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MEASURING AND WEIGHING TERMS IN THE QUR'AN: THEIR MEANING WITH REFERENCE TO SIX ENGLISH TRANSLATIONS

by

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Supervised by

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In fulfilment of the requirement for the Degree of
Doctor of Philosophy

Centre for Middle Eastern and Islamic Studies
Faculty of Social Sciences
Durham University
1998

24 FEB 1999

ABSTRACT

This thesis, as its title suggests, is mainly concerned with the meaning and English translation of the measuring '*kayl*' and weighing '*wazn*' terms in the Qur'an.

It starts with the consideration of issues related to the Qur'an in general, and the main topic of this study in particular. Therefore, issues such as the history of the Qur'an, its authenticity, language, etc., are tackled in the first chapter together with other linguistic issues that distinguish the Qur'an from other types of Arabic literature, placing it at the pinnacle of *faṣa:ḥah* and *bala:ghah*.

The measuring and weighing terms are analysed in Chapter Two both individually and contextually, and arranged in alphabetical order according to their roots. These roots are: *b-kh-s* 'بَخَسَ', *th-q-l* 'ثَقُلَ' & (*kh-f-f* 'خَفَفَ'), *kh-s-r* 'خَسَرَ', *ṭ-gh-w* 'طَغَوَ', *ṭ-f-f* 'طَفَفَ', *q-s-ṭ* 'قَسَطَ', *k-y-l* 'كَيَلَ', *n-q-ṣ* 'نَقَصَ', *w-z-n* 'وَزَنَ', (*mi:za:n* 'مِيزَان' and *mawa:zi:n* 'مَوَازِين') and *w-f-y* 'وَفَيَ'.

This analysis is followed in Chapter Three by the consideration of issues related to translation in general and of immediate relation to the translation of the Qur'an in particular.

Chapter Four concerns itself with a detailed analysis of six English translations of the measuring and weighing terms. These translations are those of Yusuf Ali, M. M. Pickthall, A. J. Arberry, M. M. Khan & T. Al-Helali, M. M. Khatib and M. Asad.

This is followed by a conclusion that refers to some of the points this study has achieved and is meant to clarify.

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Declaration

I, the author of this thesis, declare that this thesis results entirely from my own work, and that none of the material here has been previously submitted by me or any other candidate for a degree in this or any other university.

DEDICATION

TO MY PARENTS,

WHO HAVE ALWAYS WANTED

THE BEST FOR US.

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﴿رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

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Ahmed Abdel-Fattah M. Ali
Durham, 1998.

Transliteration

ء	’		د	*d*		ط	*t*		م	*m*
ا	*a*		ذ	*dh*		ظ	*z*		ن	*n*
ب	*b*		ر	*r*		ع	‘		ه	*h*
ت	*t*		ز	*z*		غ	*gh*		و	*w*
ث	*th*		س	*s*		ف	*f*		ى	*y*
ج	*j*		ش	*sh*		ق	*q*		ـَـ	*a*
ح	*h*		ص	*s*		ك	*k*		ـِـ	*i*
خ	*kh*		ض	*d*		ل	*l*		ـُـ	*u*

: is used to indicate that the vowel is a long vowel (i.e., slightly longer than the usual *fathah*, *kasrah*, or *dammah*).

This applies to all the words transliterated in this thesis including Arabic reference titles and names of authors except when the author provides his own spelling for his name which may not conform to this transliteration system. Accordingly, a name like ‘الْخَطِيب’ is written as ‘Khatib’, not ‘Khati:b’.

Exception also extends to those Arabic words whose different spelling is already widely accepted in English, such as *Qur'an*, *Koran*, *Ayah*, *Surah* (*Surat*), *tafsir*, *Ummah*, *Islam*, *Jihad*, *Mujahideen*, *Ulema*, *Imam*, *Ramadan*, *Intifada*, *Kufa*, *Mecca*, *Medina*, *Abu*, etc.

ة is transliterated as ‘*h*’ when final, hence, Ayah and Surah, except when difficulty in pronunciation arises especially, for example, when followed by a *maftu:h* vowel sound, it is then rendered ‘*t*’.

ال I.e., the definite article, whether the ‘ل’ is pronounced or not, i.e., being *shamsiyyah* or *qamariyyah*, it is always written as ‘*l*’.

Abbreviations

SL Source Language.

TL Target Language.

ST Source Text.

TT Target Text.

Lit. Literally.

Q is used before the Qur'anic Surahs and Ayahs numbers. So, Q55:9 means Surah no.55 (Al-Rahma:n), Ayah no.9.

The Ayah numbers follow the Egyptian Standard Version although some of the translations used in this thesis follow a different system.

Notes

1. With regard to *tashki:l* 'تَشْكِيل' (diacritical signs), the word processor used in writing this thesis does not support some of the features required to produce the Qur'anic Ayahs exactly as they appear in the Holy Book. However, every effort has been made so that the Ayahs are written in most cases as closely as possible to the Uthmani writing.

In the case of the (ل) in (لا), it was not possible to put any diacritical signs on it. For example, *shaddah* 'ّ' could not be placed on the second (ل) in words like *li'alla:* 'لِئَلا', otherwise, it would have looked like this 'لِئَلّا'. Therefore, such a way of writing had to be completely avoided and no *tashki:l* was added.

2. The word 'قُرْآن' is commoly written as such, however, the Uthamni writing is 'قُـرْءَان' which is what is followed in this thesis with regard to the Qur'anic Ayahs where the word occurs. However, following the Uthmani writing was not possible all the time with words such as 'آيَة', 'آيَات', 'السَّمَاوَاتِ', 'الصَّلاة', etc.

3. When transliterating words that have underlined letters, h, s, d, t, z, immediately following one another the letters are underlined jointly as in 'مُصْحَف' *mushaf*, 'الأَضْحَى' *al-'Adha:*, 'أَصْحَاب' *'asha:b*, etc.

4. It is customary to follow the names of the Prophets and Messengers of Allah with '(ﷺ)' and the names of the companions of the Prophet Muhammad (ﷺ) with '(ﷺ)'. Although this custom is not followed in this thesis, the writer urges the reader to assume their existence.

On the other hand the addition of '(ﷺ)' after the name of the Prophet Muhammad is also commonly done away with in similar works to this. This practice is not followed in this thesis as the writer feels strongly about this particular point. It is therefore kept here.

5. The names of the translators in Chapter Four are written in **bold** to make it easy for the reader to find the translations and the comments on them with the minimum effort; thus, for example, **Yusuf Ali** instead of Yusuf Ali, etc .

"Khan and Helali" is always written in Chapter Four "**Khan&Helali**" only to avoid long references to their names. They are, therefore, considered one unit. In the possessive form, they are written as "**Khan&Helali**'s", apart from this they are always dealt with as plural.

6. Several Arabic references have no publication date, others mention only the Hijri date, and therefore, they are referred to as such. The former are represented as "(n.d)", and in the latter, the date is followed by "A.H".

7. Following a widely accepted and followed convention Qur'anic Ayahs are written between ﴿---﴾.

INTRODUCTION

INTRODUCTION

Q11:1

﴿الر كِتَابٌ أُحْكِمَتْ ءَايَاتُهُ
ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ﴾

Q9:122

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً
فَلَوْلا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ
لِيَتَفَقَّهُوا فِي الدِّينِ
وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾

The Qur'an has always been a Book to write about, and perhaps, it is the most studied and written about Book in the world. It is enough to say that a whole discipline known as *'Ulu:m al-Qur'an* is based on and originated as a result of this Holiest of Books. For more than fourteen centuries, the Qur'an has inspired millions of people to study it and learn from its infinite wisdom in all walks of life.

In spite of the many Qur'anic references to science, history, law, agriculture, various religions, different cultures, commerce, ethics, etc., the Qur'an cannot be classified as a reference book for all, or as strictly belonging to some of the above mentioned fields or many others. The Qur'an is not even a mere book of guidance as it exceeds in excellence all the books that are believed to contain guidance between their covers. It is not a book of guidance, it is 'the Book of Guidance'.

Muslims in general, and rightly so, accept the Qur'an as the only true, complete and preserved Word of Allah (God) in existence nowadays, as no one is considered a Muslim without believing so. The Qur'an made the claim, that it is the Word of Allah, since the Prophet of Islam Muhammad (ﷺ) started delivering the Message he (ﷺ) received from the Lord of all beings, Allah (ﷻ). Since then, the Qur'an has always been the miracle of Islam.

All the Prophets of Allah before Muhammad (ﷺ) were given '*A:ya:t*' (signs) to support their claims with regard to the truthfulness of what they brought their people from their Lord. If such signs, like the parting of the water by the Prophet Moses or the bringing of the dead back to life by the Prophet Jesus, had not been mentioned in the Qur'an, Muslims would have hesitated to accept them as statements of fact. However, strictly speaking, such signs or miracles remain to the person who did not see them happen mere stories of old that could be equally true or false as no one can prove them true in any conceivable way apart from referring to the Book.

The Muslim, however, believes these stories because they are recorded in his Holy Book, in whose authenticity and genuineness he has no doubt. This means that such narratives are accepted as true based on the acceptance of the Qur'an as the true Word of Allah.

Comparing the Qur'an, as the miracle of Islam, with the miracles of some of the Prophets of Allah prior to Muhammad (ﷺ), we see the difference showing glaringly. Since they are incidents that took place in the past, the miracles of the Prophets Moses and Jesus cannot be proven true by either the Jew or the Christian due to the fact that those miracles cannot be subjected to examination. The Qur'an, on the other hand, is still in existence, and constitutes a challenge to everyone, urging those in doubt to examine it as thoroughly as they wish. Perhaps, this has always been one of the reasons for the studying of that Holy Book at all times until the present day.

The nature of the miracle is one of the most important aspects of any miracle. This is because, for any unusual thing to be considered as such, it has to break what some people tend to call 'natural laws'. (This does not mean that nature has made such laws, as nature itself is 'created' and not a 'creator.) Therefore, inventions for example are not miracles because they develop as a result of existing laws that come to the knowledge of the inventor when 'Allah wills them to be revealed', and at the end of the day, they do not break any natural laws.

Accordingly, no invention can lead to the parting of the water when it is hit by a stick (or at least, we have not seen this happen yet!); only the Prophet Moses could do that 'with the permission of the Creator and Controller of all laws'. Similarly, no man can bring the dead back to life by a mere touch of his hand but the Prophet Jesus, this also with a permission from his Lord and Creator, Allah. Therefore, miracles are challenges, not to people's intelligence but to their abilities to break the natural laws.

