) defines polysemy as a phenomenon in which a word has several different meanings that are closely related to each other. The translator will encounter obvious difficulty when he/she tries to convey the intended meaning of the polysemous words because he/she will be confused by the various meanings and senses of these words.

The Holy Quran features many polysemic words in its structure. For instance, the word ūmmah (أُمَّة - people) has nine polysemic meanings. It can mean a period of time, as in surah Yusuf:

(وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ)

(But the man who had been released, one of the two (who had been in prison) and who now bethought him after (so long) a space of time, said: 'I will tell you the truth of its interpretation: send ye me (therefore)) (12:45) (Yusuf Ali's Translation, 2000)

Context of Situation: However, in some cases, the word *ūmmah* refers to the leader of the people who teaches or guides the believers to the right path in their religion and life, as in surah al-Nahl:

(إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ)

(Abraham was indeed a model, devoutly obedient to Allah, (and) true in Faith, and he joined not gods with Allah.) (16:120)

Assessment of Translation

Arberry (1964) translated this verse as follows:

(Surely, Abraham was a nation obedient unto God, a man of pure faith and no idolater.)

Arberry's translation is completely out of context and meaning. As the word (*ūmmah* - أمة) refers to man educated in the Islamic rules and who teaches these rules to the people, it does not refer to (nation). In other polysemic meanings, the word (أمة – *ūmmah*) refers to a religion that some people follow, as in the following verse from Sura Az zukhruf:

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهْتَدُونَ (22)

(Nay, but they say, 'We found our fathers upon a community, and we are guided upon their traces'.) (43:22)

(Arberry's translation, 1982) Arberry used literal translation to render the meaning of this verse. However, his translation is not communicative. It

does not express the polysemic meaning of word (ūmmah), which means (religion or beliefs), not (a community) as he conveyed.

In this respect, translators must be aware and understand the phenomenon of polysemy in the Quran to translate better the intended meaning of the verses to the target audience.

Languages, inevitably, differ linguistically and culturally because each language has different components (vocabulary, grammar, style and phonology) to express meaning. Consequently, any translation of any text can never be the original, no matter how precise and scholarly it is. The lack of equivalent at lexical, textual, grammatical, or pragmatic level between the words of one language and the words of another is the core problem of translation and is an expected linguistic phenomenon.

4.3 Summary

This chapter introduced a thematic approach on similarities and a review on translation of verbal similarity. Selected similar verses have been studied thoroughly from different syntactic and rhetoric perspectives. The study was based on classification and interpretation of Quran scholars. The thematic approach has been delimited to shifting of the syntactic order, the substitution of a word with another, the mention and deletion of letters and conjunction particles and the changing of verb gender. The review of translation in the part of the chapter extracted samples of similar verses translated by Ali, Pickthall and Arberry compared and analyzed them in terms of their accurate and fluent renditions. The results of this comparative review will be stated in the next chapter (chapter 5).

Chapter Five

Summary, Conclusion, Recommendations and Suggestions for Further Studies

5.1 Summary

The present research dealt with the Verbal similarity in Quranic verses as one of the frequent rhetoric characteristics of the Quran that thought by the nonbelievers who lack literary knowledge of the Quranic text and ignore the eloquence of the Quran, to be pointless repetitions that cause boredom and should be avoided in expression of its meanings. It highlighted some linguistic and rhetoric features of the Quran focusing on science of similarity and types of similarities in chapter two. Moreover, the study referred to Quran translations as indispensable to communicate the Divine message to Non-Arabic Muslims as well as Non-Muslims around the world. Many English translations have been widely criticized for their inability to capture the intended meaning of Quranic words and expressions. Therefore, chapter three was devoted to discuss the relevant issues to Quran translation explaining the different views of Quran scholars and translators about the same, stating some of the problems that challenge the translators and introducing the three selected translators whose works were used for assessment process. For this purpose, a qualitative descriptive approach was adopted in chapters four to analyze the data extracted from among the best known translations of the Quran, (Abdallah Yusuf Ali 1973) *Translation of the Meaning of the Glorious Quran into English* and Pickthall's (1930) *The Meaning of the Holy Quran* and Arthur John Arberry (1905-1969) *The Koran Interpreted*. Their works are adopted for a comparative review and analytic process. This data consists of selected Quranic texts including verbal similarities from the entire Quran. The study revealed losses occurring in translating grammatical aspects such as shifting in the sentence order, pronoun reference switching, substitution

and in translating rhetoric features such as metonymy, homonymic and synonymy. These translation losses mostly resulted in partial semantic loss of the intended meaning of similarities due to linguistic or cultural complexity.

This study revealed that the Arabic of the Qur'an is a very rich language, and many of its words have numerous shades of meaning that sometimes cannot be easily found in other languages, including English. The Quran has some very unique characteristics that its translation is bound to lose. Furthermore, the study clarified that it is improper to consider similar Quranic verses as repetition; every verse that is similar to another is unique and may not be replaced with its counter verse no matter is the degree of similarity. Therefore, there is no repetition in the Qur'an; Every Qur'anic verse introduces something new that is adequate to the theme of its context and which has not been introduced by its counter verse.