Also for a miracle to be accepted this way by people, it must involve something in which this people excel. The Egyptians, for example, excelled all nations in magic in the Prophet Moses's time, yet, his miracle defeated their magic, their excellence and expertise. The Israelites in the Prophet Jesus's time excelled all other nations in medicine, but their knowledge could not raise the dead. Yet by a mere touch or a word the Prophet Jesus could do this; his miracle defeated everything they knew and experienced about medicine. Such miracles could only be understood by the eye witness who knows his work but not Allah's: these were achievements beyond the power and knowledge of humans. As this was very clear in the minds of Pharaoh's magicians, they believed in the Prophet Moses immediately and with no hesitation.

The nature of the Qur'anic miracle does not differ from the above. The Arabs by the time of the Prophet Muḥammad (ﷺ) had already perfected their language; they reached an unprecedented level with regard to mastering Arabic. The level of maturity of the Arabic language then is very hard to explain. The Arabs believed they were the most *faṣi:ḥ* of all nations. The literature they have left provides ample evidence. Yet the Qur'an was revealed, defeating their *faṣa:ḥah*, and challenging their *bala:ghah*. The challenge was formidable because it was of the same nature as what they believed they had excelled all nations at, and all their attempts to produce something like it were doomed to failure.

Many are the works that have been written to point out the references to all sorts of scientific accuracy, or the miraculous scientific nature of the Holy Scripture. However, this thesis takes a more orthodox stand. It is more concerned

with 'the language' of the Book in expressing the intended meaning and the way certain words are used to convey the intended message. It goes without saying that the 'language' of the Qur'an cannot, in any way conceivable, be fully covered in a small and humble work like this; that is why, this work had to be so specific as to cover only a minute aspect of the Holy Book, that is the meaning and translation of those words related, very strictly, to *al-kayl* and *al-wazn*, as will be explained with greater specificity shortly.

Why The Qur'an

The story of this thesis began a long time ago when I was still an undergraduate in the Faculty of Al-Alsun, Ain Shams University, in Cairo. As I have always been interested in the Qur'an since my early years, I became very interested in its translation as well as a student in the English Department. It was always my dream to be able one day to conduct a research that involves the translation of the Qur'an.

The first serious step taken was attempting a dictionary on Qur'anic Terms. In my first year as an MA student in Translation, I submitted only a small part of the material I had for my dictionary to Al-Alsun (1990-91). Until early 1993 my collection of terms kept growing steadily as I followed a systematic way with regard to collecting my data. However, little did I know then about what fate had in store for me.

In June 1993, I left Cairo to the UK for a two-week holiday before going from there to the US for my postgraduate studies. It never crossed my mind that a return to England was going to be that soon, and definitely not for educational purposes.

For fear that I might lose my three-year materials, I left all my work at home to be sent to me when I settled in the States. Some weeks later in New York, I received a package containing a copy of the materials I submitted towards my MA degree. That package was also supposed to contain my dictionary materials. It was discovered soon after receiving the package, which I still have until today,

that it had been opened at some stage for some unknown reason in Long Island City Post Office and sealed again after being stripped of those papers related to my Qur'anic Terms Dictionary.

After sending me all over New York to inquire about what happened to my papers, Mr. Donald Buckner, the head of that office, admitted in front of two of his officers that my package was opened in his building, yet no one could give me an answer as to why this had happened nor where my papers had gone. Tracing my papers all the way to exactly where it all happened took more than three months and cost thousands of hard-earned dollars. No other copies or photocopies did I have of those materials. The work of three years was lost and getting it back was little short of a miracle.

By 13th December, 1993, I had had enough of New York; so, I packed and left with no more than $1000.00 to try my academic luck elsewhere. As I left home for my degree, I was determined not to go back without it; and for yet another reason which this is not the place to mention, I was drawn back to England.

While still in New York, I started again working on my dictionary and continued to do so for quite sometime even after I joined the University of Durham for my Ph.D. in the subject I had already spent a few years investigating, the translation of the Qur'an. Strangely enough, I never heard about Durham University until a few months after my arrival to the UK, nor did I know that there was a Centre for Middle Eastern and Islamic Studies until I gave up hope in the possibility of doing the type of study I had always wanted.

The Choice of a Topic

I had several topics in mind when I joined this course, and they were all related to the translation of the Qur'an, especially comparative translation. However, those ideas started taking proper shape after my supervisor, Dr. James Dickins, to whom I owe a great deal, drew my attention at a very early stage to

Toshihiko Izutsu's book "*The Structure of The Ethical Terms in The Koran: A Study in Semantics*".

In spite of the fact that Izutsu's book proved to be of no great benefit to my work, it made my thinking more focused with regard to the methodology of the research. As I was interested in the translation of terms, with the help of Dr. Dickins the 'measuring and weighing terms' in the Qur'an was chosen to be the subject of my Ph.D. The only resemblance, though, between this present work and Izutsu's work, published in 1959, is that they both deal with the meaning of words that refer to a specific subject. It goes without saying that the two subjects are different, and even the way the materials are handled bear no resemblance to one another. In addition, Izutsu's work does not deal with the different translations for those terms.

Difficulties Encountered

Numerous were the difficulties that this work encountered in the course of its production. The lack of references that dealt specifically with my chosen topic, though at the beginning a major problem, proved later on to be the least of my troubles compared to other difficulties.

In spite of the fact that this work has made use of all sorts of books of *Tafsir*, the references available in the library of the university were/are extremely old editions and not properly catalogued in the least. The great majority of them have no proper indexes. Some references even lacked *Ayah* numbers, and the *Ayahs* were written in exactly the same way as the rest of the text; the pages were also extremely delicate, etc. All this rendered the making of this research time consuming and at stages impossible.

I also found that many books of *Tafsir*, contrary to my initial and very naïve understanding, do not always cater for the researcher's specific needs. And with regard to my subject, I had to dig very deep before getting anywhere near what might promise to be of some use at some unforseeable stage of the work. Some clues towards better understanding or explanation of some important points were provided by the least expected and least related references to my subject. That is

why no effort was spared to consult even the most remotely related books to the meanings of the measuring and weighing terms in the Qur'an. The making of this work did not prove an easy task although it must be said that it was not expected to be so in the first place. It was only the *tawfi:q* from Allah that kept me going and made possible what seemed impossible.

Also, the books of *Tafsir* do not always give enough details as to the extent to which the meaning of individual words affects and is affected by the meaning of the entire context which is one of the main points of focus in this work. Some claims, good as they may be, are made by some exegetes concerning the meaning of some words or the interpretation of an utterance in a certain way without giving reasons for how such interpretations were reached. This proved to be problematic at times as the writer of this thesis could not be just content with simply quoting them.

It is fair to assume that the classical Qur'anic exegetes must have had better understanding of the language than most modern readers, and with regard to a great number of words, they must have felt no need to be so specific as to their meaning since presumably the majority of their audience and readers knew, perhaps even exactly, what various words meant which we consider problematic or ambiguous. Our command, or at least mine, of the Arabic language cannot be compared to that of the early exegetes of the Qur'an. It is rather amusing to read that early lexicographers of Arabic-Arabic dictionaries such as *Lisa:n al-'Arab*, *al-Siha:h*, etc., carried out the task of producing such enormous works as a result of their seeing the rapid deterioration of people's command of the language and the widespread use of *lahn* 'لَحْن'. In spite of all this, it was felt sometimes that some explanations were not satisfactory, and that other explanations are better, and other times one had to consider his own view as, at least, more likely if not by far better. It always gave me confidence at times when I felt reluctant to express my own views and provide my own explanations, to remember what Prof. Muhammad 'Abdul-Haleem, quoting Imam Abu Hani:fah, said to me a few years ago with regard to differing from the views of others who are believed to be

much more qualified, even if they were Qur'anic exegetes: "هُمْ رِجَالٌ وَنَحْنُ رِجَالٌ" (Lit., they are men and we are men).

As an example of the type of problems described above, Al-Ra:zi (v.8, p.7) says that ﴿الْمِيزَان﴾ in Q55:7-9 is mentioned three times, each with a different meaning; the first 'مِيزَان' means "الآلَة" 'scales, i.e., the weighing instrument', the second "الْوَزْن" 'the act of weighing', and the third "الْمَوْزُون" 'the thing weighed'. He also adds that ﴿الْمِيزَان﴾ is used instead of these words as it is more comprehensive in meaning. Although his explanation may be satisfactory to some people, especially if we test his explanation against outside reality, it was not so for me as Al-Ra:zi does not refer to the possibility of any differences that might exist between ﴿أَلا تَطْغَوْا فِي الْمِيزَانِ﴾ and 'أَلا تَطْغَوْا فِي الْوَزْنِ' or ﴿وَلا تُخْسِرُوا الْمِيزَانَ﴾ and 'ولا تُخْسِرُوا الْمَوْزُونَ'. The truth of the matter is that, even with his explanation, one wording remains Qur'anic and the other is not. Al-Ra:zi's explanation does not refer to ﴿الْمِيزَانَ﴾ in ﴿وَضَعَ الْمِيزَانَ﴾ as having a possible metaphorical reference or meaning, given the above as an explanation. The great majority of the books of *Tafsir* consulted have this very same feature and it is extremely rare that an exegete refers to such differences had the wording been different.

Another example is the reference to the meaning of ﴿الْكَيْلَ﴾ in Q:7:85 which reads ﴿فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ﴾. Although Al-Ra:zi (v.4, p.258) and Al-Zamakhshari (v.2, p.127) raised the question of the use of the word ﴿الْكَيْلَ﴾ rather than 'الْمِكْيَال' in this Ayah, in contrast with Q11:85 which uses the word ﴿الْمِكْيَالَ﴾ rather than 'الْكَيْل', their answer is simply that: "by *al-kayl* 'الْكَيْل', He (Allah) means the instrument for measuring", i.e., *al-mikya:l* 'الْمِكْيَال'. (For more details, see Chapter Two, under *k-y-l* 'كَيَلَ', and *mi:za:n* 'مِيزَان').

As is clear, their answer still does not answer the question about the difference in meaning had 'الْمِكْيَال' been used in this Ayah (Q7:85) instead of ﴿الْكَيْلَ﴾. If there is no difference between those two words here, would not it have been better if 'الْمِكْيَال' had been used since it at least agrees with the word ﴿الْمِيزَانَ﴾ as a weighing instrument? The answers given are in many cases non-answers. Such is the type of questions that this work attempts to investigate; and it is hoped that proper and satisfactory answers are provided in the course of this thesis. One must also say that any success in achieving this is from Allah, and any shortcomings are from myself.

Difficulties of a different type altogether also occured, such as the lack of sufficient funds. As a self-financed student, it has not always been easy to fund my study. Certain things had, of course, to be done at the expense of other things; and I praise Allah that the only remaining debt to be settled is ASAI's. Had it not been from Allah, this work would have never reached completion.

Another major problem that rendered the final production of this thesis almost impossible is the one related to the typing and printing of this work. It was an issue replete with great disappointments, indifference and above all utter failure in providing the most basic of services. I thank no one but Allah for giving me the patience and the endurance that were most needed in times of great distress and frustration.

The Word Of Allah

As a Muslim, it was natural to assume that as the Qur'an is the Word of Allah, that its wording is deliberate, and even another Arabic word having the same meaning cannot replace the original word itself in the Qur'anic text without the meaning being affected. It is because of this that some of the opinions of the exegetes were not taken for granted. Also because of the Qur'anic claim to be the word of Allah certain questions have been raised to consider whether such a claim is true or not.

Although it has always been the belief of the writer of this work that the Qur'an is the Word of Allah to start with, this study has made such a belief firmer and more well-grounded. The more research done, the clearer the picture became and the more related the references appeared to be.

The Subject of This Thesis

As the title of this thesis indicates, it is concerned with the meaning and translation of the words that are used with regard to measuring (in the sense of *al-kayl*) and weighing (in the sense of *al-wazn*). The following Arabic words, arranged in alphadetical order according to their roots, are the ones analysed here: *b-kh-s* 'بَخَسَ', *th-q-l* 'ثَقُلَ' & (*kh-f-f* 'خَفَفَ'), *kh-s-r* 'خَسَرَ', , *ṭ-gh-w* 'طَغَوَ', *ṭ-f-f* 'طَفَفَ', *q-s-ṭ* 'قَسَطَ', *k-y-l* 'كَيَلَ', *n-q-ṣ* 'نَقَصَ', *w-z-n* 'وَزَنَ', (*mi:za:n* 'مِيزَان' and *mawa:zi:n* 'مَوَازِين') and *w-f-y* 'وَفَى'.

In spite of the fact that most, if not all, of these roots together with their derivations are related and used in many other subjects, it is only in the context of *al-kayl* and *al-wazn* that they are considered.

This work places great emphasis on the meaning of these words individually first then contextually, as considering words out of context proves, in almost all cases a futile effort with regard to establishing the meaning of the word involved. However, it is naïve to assume that even in cases when the context dictates the meaning of a word, that its basic meaning has no bearing on the context in which the word is used. And as indicated elsewhere in this work, understanding the meaning of words at the lower level, that is, individually, helps a great deal in determining their meaning contextually and in relation to other words in the same, similar or even different context. In his *Componential Analysis of Meaning*, Nida says: "In most instances, a word seems to have a central meaning

from which a number of other meanings are derived. And we can usually recognize or imagine some kind of connection between each of these meanings and the apparent central meaning" (1975:11).

All the above words are used in the Qur'an in the context of measuring and weighing, and they are actually of immediate relation to this subject. Perhaps the only exception is the word *b-kh-s* 'بَخَسَ'. However, the reason for its inclusion in this work is that in three of the seven times in which *b-kh-s* 'بَخَسَ' is used in the Qur'an, it is in a context immediately related to measuring and weighing, namely: Q7:85, Q11:85 and Q26:183. It is in these Ayahs that it is considered a general reference after a particular one, and its existence is important in balancing the references of the Ayahs. Also, as quoted under *b-kh-s* 'بَخَسَ', a hadi:th narrated by Ibn 'Umar refers to 'الْبَخْسُ فِي الْمِكْيَالِ وَالْمِيزَانِ'; similarly exegetes and lexicographers consider *al-bakhs* to mean *al-naqs* 'النَّقْص', which is one of the terms under study. Therefore, including it was much more beneficial than excluding it. *B-kh-s* 'بَخَسَ' appears in the above mentioned Ayahs in the same form: ﴿وَلا تَبْخَسُوا النَّاسَ أَشْيَآءَهُمْ﴾. The other four Ayahs are Q2:282, Q11:15, Q12:20 and Q72:13.

This work originally began with identifying the words that form the main focus of study and analysis. This was immediately followed by consulting both classical and modern Arabic-Arabic dictionaries and books of *Tafsir*. However, as is the nature of almost all types of research, many other points and issues kept emerging and imposing themselves and required investigation, establishment, development and elaboration. It then became apparent that going back to the basics was the best way of tackling all such issues.

The following section shows how this thesis is divided and what issues it deals with, in addition to how every chapter leads to the next.

Chapter One

This chapter begins with a discussion of some of the Muslim Ulema's and linguists' views as to the derivation and meaning of the word 'Qur'an'. Then it refers to some of the other names the Qur'an is known by, in addition to the Qur'anic testimony with regard to its *'inza:l* (descending), then its revelation to the Prophet (ﷺ) over a period of twenty years and discusses some of the reasons for the length of time of the revelation with a brief reference to the first and last revealed Ayahs of the Qur'an.

As the Qur'an makes the claim that it is the only preserved Word of Allah in existence which Man has, and that it will continue to be so without suffering the least corruption or distortion, this claim had to be put to the test in an attempt to establish whether such is the case or not. And although the truth of the matter is that since its revelation until the present day, the Qur'an has not changed, the history of its preservation has been researched. A great number of references of classical and modern scholars have been consulted to reveal the steps taken towards its preservation exactly as it was first revealed. Therefore, the first area of investigation was how the Prophet (ﷺ) memorised the Qur'an and taught it to his companions and had a number of them record it as well as instructing them in how to do this and how to order the Ayahs and Surahs. The reports that have reached us indicate that the order of the Ayahs and the Surahs including even the names of the Surahs was according to instructions from the Prophet (ﷺ); this is what we refer to as *tawqi:fi* 'تَوْقِيفِى'.

This shows how ignorant, misguided, or at least lazy, many of those who wrote about this particular issue were, as they either deliberately ignored the evidence or did not bother investigating the matter as they should have. It is my staunch conviction that if one does not know enough about a particular issue, he is in no position to pass a judgement concerning it. Ignorance is no excuse for mis-judgement.

Chapter One goes on to investigate *jam' al-Qur'an* 'جَمْعِ الْقُرْآنِ', that is, the collection of the Qur'an and its putting together in the form of a Book, in all its

stages. As the Qur'an is a collection of *Ayahs* and *Surahs*, the meanings of these two terms in addition to the four main divisions of the Qur'an, are discussed with a brief reference to the Surahs that are classified as either Meccan or Medinan.

The Qur'an makes another claim with regard to its being an Arabic Book in its entirety. Many works have referred to those words believed to be non-Arabic. Some of these works ignore the fact that as the peoples of different languages come into contact an exchange of words and phrases is inevitable, and Arabic as a language was no exception. Words found in the Qur'an that are believed to be non-Arabic are either Arabic in actuality, as the converse could not be established, or of foreign origin then borrowed and incorporated into the language. By the time the Qur'an was revealed such words had already been used by the Arabs and were not considered foreign in the least. It is amazing that the Arabs challenged by the Qur'an did not raise such a question of non-Arabic words in the Qur'an. (Examples of the feature of exchange of words between different languages are given in Chapter Three).

It is clear by now that many of the above points with regard to the Qur'an are based on the Qur'anic testimony that it is the Word of Allah, and unless this claim is substantiated, it can hardly be accepted as true. That is why Chapter One investigates this point and discusses the Qur'anic challenge to the Arabs and all other nations to produce something like it and refers to their utter failure in coming up with anything that is even remotely like it.

The Arabs were defeated though they were the masters of the Arabic language. The *faṣa:ḥah* and *bala:ghah* of the Qur'an bewildered them, and even the most extreme among them in his hatred for the new message and its deliverer had to admit that the Qur'an was unlike anything they knew. The meanings of these two italicised terms above are therefore discussed with ample examples so as to show that although the Arabs knew what is considered non-*faṣi:ḥ* and/or non-*bali:gh*, they still could not escape making mistakes in this area. In contrast, the Qur'an, in spite of its more than six thousand Ayahs, and its revelation over more than twenty years, suffers no such shortcomings. Therefore, the Qur'an was

rightly worthy of its place as the pinnacle of *bala:ghah*. The measuring and weighing terms proved to be bearing extremely subtle references of the type that are characteristic only of the Qur'an. Only the Qur'an could render these in the most precise of ways, something which is a feature absent in human speech and composition, as the next chapter reveals.

Chapter Two

As the way is by now paved for the next chapter, the terms for measuring and weighing are considered both individually and contextually. In this chapter each term is dealt with separately and in alphabetical order. Every effort is made to arrive at the most accurate meaning, or explanation of meaning, possible for each term. References are made to the meanings given by lexicographers and Qur'anic exegetes alike. Each term is also considered in the Ayahs where it occurs and extreme efforts have been made to restrict the analysis to each particular term when it occurs together with other terms that are also under study. The context is also considered as in many cases this raised questions and provided answers.

References are also made to the Ulema's views and how, sometimes, they arrive at their conclusions. As for my own views and conclusions, these have been based on combining all the possible techniques that may help in establishing the meaning of each term, both individually and in relation to other terms as well. Therefore, cross-references to other Ayahs, hadi:ths, pieces of poetry, points of grammar, outside reality, etc., are used. Many references have been consulted and cross-checked against one another; this was a painstaking process, but one which proved extremely rewarding.

The longest part of this chapter is that related to *w-z-n* as the meaning of *al-wazn*, *al-mi:za:n* and *al-mawa:zi:n* had to be discussed in detail and proved to be more problematic than initially thought.

Chapter Two ends with a 'Conclusion'. This is meant only to relate all the Ayahs that refer to measuring and weighing to one another. The conclusion shows that all the various aspects of the subject are completely covered by the Qur'an, and therefore leaves no room for any addition.

Establishing the meaning of these terms with accuracy proved a difficult and time-consuming task as the English equivalents used from time to time were not as accurate or precise as their Arabic counterparts. However, such equivalents were only used with this in mind and were not meant to be replacements for the Arabic terms. There was no other way to proceed as English is the language of this research, and the translation of the measuring and weighing terms into English is one of the main issues in this work. Chapter Two is meant to be the basis for that part of the thesis that deals with the translation of these terms. The meanings established in this chapter are to be contrasted with the translations used in Chapter Four. However, before this could be achieved with any degree of accuracy, some issues influencing the process of translation and related to that discipline in general had to be considered so that our analysis of the translations, judgement and conclusions could be as objective as possible.