It also revealed that the Glorious Qur'an is untranslatable; the translation loss in the translations of the Quran exists; English target texts are wordier than the Arabic source text due to the non-equivalence problem between both languages; translators, sometimes, select words which are improper in their semantic fields. Such inaccuracy of selected vocabulary leads to a shift in meaning. Many non-equivalence problems were as causes for the semantic losses found in the translation of similarities. The research revealed that translation loss occurs mainly because of cultural gaps; the Qur'anic language has its own lexicons that are culturally bound. Another cause is the translator's relatively poor knowledge of the sciences of the Holy Qur'an. Serious mistakes the translators incur while translating similarities may be partially due to the assumption that the second word is a repetition of the first one; to linguistically prove the principle of absolute untranslatability and the inimitability of the Qur'anic discourse that employs extensive and complex syntactical and rhetoric features.

5.2 Conclusion

This study has focused on the investigation of the verbal similarity in the Glorious Quran: a syntactical and rhetoric interface with particular reference to Quran translation. It aimed to ponder and reflect on similar verses in the Quran as one of Quranic miracles. It also attempted to review and assess some of the English translations of the Quran in terms of the accuracy and fluency of their renderings of these similarities. The findings of the study revealed that Verbal similarity of Quranic verses as one of the abundant characteristics is not pointless repetitions that cause boredom and should be avoided in expression of its meanings; linguistic and rhetoric features of the Quran cannot be captured or imitated if its translation is attempted; Quran translation is performed with partial semantic losses that occur in the translation of syntactic features such as shifting order of sentences, switching of reference pronouns, substitution, and in translating rhetoric features such as metonymy, homonymy and synonymy. In addition, some of these losses could have been averted and reduced. Thus, it is recommended that future studies focus on the strategies of translating the Holy Quran based on Quran exegesis and how losses can be reduced in the translation of a sacred book, such as the Holy Quran.

5.3 Recommendations

Verbal similarity is a favorable textual aspect in the Quran that students and specialists in the Holy Quran studies should extract some of its underlying meanings. The present study touched barely upon syntax, rhetoric and translation of similarities. Therefore, the study recommends providing more English studies focusing on the issue of Quran similarities to enrich the literature of this important aspect widely used in the Quran.

Clearly, the linguistic and rhetorical features of the Holy Quran continue to challenge translators who struggle to convey the intended meaning of the Quranic verses. This study also recommends that

1. The translator must depend on a number of dictionaries in both Arabic and English to determine the specific meaning of the words. The translator must also consult the various commentaries of the Quran to obtain the appropriate interpretation of the Quranic verses.
2. A translator ought to pay special attention to such interrelated literary devices such as homonymy, metonymy, and synonymy and verify their actual meaning/s before attempting the translation. He/she should recognize similarities and differences between such devices and their stylistic and aesthetic functions.
3. In view of the complexities of the message conveyed in the *Qur'an*, it seems reasonable to state that the only acceptable translation is the exegetical one that is based on exegesis books, which will guide a translator in attaining accurate meanings.
4. The translation of the Holy Quran should be conducted by a committee that includes experts in the different branches of knowledge related to the Holy Quran such language, culture, history and sciences of the Quran.
5. Finally, the study encourages learning Arabic, the language of the Quran, to read and understand the Quran in its original language to have a perfect and full awareness of its Divine message.

5.4 Suggestions for Further Studies

As verbal similarity is abundant in the Quran, the scope of the present study is so delimited; it may be significant to approach the science of similarity in the Qur'an within new contexts so that it can be useful in developing a particular genre of Quranic understanding. Moreover, it is recommended that future studies focus on the strategies of translating the Holy Quran, and how losses can be reduced in the translation of a sacred book, such as the Holy Quran. Providing more studies on translation assessment based on Quran interpretations would be of great benefit for non-Arab natives who read the Quran only through its translation.

Allah knows best!

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Appendix

Selected Quranic Verses for Review & Assessment Process

Sample	Verse Number	Similar Verses	Transliteration	Meaning	Translations
1	43	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِأَيْدِيكُمْ ۚ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا (43)	laamastum	Touched	Ali: in contact with
					Pickthall: touched
					Arberry: touched
2		وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهَرْنَ ۚ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُنْتَظِرِينَ (222)	fatoohunna	Come to	Ali: do not approach them
					Pickthall: go not unto them
					Arberry: do not approach them
3	3.3	(نَزَلَ) عَلَيْكَ الْكِتَابُ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ (3)	Nazzala, Anzala		Ali: sent down Sent down
					Pickthall: revealed -

					revealed
					Arberry: sent down- sent down
4	194	(الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ ۚ <u>فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا</u> <u>عَلَيْهِ بِمِثْلِ مَا اعْتَدَى</u> <u>عَلَيْكُمْ</u> ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ) (194)	famani'tadaa 'alaikum fa'tadoo 'alaihi bimsisli ma'tadaa 'alaikum;	Punish retaliate	Ali: Transgress the prohibition transgress Pickthall: Attack-attack Arberry: Commit transgression
5	2.194	قال تعالى ... " :فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامَ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ. (196)		Translati on of pronoun reference	Ali: Anyone wishes Pickthall: Contenteth himself Arberry: Enjoys
6	55	(وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ) (55).	As-sa'ah Sa'atin	Hereafter	Ali: The hour An hour Pickthall: The hour An hour

					Arberry: The hour An hour
7	53, 54	(وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا بَنِي إِسْرَآئِيلَ الْكِتَابَ (53) هُدًى وَذِكْرَى لِأُولِي الْأَلْبَابِ (54))	Alhudaa Hudan	Guidance guide	Ali: guidance-A guide
					Pickthall: guidance- a guide
					Arberry: guidance- guidance