A final point is that in Chapter Two, translations of the Ayahs where each term occurs, are quoted to make it easy for the reader to get some idea about the subject matter of the Arabic Ayahs. This does not mean that such translations are accepted in any way as better than others; all such issues are dealt with in Chapter Four.

Chapter Three

This chapter, entitled "General Considerations", deals with those issues that are immediately related to the translation of the terms under study. There are of course many more translational issues that are worthy of investigation and discussion under the above title. However, in our present work such issues would have proven irrelevant.

Chapter Three mainly discusses the views of many authors who wrote about translation and other related disciplines. It also deals with my own views with regard to the subject of translation in general and the translation of the Qur'an in particular. Many of those views I have developed over the years of my study in Al-Alsun and afterwards. Like any academic research, such views could not carry

any weight if presented unsubstantiated. Therefore, a great number of references, of a different sort this time, were consulted. It goes without saying that many irrelevant issues had to be investigated to make sure that they were indeed irrelevant and therefore not to be included in this work. In spite of the fact that this part of the thesis was time-consuming, the writing of Chapter Three was less problematic than all other chapters, and was an enjoyable intellectual experience for me.

The issues dealt with in this chapter vary in nature from one other. Some parts deal with translation in general, others with some features of the Arabic language that have an impact on translation such as the *iltifa:t* and repetition, still others deal with cultural differences, etc., as indicated in the table of contents. This chapter, however, helps a great deal in understanding some aspects of the process of translation in general and issues of relevance with regard to the translation of the Qur'an in particular. It also states certain points concerning how the translations of the Qur'an should be viewed and warns against mis-translations and delibrate misrepresentation of the Qur'an.

Also, although the production of Qur'anic translations is so important to the understanding of Islam especially for non-Arabic speakers, we all have to bear in mind that the Qur'an is only the Qur'an when it is in its original Arabic wording, and that no translation can substiute or become a replacement of that Holy Book. Bearing this in mind at all times solves the problem of the 'untranslatability' of the Qur'an which is also one of the issues dealt with briefly in this chapter. Translatability does not mean replacement.

Two issues deserve special mention here as they have always interested me in translation. The first is every translator's dream of achieving the perfect translation. Translators try all sorts of methods and techniques to achieve as accurate a translation as is humanly possible. Yet, languages, regrettably or otherwise, do not function this way. As the existence of absolute synonymy is, in my opinion, no more than an illusion, perfect translation is a myth; it is inconceivable, and I am certain that every practising translator knows this for a fact.

This leads to the second issue, which is 'translation loss'. It is an amazing fact that in spite of the inevitability of translation loss, this rarely proved an obstacle in the way of communication. Yet, it is not enough just to communicate the Qur'an unless one is equipped with what it takes to render its divine message as accurately as the TL allows and in order to be able to do justice to it. The receiver of the translation of th Qur'an, on the other hand, should take into account that perhaps the only thing that translations guarantee with utmost certainty is the loss of part of the message. Different aspects of most source texts are sacrificed for the sake of other considerations that are not always clear. It is no exaggeration to say that more things are sacrificed in translation than the Muslims sacrifice in the feast of *al-'Adha:* 'الأَضْحَى'.

Chapter Four

In this chapter the 'translations' provided by six English translations for the measuring and weighing terms occurring in thirty seven Ayahs are considered. The order in which the Ayahs appear in this chapter was reached after careful consideration of other options, some of which turned to be extremely problematic and impractical.

Putting the Ayahs in the order of their Surahs as they appear in the Qur'an would have meant that each Ayah would have had to be considered on its own. Comparison with other Ayahs that might include the same terms would have been like jumping forwards and backwards all the time; repetition of same points over and over again would have been inevitable, rendering that part of the thesis extremely monotonous, in addition to making this chapter too long.

Alphabetical order, as in Chapter Two, would have resulted in a similar situation, and even more confusion because the terms occur together in the great majority of the Ayahs.

Therefore, a different order was chosen based on a very much more simpler and practical idea: the Ayahs that have the word *al-mi:za:n* ﴿الْمِيزَانَ﴾ on its own are placed first followed by those that refer to both weighing and measuring, then

mithqa:l ﴿مِثْقَال﴾ followed by the Ayahs that mention measuring only, etc., and finally the Ayahs that deal with the Day of Judgement. In spite of its simplicity, this order was still problematic to a degree; however, it rendered comparison and cross-referencing a great deal easier.

As for the choice of the six translations used in this work in particular, the following may be said. First of all, the translations used here are those of 'Abdullah Yusuf 'Ali, Mohammed Marmaduke Pickthall, Arthur J. Arberry, Muhammad Muhsin Khan & Muhammad Taqi-ud-Din Al-Helali, Muhammad M. Khatib, and Muhammad Asad. These translations differ in many aspects; this renders the issue of contrasting them one with the other extremely useful. However, this was not the main reason for choosing them. In simple terms, those were the translations I felt more comfortable with; and with the exception of Arberry, all the translators are Muslims which, to a high degree, rules out any doubts with regard to their intentions or deliberate misinterpretation or misrepresentation of the Qur'anic message. This issue would require a work on its own. Therefore, there was no need to get involved in this contentious area.

As for the order in which these translations appear in this chapter, it is neither alphabetical nor chronological. The simple fact is that this is the order that I got hold of them. For a few years, I was using Yusuf Ali's and Pickthall's translations as two of the references consulted with regard to my Qur'anic terms dictionary. Then in about 1992, I met Dr. Khatib one day in the Supreme Council for Islamic Affairs in Garden City, Cairo. It was only then that I became aware of his translation. He also informed me that a second edition was being published then. I have not come across that second edition until today. However, I bought his translation a few years before I joined Durham University. That translation was as unfortunate as my dictionary. It got lost in the mail on the way from Wembley to Durham about three years ago. I then got hold of Arberry's translation in a bookstore in London followed by that of Khan and Helali in Cairo International Book Fair just before finding a copy of Khatib's translation as well as that of Asad in the Durham University Library.

It therefore seemed that this was the order in which these translations were meant to appear in my thesis. This order however proved easier to deal with especially with regard to two of them: Khatib's whose language differs a great deal from the rest of the translators listed before him, and Asad who prefers abstract to concrete meanings and who makes extensive use of square brackets [] which are usually reserved for elliptical insertions in contrast with round brackets, which he also uses (sometimes inside the square ones); these are normally used for implied statements. Asad makes greater use of such devices than any other translator in the list. This is why it was more convenient to have both translators at the bottom of the list.

As stated at the beginning of Chapter Four, Chapter Four has to be read in conjunction with Chapter Two, where the meanings of the words subjected to our comparative analysis are discussed.

Where the wider context in which a term appears is important in clarifying its meaning, that context is quoted; where this seemed irrelevant however, it is done away with. The words discussed in the analysis that follows each Ayah and its six translations are always underlined at the beginning.

If the translator uses a footnote with regard to the part of the Ayah under study, it is quoted immediately under the translation in smaller typeface preceded by an asterisk (*).

The translations are quoted exactly as they appear in their originals with regard to capital and small letters, commas, semi-colons, full stops, brackets, etc., and in the case of Yusuf Ali's and Arberry's translations, where each line ends.

The Conclusion

As much has already been said in the thesis itself, the conclusion is the shortest part of this work, and it also refers to most of the issues discussed in the previous chapters in more or less general terms.

It is the hope of the writer of this thesis that this work is a step towards a better understanding of the Qur'anic message. This subject of measuring and weighing proved important in many aspects, both linguistically and religiously,

and was replete with subtle and precise references to a degree that was beyond my expectations.

If this work prides itself as being the first to tackle this topic in the way described in the previous pages, and in the way it reveals itself in the following ones, it is meant to introduce to the student of translation a method of comparative study, to the linguist a way of analysing the meaning of words and phrases in the Qur'an, to the average reader a better understanding of one of the important topics dealt with by the Qur'an and to open a window to everybody to see how different and challenging the word of Allah is.

It remains to say that I pray to Allah to accept my work as it was conducted with no desire of earthly gain and to place it on the *mi:za:n* of my *ḥasana:t* on the Day of Judgement, and to satisfy the Prophet (ﷺ)'s saying with regard to the useful knowledge that one leaves behind, that is, "عِلْمٌ يُنْتَفَعُ بِهِ".

CHAPTER ONE

CHAPTER ONE

Layout

This chapter provides historical background to the Holy Qur'an, and tackles some linguistic issues that are of importance to the subject of this thesis. Many points in the subsequent chapters have recourse to points discussed and established here.

Al-Qur'an

Muslim Ulema agree that the Holy Qur'an is the Word of Allah,[1] revealed to the last of His Prophets and Messengers, Muhammad (ﷺ) in word and sense, miraculous in nature; its *Ayahs* (Verses) are unique and inimitable, its recital is an act of worship; it has been handed down by unanimous assertion (*Tawa:tur* 'تَوَاتُـر')[2] affording certainty, and written down in the *Masa:hif* 'الْمَصَـاحِف' (Examplars) from the beginning of Surat Al-Fa:tihah 'الْفَاتَحَة' to the end of Surat Al-Na:s 'النَّاس'.[3]

However, linguists[4] differ concerning the derivation of the word 'قُرْآن' Qur'an as follows:

(1) Al-Lahya:ni and others say that *Qur'an* 'قُرْآن' is the verbal noun of the verb *qara'a* 'قَرَأَ', meaning 'to read' or 'to recite'. The word *Qur'an* was then used as a Proper Name for the Revelations received by the Prophet Muhammad (ﷺ). As

a word meaning 'Reading', 'Recitation' or 'Recital', *Qur'an* is used in the Holy Book to this effect. Q75:17-18 read ﴿إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ * فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْءَانَهُ﴾ "It is for Us to collect it and to recite (promulgate or give you the ability to recite) it. So, when We recite it, then follow you its recital (recitation)".[5]

In on of his poems, Hassa:n ibn Tha:bit, on the death of 'Uthma:n ibn 'Affa:n, says:

"ضَحُّوا بِأَشْمَطَ عُنْوَانُ السُّجُودِ بِهِ يُقَطِّعُ اللَّيْلَ تَسْبِيحًا وَقُرْآنَا",[6]

that is, 'They sacrificed an old man ('Uthma:n) who was the symbol of devotion in worship (as manifested in prostration in *Sala:h*) as he used to spend his nights glorifying Allah and reciting (قُرْآنَا) the the Qur'an'.

On the other hand, Qata:dah says: *Qur'an* means 'Compilation' as in: 'قَرَأَ الرَّجُلُ' when a person 'compiles a speech'. He also explains ﴿قُرْءَانَهُ﴾ in Q75:17 to mean 'its compilation'. An Arab poet, talking about a she-camel (whose womb has not 'enclosed/contained' a baby-camel), says referring to this meaning:

"هِجَانُ اللَّوْنِ لَمْ تَقْرَأْ جَنِينًا"[7]

(a pure-white (she-camel) whose womb does not contain a foetus).

(2) Al-Zagga:g and others say that *Qur'an* 'قُرْآن' is an adjective derived from the word *qur'* 'قُرْء' meaning 'to collect'. The Arabs say: 'قَرَأْتُ الْمَاءَ فِي الْحَوْضِ' 'I have collected the water in the basin'. The Word of Allah was then given this name, *Qur'an*, because the divine Revelation collects, gathers, contains or puts the Surahs and Ayahs together, or because the Qur'an contains the 'fruits' or most distinguished parts of the previous Divine Books.

Therefore, according to these two opinions, the letter *hamzah* 'هَمْزَة' is one of the letters that form the root of *Qur'an* 'قُرْآن', and its removal is only a matter of

making the pronunciation easy 'تَخْفِيف', and the *hamzah* sound has been transferred to the vowelless sound 'الْحَرْف السَّاكِن' before it. As for *al* 'ال', these two letters at the beginning of the word *al-Qur'an* 'القُرْآن', are not the definite 'ال' meaning 'the', but they function as referent to the root of the word *Qur'an.*

(3) Al-'Ash'ari and others say: *Qur'an* is derived from the verb *qarana* 'قَرَنَ', meaning 'to link or relate' as in 'قَرَنْتُ الشَّيْءَ بِالشَّيْءِ', 'I linked (joined, related) one thing to another'. So, as the Surahs and Ayahs of the Qur'an are linked or relate to one another, the word was used as a name of the Holy Scripture of the Prophet Muḥammad (ﷺ).

(4) Al-Farra:' says: *Qur'an* is derived from *al-qara: 'in* 'الْقَرَائِن' meaning 'the likes or similar things' as the Ayahs confirm, are like or similar to, one another .

According to these two opinions, the root of *Qur'an* is *qarana* which includes the letter *nu:n* 'ن', but not the *hamzah* 'ء' as it is the case in **(1)** and **(2)** above.

(5) Al-Sha:fi'i is reported to have said that '*Al-Qur'an*' is a Name given to the Word of Allah that had been revealed to the Prophet Muḥammad (ﷺ). The word is neither derived from *qara'a* 'قَرَأَ' 'to recite', nor the hamzah 'ء' is one of its constituents. It is a name for the Book of Allah just like the *Torah* and the *'Inji:l.*

The most likely of all the above mentioned opinions are the first then the second.

It is also of importance to know that the word *Qur'an*, which is mentioned in the Holy Book seventy times, does not only signify the Revelation in its totality but also single parts of it as well.

The Revelation "Tanzi:l al-Qur'an"

'*Al-Qur'an*' is not the only name given to the divine Revelations which the Prophet Muḥammad (ﷺ) received from Allah, as the Qur'an mentions other names for it.

Q2:2 mentions *Al-Kita:b* 'الْكِتَابُ', 'the Book', ﴿ذَلِكَ الْكِتَابُ لا رَيْبَ فِيهِ﴾ "This is the Book (the Qur'an) whereof there is no doubt".[8]

Q15:9 gives the name *Al-Dhikr* 'الذِّكْر', ﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ﴾ "Verily We: It is We who have sent down the Dhikr (i.e. the Qur'an)".[9]

Q25:1 mentions *Al-Furqa:n* 'الْفُرْقَان', 'the Criterion', ﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ﴾ "Blessed be He Who sent down the Criterion (of right and wrong, i.e. the Qur'an)".[10]

And Q26:192 gives a fourth name: *Tanzi:l* 'تَنْزِيل', i.e., 'Revelation'. The Ayah reads ﴿وَإِنَّهُ لَتَنزِيلُ رَبِّ الْعَالَمِينَ﴾, "And truly, this (the Qur'an) is a revelation from the Lord of the *'A:lami:n* (mankind, jinns and all that exists)".[11]

Before the revelation of the Qur'an to the Prophet Muḥammad (ﷺ), the Qur'an had been 'inscribed' in *al-Lawḥ al-Maḥfu:z*,[12] 'the Preserved Tablet'. The Qur'an testifies to this in Q85:21-22 ﴿بَلْ هُوَ قُرْءَانٌ كَرِيمٌ * فِي لَوْحٍ مَّحْفُوظٍ﴾, "Nay! This is a Glorious Qur'an, (inscribed) in *Al-Lauḥ Al-Maḥfu:z* (The Preserved Tablet)!".[13]

The Qur'an also says in Q56:77-80:

﴿إِنَّهُ لَقُرْءَانٌ كَرِيمٌ * فِي كِتَابٍ مَّكْنُونٍ * لا يَمَسُّهُ إِلا الْمُطَهَّرُونَ * تَنزِيلٌ مِن رَّبِّ الْعَالَمِينَ﴾,

"That is indeed a Qur'an most honourable, in a Book well-guarded, which none shall touch but those who are clean: a Revelation from the Lord of the Worlds".[14]

In this latter quotation the Qur'an, as a divine Revelation, is described by four characteristics:

> "(1) It is most honourable, *Kari:m*, which implies, besides the fact that it is worthy of receiving honour, that it confers great favours on those who receive it. (2) It is well-guarded, *Maknu:n*; precious in itself, and well-preserved in its purity; (3) None but the clean shall touch it- clean in body, mind, thought, intention, and soul; only such can achieve real contact with its full meaning. (4) It is a revelation from the Lord of the Worlds, and therefore universal for all".[15]

From *al-Lawḥ al-Maḥfu:ẓ*, which is "the General Record in which Allah had written what was, is, and will be",[16] the Qur'an descended to "*Bayt al-'Izzah*"[17] 'بَيْتِ الْعِزَّة' or the 'House of Honour'. Then Gabriel, the Archangel, dictated the Qur'an to the angels.[18] This writing by the angels is referred to in Q80:15-16 ﴿بِأَيْدِى سَفَرَةٍ * كِرَامٍ بَرَرَةٍ﴾ "Written by the hands of Scribes- honourable and obedient".[19]

The Qur'an was then revealed to the Prophet Muḥammad (ﷺ) through Gabriel, and the Prophet (ﷺ) in turn communicated it to his followers and companions, the *Saḥa:bah* 'الصَّحَابَة'.

In short, the Qur'an has gone through three stages:

1. The whole Qur'an was inscribed on *al-Lawḥ al-Maḥfu:ẓ*.

2. The whole Qur'an descended to '*Bayt al-'Izzah*', in the 'nearest (lowest) heaven' "السَّمَاءِ الدُّنْيَا",[20] in Ramadan, [Q2:185: ﴿شَهْرُ رَمَضَانَ الَّذِى أُنزِلَ فِيهِ الْقُرْءَانُ﴾ "Ramadan is the (month) in which was sent down the Qur'an"[21]], on the Blessed Night [Q44:3 ﴿إِنَّا أَنزَلْنَاهُ فِى لَيْلَةٍ مُّبَارَكَةٍ﴾ "We sent it down during a blessed night"[22]], of Al-Qadr (Destiny, Decree or Power), [Q97:1 ﴿إِنَّا أَنزَلْنَاهُ فِى لَيْلَةِ الْقَدْرِ﴾ "We have indeed revealed this (Message) in the Night of Power"].[23]

3. The Qur'an was then revealed to the Prophet Muhammad (ﷺ) through the Angel Gabriel[24] over a period around the figure of twenty two years, five months and fourteen days".[25]

The Qur'an tells us about these stages in Q26:192-195:

﴿وَإِنَّهُ لَتَنزِيلُ رَبِّ الْعَالَمِينَ * نَزَلَ بِهِ الرُّوحُ الأَمِينُ * عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ * بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ﴾,

"And truly, this (the Qur'an) is a revelation from the Lord of the *'A:lami:n* (mankind, jinns, and all that exists),* which the trustworthy Ru:h (Gabriel) has brought down;* upon your heart (O Muhammad (ﷺ) that you may be (one) of the warners,* in the plain Arabic language".[26]

There is no doubt in the writings of the Ulema that although the whole Qur'an had been sent down from *al-Lawh al-Mahfu:z* to *Bayt al-'Izzah*, that it took more than twenty years before the entire Qur'an was revealed to the Prophet Muhammad (ﷺ). The Qur'an itself testifies to this long period of time giving also reasons for it .

Q17:106 reads: ﴿وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنزِيلاً﴾ "And (it is) a Qur'an which We have divided (into parts from time to time) in order that you might recite it to men at intervals. And We have revealed it by stages".[27]

Also, Q25:32-33 show another very important factor in this respect which will be discussed in detail shortly. The Ayahs read: ﴿وَقَالَ الَّذِينَ كَفَرُوا لَوْلا نُزِّلَ عَلَيْهِ الْقُرْءَانُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلاً * وَلا يَأْتُونَكَ بِمَثَلٍ إِلاجِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا﴾

"And those who disbclieve say: "Why is not the Qur'an revealed to him all at once?" Thus, (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you in slow, well-arranged stages, gradually. And no question do they bring to thee, but We reveal to thee the truth and the best explanation (thereof)".[28]

As a preliminary conclusion, the above-mentioned Ayahs show clearly that continuous contact between heaven and earth was of great importance for the new Message to achieve its goals.

Other reasons can be identified as follows:

(1) Many Ayahs in the Qur'an tell of the Prophet (ﷺ)'s extreme sadness because of the people's disbelief in him and his Message. Q18:6 refers to this: ﴿فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلَى ءَاثَارِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا﴾ "Perhaps, you would kill yourself (O Muhammad ﷺ) in grief, over their footsteps (for their turning away from you), because they believed not in this narration (the Qur'an)".[29]

On the other hand, Q35:8 consoles the Prophet (ﷺ), and calms him down: ﴿فَلا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ﴾ "So, destroy not yourself in sorrow for them. Truly, Allah is the All-Knower of what they do".[30]

Q13:40 also reminds the Prophet (ﷺ) that his duty is *only* to deliver the Message of Allah ﴿فَإِنَّمَا عَلَيْكَ الْبَلاغُ وَعَلَيْنَا الْحِسَابُ﴾ "Your duty is only to convey (the message) and on Us is the reckoning".[31] So, he (ﷺ) does not have to kill himself in sorrow if they do not accept his Message and become rightly guided.

Q2:272 indicates that guidance is in the Hands of Allah and nobody else: ﴿لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ﴾ "Not upon you (Muhammad ﷺ) is their guidance, but Allah guides whom He wills",[32] while Q28:56 goes to the extent that it is not because the Prophet (ﷺ) would like a certain person or persons to accept his Message that this has automatically got to happen; the Ayah reads: ﴿إِنَّكَ لا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾ "Verily! You (O Muhammad ﷺ) guide not whom you like, but Allah guides whom He wills. And He knows best who are the guided".[33]

When the Prophet (ﷺ) was also faced by difficulties and suffered as a result of his preaching, Ayahs were revealed supporting him spiritually and psychologically, so that he (ﷺ) might exercise more patience and endurance

taking example from the Prophets of Allah who went through similar experiences before him. Q46:35 reads ﴿فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ﴾ "Therefore be patient (O Muhammad ﷺ) as did the Messengers of strong will".[34] Q11:115 and Q16:127-8 testify to this as well.[35]

(2) To make it easy for the Prophet (ﷺ) to know all that was being revealed by heart, so that he could deliver it to the people exactly as he had received it.

The Qur'an tells us of the Prophet (ﷺ)'s eagerness to receive the Qur'an and commit it to his memory as fast as possible to the extent that he used to recite word by word what Gabriel would have been reciting even before Gabriel finished his recital. Therefore, Ayahs were revealed to reassure the Prophet (ﷺ) and guarantee to him that he would be able to know the entire Revelation by heart without forgetting anything. Q20:114 reads:

﴿وَلَا تَعْجَلْ بِالْقُرْءَانِ مِن قَبْلِ أَن يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُل رَّبِّ زِدْنِي عِلْمًا﴾ "And be not in haste (O Muhammad ﷺ) with the Qur'an before its revelation is complete to you and say: "My Lord! Increase me in knowledge".[36]

Q75:16-19: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ * إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ * فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْءَانَهُ﴾,[37] is another example. So, here both the memorisation and understanding of the Qur'an have been guaranteed.

Many reports[38] also indicate that the Qur'an used to be revealed five Ayahs at a time, sometimes more, other times less.

The revealing of a small number of Ayahs at a time must have surely made it easy for the Prophet (ﷺ) and his companions to learn them by heart and to act accordingly.

(3) The Arab society before Islam was in dire need of an entire change and general reform especially in the fields of religion and ethics. Some of the old and bad habits that the Arabs had then took the form of worshipping idols and statues they had made by their own hands, associating partners to Allah, murder,

drinking alcohol, prostitution, plundering, cheating, burying their female babies alive, killing their children for fear of poverty, waging wars against one another for the most trivial of reasons, abusing women, etc. Therefore, there was no social harmony or spirit of co-operation between them. All these bad habits that die hard in which the great majority of the society was indulging were not going to cease immediately and at the same time because of one revelation.

The eradication of such bad habits that had been deeply rooted necessitated the taking of gradual steps. Al-Bukha:ri reports that *'Umm al-Mu'mini:n* 'A:'ishah said: "(One) of the earliest revelations was a Surah from *al-Mufassal* that mentioned Heaven 'الْجَنَّة' and the Fire 'النَّار'. So, when the people had accepted Islam, then the Ayahs regarding what is *ḥala:l* 'الْحَلال' (things allowed or permitted) and *ḥara:m* 'الْحَرَام' (things prohibited) were revealed. Had "Do not drink alcohol" been first revealed, they would have said: "We will never give up alcohol". And if the first revealed Ayah had been "Do not commit adultery", they would have said: "We will never give up adultery"". [39]

Also, the story of the prohibition of alcohol 'الْخَمْر',[40] which is too familiar to narrate here, gives a good example of the gradual proceedings taken in the process of leading people to give up their bad habits. It also shows the wisdom in revealing the Qur'an in stages and not all at once.

(4) Gradual prohibition of bad deeds and behaviour is also associated with gradual introduction of new teachings related to ethics, beliefs, acts of worship etc.

It was then that new rulings to do with Prayer (*Ṣala:h* الصَّلاة), Poor Dues (*Zaka:h* الزَّكَاة), Fasting (*Ṣawm* الصَّوْم), Pilgrimage (*Ḥajj* الْحَجّ), marriage, divorce, business, agriculture, debts, personal behaviour, family and neighbourly relations, Jihad, etc., were introduced and easily accepted and abided by.

This would certainly not have been achieved if the whole Qur'an had been revealed all at once introducing such new doctrines to a people who had lived their entire life abiding and governed by no law except that of greed and personal interest.

(5) Unlike the Qur'an many authentic reports[41] relate that the 'Torah', the Book of the Prophet Moses, had been revealed to him as a whole. His tablets had already been inscribed according to Q7:145 with 'explanation of all things' ﴿وَتَفْصِيلاً لِّكُلِّ شَيْءٍ﴾. Other Ayahs in the Qur'an also testify to this.[42]

Al-Zarkashi reports that Ibn Fawrak said: "It has been said that the Torah had been revealed as a whole because the Prophet Moses (عليه السلام) knew how to read and write, while the Qur'an was revealed piecemeal (in parts and at stages) because it was revealed unwritten and to a Prophet who was *'Ummi* 'أُمِّيّ' (did not read or write)".[43]

It is clear from many reports that when the Prophet Moses received the Torah and told his people of all the duties and obligations they had to observe, they refused to accept them. The Qur'an also tells of Allah raising the Mount of *al-Tu:r* 'الطُّور' in the Sinai Peninsula over them. And only then did the Children of Israel resign and accept them when they realised that the Mount was going to fall on them. Q2:63 reads: ﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ﴾ 'And when We took your covenant, and raised over you (the mount of) *al-Tu:r*'. This is also confirmed in Q7:171 that reads: ﴿وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ﴾ 'And when We raised the mount over them, as if it had been a canopy, and they thought it was going to fall on them'. (my translation).

This shows the difficulty in accepting and abiding by new laws. This would have proven more difficult in the case of the Arabs who were not versed in the field of Divine Revelations like the Children of Israel.

The history of the Arabs indicates that very few Arabs were *Hani:fs* 'حُنَفَاء', following the religion of the Prophet Abraham who had lived long before the Prophet Moses.

(6) Had the Qur'an been revealed to Muhammad (ﷺ) written and all at once, the *'Ummi* Prophet (ﷺ) would have found great difficulty in going through the pages of the written book looking for answers to questions asked by the disbelievers and the Jews who were very keen on opposing the new religion and trying very hard to find fault in the Prophet (ﷺ) and/or the Qur'an. So, every time, whosoever came up with a question, Allah provided his Prophet (ﷺ) with the right answer and the best explanation according to Q 25:33.

The questions the Prophet (ﷺ) was asked to provide answers for were about: **a)** things that would confirm his Prophethood, such as: Q17:85, 18:83,[44] etc., and **b)** general things related to everyday life; Q2:186, 189, 215, 217, 219, 220, 222, Q33:63, Q5:4, Q7:187, Q8:1, Q20:105 and Q79:42 are but a few examples of this type.[45]

As these questions were not asked at the same time, but at intervals, answers were also given accordingly for they were not going to be provided for unasked questions.

It could be asked here whether Allah could not have made the Prophet (ﷺ) know the entire Book by heart from *day one* since He was capable of doing everything and anything? The simple answer is that not everything that is possible must happen;[46] moreover no one can tell the Creator what to do and what not to do.

The First And Last Revealed Ayahs

In spite of all the superficial disagreement between reports[47] about the very first revealed Ayahs of the Qur'an, Q96:1-5 are accepted as the earliest of Revelations. The Ayahs read:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الإِنسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الأَكْرَمُ * الَّذِي عَلَّمَ بِالْقَلَمِ﴾. "Read! In the name of your Lord who created * Created man out of a clot of congealed blood * Read, and your Lord is the Most Generous * Who taught (the writing) by the Pen * taught man that which he knew not".[48] The revelation took place either on the 17th or 24th of Ramadan.[49]

Unlike the first revealed Ayahs, there are no *hadi:ths* 'أَحَادِيث' ascribed to the Prophet Muhammad (ﷺ) concerning the last revealed Ayahs. Reports[50] differ greatly in stating which Ayah was the last revealed. However, after scrutinizing the different reports available, it seems most likely that Q2:281 was the last revealed Ayah. It reads: ﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لا يُظْلَمُونَ﴾ "And fear the Day when you shall be brought back to Allah. Then every soul shall be paid what it earned, and they shall not be dealt with unjustly".[51]

With regard to how long the Prophet Muhammad (ﷺ) lived after its revelation, reports differ again. The difference ranges from 81 days to 3 hours.[52]

The Prophet (ﷺ) Memorises the Qur'an

The Qur'an relates the Prophet Muhammad (ﷺ)'s eagerness to receive and learn the Qur'an from Gabriel to the extent that for fear that a word would slip away, he would hasten the recitation before Gabriel finished. The Divine Revelations then reassured the Prophet (ﷺ) that Allah would retain the Qur'an in his memory and make it easy for him and explaining what it means. Q75:16-19 read: ﴿لا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ * إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ * فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْءَانَهُ * ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾, "Move not your tongue concerning (the Qur'an) to make haste therewith. It is for Us to collect it and to give you the ability to recite it (or to promulgate it). And when We have recited it to you (through Gabriel) then follow you its recital. Then it is for Us (Allah) to make it clear to you".[53]

So, the Prophet (ﷺ) is here addressed and commanded to listen to Gabriel until Gabriel finishes his recitation, then he (ﷺ) is to recite while Gabriel is to listen. There are also many hadi:ths that state this.[54]

Al-Bukha:ri [55] reports that every night in Ramadan Gabriel used to meet the Prophet (ﷺ) to review with him such Revelations as had been received the previous year. Then in the last year of the Prophet (ﷺ)'s life, Gabriel reviewed the Qur'an twice with him. The Prophet (ﷺ) explained to his daughter Fa:timah that this meant that his death was imminent. The last reviewing of the Qur'an was witnessed by one of the Prophet (ﷺ)'s amanuenses, Zayd ibn Tha:bit.

Abu Shahbah states that:

> "The Prophet (ﷺ) was wont to recite the Qur'an at all times: in daily and night prayers, in secret and in public, in solitude and in company, in weal and woe. He spared no effort to recite the Qur'an again and again, to act on its injunctions and shun its prohibitions, to take warning by its admonitions and stories, to draw guidance from its parables and maxims, and to live up to its moral teachings. Thus, the Prophet (ﷺ) was for all Muslims, the final authority on the Qur'an.
>
> Whenever the Prophet (ﷺ) received one, two, five or ten Ayahs, or even a Surah, he would learn them by heart, understand their meaning and adhere to them in action and conduct. Then he (ﷺ) would recite them before his companions, teaching them the manner of reciting them as well as their meaning, so that they might master the Qur'an both in word and meaning, initiate them into its mysteries, and indoctrinate them with the Qur'an's ideals so that they would model their lives according to them".[56]

The *Saha:bah* were described as "monks by night, knights by day",[57] as they vied with one another in memorising the Qur'an. Allah paid tribute to them in Q51:17-18 as they engaged themselves most of their nights in worship, and invoking their Lord (Allah), reciting the Qur'an, and praying. The Ayahs read: ﴿كَانُوا قَلِيلاً مِّنَ الَّيْلِ مَا يَهْجَعُونَ * وَبِالأَسْحَارِ هُمْ يَسْتَغْفِرُونَ﴾ "They used to sleep but little by night. And in the hours before dawn, they were (found) asking (Allah) for forgiveness".[58] Q32:16 also asserts this:

﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

"Their side forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allah's cause) out of what We have bestowed on them".[59]

There are numerous reports that a large number of the *Saḥa:bah* learnt the whole or most of the Qur'an by heart. This was due to the fact that the Qur'an, as well as the Prophet (ﷺ) encouraged the memorisation of the Divine Revelation.[60] The Prophet (ﷺ) even liked to listen to the Qur'an recited by his companions.[61]

The *Saḥa:bah* used to listen to the Prophet (ﷺ) recite the Qur'an, then after learning by heart the Ayahs or Surahs he (ﷺ) had recited, they taught others what they had learnt. "This type of transmission had its model in the propagation of Ancient Arabic poetry since the art of writing was not widespread in pre-Islamic Arabia".[62] This is still the *sunnah* which has been followed in learning the Qur'an from the time of the Revelation until today, i.e., Oral Transmission.

As for the *Saḥa:bah* who knew the entire Qur'an, or at least most of it, by heart in the lifetime of the Prophet (ﷺ), reports vary; however, the following might be mentioned: Abu Bakr, 'Umar, 'Uthma:n, 'Ali, 'Abdullah ibn Mas'u:d, Sa:lim, Mu'a:dh ibn Jabal, 'Ubay ibn Ka'b, Zayd ibn Tha:bit, Abu Al-Darda:', Ibn 'Abba:s, Abu Zayd Qays ibn Al-Sakan, Tami:m Al-Da:ri, 'Uba:dah ibn Al-Ṣa:mit, 'Abdullah ibn 'Amr ibn Al-'A:ṣṣ , etc.[63]

Al-Suyu:ti[64] also mentions the names of tens of other *Saḥa:bah* who knew, more or less, the entire Book by heart, in addition to some ladies as well. Among them may be mentioned: 'A:ishah, Ḥafṣah, 'Um Salamah and 'Um Waraqah bint 'Abdullah ibn Al-Ḥa:rith.

As an example of the large number of people who committed the Qur'an to memory especially in the lifetime of the Prophet (ﷺ), it has been reported that seventy of the Qur'an's *Qurra:'* 'قُرَّاء' ('reciters', or rather 'memorisers') were killed in the battle of *Bi'r Ma'u:nah* 'بِئْر مَعُونَة',[65] and another five hundred or seven hundred *Qurra:'* in the battle of *Yama:mah* against Musaylimah in the time of Abu Bakr.[66]

Other reports refer to *Ahl al-Ṣuffah* 'أَهْل الصُّفَّة' who dedicated their lives to learning, memorising, studying, understanding and teaching the Qur'an. Reports

differ about their number. However, one report mentions four hundred.[67]

It has now become clear that disregarding the names, the Qur'an was the main focus point for hundreds and hundreds of Muslims in whose hearts the Qur'an was kept. This actually helped later when the scattered records that contained the Ayahs and Surahs of the Qur'an were collected and put together to form one Book in the times of Abu Bakr, 'Umar and 'Uthma:n, as will be explained shortly. Therefore, there is absolutely no doubt about the genuineness of the Revelations that have been handed down to us.

The Prophet (ﷺ)'s Amanuenses

According to Q15:9, Allah has guaranteed the preservation of the Qur'an and its guarding from any corruption: ﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾, "Verily We: It is We who have sent down the *Dhikr* (i.e. the Qur'an) and We will assuredly guard it (from corruption)".[68] This, of course, would have been a point of attack and mockery unless fulfilled.

It is an astonishing fact that all the factors leading to the achievement of this have been made available throughout history until the present day. Firstly, the Prophet (ﷺ) himself not only memorised the Qur'an and encouraged the *Saha:bah* to do the same, but also committed the Revelations to writing. He (ﷺ) had many amanuenses whom he dictated whatever Qur'an he received through Gabriel. Among his amanuenses were: Abu Bakr, 'Umar, 'Uthma:n, 'Ali, Aba:n and Kha:lid (two sons of Sa'i:d ibn Al-'A:ss), Kha:lid ibn Al-Wali:d, Zayd ibn Tha:bit, Mu'a:wiyah ibn Abi Sufya:n, 'Ubay ibn Ka'b and Tha:bit ibn Qays.[69]

The Prophet (ﷺ) also instructed his amanuenses concerning where to place the revealed Ayahs, stating the correct places in such-and-such a Surah and between such-and-such Ayahs.

There is absolutely no doubt among the Ulema, and also judging by the numerous reports about the writing down of the Qur'an, that the Ayah-Order was dictated by the Prophet (ﷺ) who had been instructed by the Angel of divine

Inspiration, Gabriel, following instructions from Allah (ﷻ). This is referred to as *tawqi:fi* 'تَوْقِيفِى'.

In spite of the fact that some of the Ulema differ concerning whether the order of the Surahs of the Qur'an that we have now is also *tawqi:fi* 'تَوْقِيفِى' or not, it seems clear to me, and beyond any doubt in my mind, that from the many reports available that the Surah-Order is *tawqi:fi* as well.[70]

Also, other reports[71] indicate that the names given to the Surahs of the Qur'an are *tawqi:fi*, too.

The Holy Qur'an was written on the materials that were common to the Arabs at that time, i.e. leafless palm-branches, thin flat stones, pieces of skin or tanned leather, parchment, cloth, broad bones of camels' or sheep shoulders, wooden boards used as back-saddles, etc. These scattered records were kept in the house of the Prophet Muhammad (ﷺ). Zayd ibn Tha:bit is reported to have said: "... كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نُؤَلِّفُ الْقُرْآنَ مِنَ الرِّقَاعِ ...",[72] 'In the presence of the Messenger of Allah (ﷺ), we used to compile the Qur'an from small scraps ...'. This is a reference to bringing the scattered records that contained the Ayahs of the Qur'an together. Following the instructions of the Prophet (ﷺ), the Ayahs would be written in the right order.

Reports[73] also indicate that although these scattered records were kept in the house of the Prophet (ﷺ) and the Ayahs were put together to form Surahs, the records were not brought together compiling a single unified text to form a *Mushaf* 'مُصْحَف',[74] mainly because for over twenty years Ayahs were being revealed for all sorts of situations and reasons, and some later Ayahs even abrogated earlier ones. Therefore, the making of one *Mushaf* without changing would have been impossible unless the entire Qur'an had been revealed to the Prophet Muhammad (ﷺ) all at once, which was not the case as explained in some detail before.

The Qur'an in the Time of Abu Bakr

By the death of the Prophet (ﷺ), the matter was settled as it became clear that no more revelations were to descend. It was then possible to bring together all the records of the Qur'an to form a 'Book'. However, this did not cross the minds of the *Saḥa:bah* until later, as the application of this idea became inevitable under Abu Bakr who had been advised and urged by 'Umar to collect the Qur'an "between two covers"[75] especially after the battle of *Yama:mah*, that took place in 12 A.H,[76] where either five hundred or seven hundred of the *Qurra:'* had been killed. 'Umar was impelled by the fact that if the number of *Qurra:'* kept decreasing due to their death in battle, the Qur'an would then be lost completely in no time. Therefore, he rationalised that the best way to preserve the Qur'an was to collect it. After some reluctance, but fully understanding the situation and finding that collecting the Qur'an was not against any Islamic Law, and a "good act" after all, Abu Bakr commissioned Zayd ibn Tha:bit to collect the Qur'an. Zayd, who was at the beginning like Abu Bakr reluctant to do something that the Prophet (ﷺ) himself had not done, began the work on that heavy undertaking. Zayd's own words were: "By Allah, if I had been commissioned to move a mountain (from its place), that would not have been hard on me as what I had been commissioned to do of the collection of the Qur'an".[77]

Many a reference shows that Zayd was the most suitable and the best equipped person for the hard task of collecting the Qur'an. There is a consensus that Zayd ibn Tha:bit was one of the amanuenses of the Prophet (ﷺ). He knew the entire Qur'an by heart and was also there when Gabriel reviewed the Qur'an for the last time with the Prophet (ﷺ). According to Abu Bakr's description, Zayd was "شَابٌّ عَاقِلٌ لا نَتَّهِمُكَ",[78] i.e., 'a young and intelligent man, and we know nothing to your discredit'.

Numerous Islamic writings tell of Zayd's meticulous efforts in collecting the Qur'an from "الْعُسُبِ وَاللِّخَافِ وَصُدُورِ الرِّجَالِ",[79] i.e. 'the leafless palm-branches, thin stones and the breasts of men' according to his own words.

The sheets which contained the entire Qur'an that Zayd compiled were tied together with a *string* and kept in Abu Bakr's house until his death. They were then passed to 'Umar then to Hafsah, the daughter of 'Umar's and the wife of the Prophet (ﷺ)'s, after her father's death and kept in her custody until her death in 45 A.H.[80]

Abu Bakr's recension included:

"1-The unabrogated Ayahs as distinct from the abrogated ones.

2- All the Qur'an and nothing but the Qur'an.

3- The seven *ahruf* (reading variants) in which the Qur'an was revealed.

4- The Ayahs arranged in their present form".[81]

The Surahs on the other hand, were not arranged but each was independent of the others, then all of them were tied together with a string.[82] The Revelations collected in Abu Bakr's time were commonly known by authorities and tradition as *Suhuf* 'صُحُف'.[83]

'Uthma:n's Collection

In the time of the third Caliph, 'Uthma:n ibn 'Affa:n, the Islamic state kept expanding, and as a result many non-Arabs converted to Islam. In addition many of the Qur'an's *Qurra:'* dispersed into different regions and provinces, each reciting the Qur'an according to the way he had received from the Prophet (ﷺ).

Al-Miqda:d ibn Al-'Aswad taught the Qur'an to the people of Damascus and Hams; Ibn Mas'u:d taught those of Kufa; Abu Mu:sa: was in Basra, while the people of Greater Syria (Al-Sham) followed the reading of 'Ubay ibn Ka'b.[84]

The different ways of reciting the same Arabic text that these *Qurra:'* were following led those who learnt from them to differ in their modes of recitation. This was not a very serious problem until some of these 'new' reciters listened to one another's recitation, or even met especially in the fields of Jihad against their enemies, each believing that his mode of recitation which he learnt from his

Qa:ri' (singular of *Qurra:'*), who had been taught by the Prophet Muḥammad (ﷺ) himself, was the only correct and authentic mode, while the others' modes of recitation were wrong. The difference was so great that some of these subsequent reciters of the Qur'an fought one another over the right mode of recitation. The readings were so divergent that each reciter went to the extreme of branding the other as a disbeliever (*ka:fir*).

Having been told about this, 'Uthma:n said: "If such is your difference while you are in my presence, it will be even greater with regard to those who live far away".[85] His doubts were confirmed when another incident took place. The Iraqi and Syrian soldiers who united to conquer Armenia and Azerbaijan in 25 A.H quarreled over the correct mode of recitation of the Qur'an. Ḥudhayfah ibn Al-Yama:n[86] reported the dispute to 'Uthma:n who had to take immediate action for fear that the problem might lead to a split in the Islamic Ummah.

According to Ibn Abi Da:wud, 'Uthma:n discussed the situation and its consequences, if left unsolved, with the *Saḥa:bah*. They unanimously agreed that one copy of the Qur'an should be made.[87]

Anas and Ibn Abi Da:wud also report that 'Uthma:n asked Ḥafṣah to send him the *Suḥuf* which were in her custody after her father's death and which had been compiled by Zayd ibn Tha:bit in Abu Bakr's time, so that they could be copied in other volumes. He said: "أَرْسِلِي إِلَيْنَا الصُّحُفَ نَنْسَخُهَا فِي الْمَصَاحِفِ". After a promise to return the *Suḥuf* to her as soon as the copying work was finished, Ḥafṣah sent them to 'Uthma:n.[88]

The intention of 'Uthma:n and the *Saḥa:bah* was to put an end to the ongoing dispute that threatened the Islamic Ummah then, and was inevitably going to lead to some unrepairable schism.

'Uthma:n commissioned four people to embark on that great task. They were Zayd ibn Tha:bit, 'Abdullah ibn Al-Zubayr, Sa'i:d ibn Al-'A:ṣṣ and 'Abd Al-Raḥma:n ibn Al-Ḥa:rith ibn Hisha:m.[89] The three Qurayshite members were

instructed by 'Uthma:n in case they "differed with Zayd ibn Tha:bit in anything in the Qur'an to write it in the *tongue* of Quraysh, for it (the Qur'an) was revealed in their tongue".[90]

It is an astonishing fact that the thing they differed with Zayd about was not even a word but only one letter. It was the letter (ت) at the end of the word ﴿التَّابُوتُ﴾ in Q2:248, that according to his dialect and way of writing, Zayd wanted to write as (ه), thus (التَّابُوهْ). The matter was settled when 'Uthma:n told them to write it in the *tongue* of Quraysh, hence ﴿التَّابُوتُ﴾.[91]

> "The work of the council proceeded in accordance with the following general principles:
>
> (1) The earlier recension was to serve as the principal basis of the new one, since it in turn had been made up of original materials written down during the lifetime of the Prophet (ﷺ). Thus none in the future would be able to accuse the council of ignoring the work done under the first Caliph.
>
> (2) Additional written material not previously submitted was solicited, so that a wider range of material could be considered. Material thus submitted and duly authenticated provided valuable confirmation of the earlier recension, as well as in some cases a valuable supplement in the way of authentic variants.
>
> (3) Variants conforming to the dialect of Quraish were to be chosen over all others, for reasons already given.
>
> (4) The entire community was to be apprised of what was submitted, so that the work of final recension would be in effect a collective enterprise, and no one who possessed a portion of the Qur'an would be passed over. This would leave no ground for doubt concerning the reliability of the text, or for a possible claim that it was the product of individual effort rather than a communal act.
>
> (5) Any doubt that might be raised as to the phrasing of a particular passage in the written text was to be dispelled by summoning persons known to have learned the passage in question from the Prophet (ﷺ). Thus, as before, the written text was to be confirmed by oral tradition.
>
> (6) The Caliph himself was to supervise the work of the council".[92]

When the task was accomplished, and *al-Mushaf al-'Ima:m* 'الْمُصْحَفُ الإِمَامُ'[93] was written, Zayd reviewed it three times, and when he was absolutely sure that nothing was missing, he handed the *Mushaf* to 'Uthma:n who, in turn, compared it to the *Suhuf* he had got from Hafsah. Finding no disagreement between them, he sent back the *Suhuf* to Hafsah.[94]

The *Suhuf* remained in Hafsah's possession until her death in 45 A.H. It was then that Marawa:n ibn Al-Hakam got them from Hafsah's brother, 'Abdullah ibn 'Umar, and burnt them, so that no doubt or argument would rise about the *Masa:hif* in the future.[95]

Several copies were then made of that *'Ima:m.* Reports differ concerning the number of the *Masa:hif* sent to the chief Islamic centres then. While some reports mention only four, others record more.[96] The maximum total comes to nine copies, namely to: (1) Mecca, (2) Al-Sha:m (Greater Syria), (3) Basra, (4) Kufa, (5) Medina, (6) Medina (kept with 'Uthma:n), (7) Yemen, (8) Bahrain and (9) Egypt.

It has also been reported that to the first four regions and cities listed above, chief *Qurra:'* were sent with the *Masa:hif.* These were 'Abdullah ibn al-Sa:'ib, Al-Mughi:rah ibn Shiha:b Al-Makhzu:mi, 'A:mir ibn 'Abd Al-Qays and Abu 'Abd Al-Rahma:n Al-Salmi respectively, while Zayd ibn Tha:bit remained in Medina.[97] 'Uthma:n also ordered all other records that contained any Qur'an to be gathered and burnt.[98] Thus by 25 A.H the matter was settled for good.

Other copies were then made of the 'Uthma:ni *Mushaf* all over the Islamic world. For example, Al-Mas'u:di reports that about five hundred copies of the *Mushaf* were raised on the top of the swords and the spears of the forces of Mu'a:wiyah in the battle of *Siffi:n* againt the Caliph 'Ali ibn Abi Ta:lib.[99] This battle is known to have taken place only seven years after 'Uthma:n made the copies of the Qur'an.

The 'Uthma:ni recension, however, had the following features:

"1. The text was written in one dialect (tongue) viz. that of Quraish.
2. Nothing was written but the Revelations established by *Mutawa:tir* reports, and according to the last *reviewing* attended by Zayd.
3. The Surahs and the Ayahs were arranged as they now stand in the *Masa:hif.* (As stated before, the arrangement was *Tawqi:fi.*)
4. The text was devoid of vowel and diacritical signs, as of everything other than the Qur'an in contrasdiction to the *Saha:bah*'s copies which contained besides the Qur'an some interpretations and explanations, etc".[100]

5. The *Masa:hif* were not in disagreement with the *Suhuf* of Abu Bakr.[101]

The Ayah

The Surahs of the Qur'an consist of what are known as Ayahs (Arabic: *A:ya:t*), the singular being Ayah, commonly translated as 'verse'. The Qur'an testifies to this, as Q15:1 reads ﴿تِلْكَ ءَايَاتُ الْكِتَابِ﴾, 'These are the *A:ya:t* (Ayahs) of the Book'. The word *Ayah* in Arabic means:

(1) a *sign*: that indicates the end of an utterance.[102] Regarding the notion of *sign*, the Qur'an in 2:248 says: ﴿إِنَّ ءَايَةَ مُلْكِهِ أَن يَأْتِيَكُمُ التَّابُوتُ﴾, "A sign of his authority is that there shall come to you the Ark of the Covenant".[103] Al-Na:bighah, referring to the same meaning of sign also says:

"تَوَهَّمْتُ آيَاتٍ لَهَا فَعَرَفْتُهَا لِسِتَّةِ أَعْوَامٍ وَذَا الْعَامُ سَابِعُ"[104]

(which basically means: "I recalled the signs of the (place) and this is how I knew it after seven years of parting".)

In that sense, as in Q2:248 above, Ayah also means a *wonder*. This is one reason that Ayah is used to refer to a Qur'anic verse.

(2) A *group*.[105] The Arabs say to this meaning "جِئْنَا بِآيَتِنَا" 'We have all come (as a group)' or "خَرَجَ الْقَوْمُ بِآيَتِهِمْ",[106] i.e., 'The people have left as a group'. Burj ibn Mushir Al-Ṭa:'i also says using Ayah to mean a *group*:

"خَرَجْنَا مِنَ النَّقْبَيْنِ لا حَيَّ مِثْلَنَا بِآيَتِنَا نُزْجِي اللِّقَاحَ الْمَطَافِلا"[107]

(We have all gone out of the two *naqbs* as a group, none like us, driving the camels old and young)

As the Ayah of the Qur'an consists of a *group* of letters or words put together, the word was used to refer to a Qur'anic verse.

Scholars differ about the total number of the Ayahs of the Qur'an. This is mainly due to their different ways of counting them and considering where every Ayah ends. The following numbers are suggested: 6000, 6177, 7204, 6210, 6212,

6214, 6216, 6217, 6218, 6219, 6220, 6225, 6226, 6227, 6232 and 6236.[108]

The Ayahs of the Qur'an are of three main types:

1. Universal Ayahs: that lead to or show the greatness of the Creator. For example, Q30:22 reads ﴿وَمِنْ ءَايَاتِهِ خَلْقُ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ﴾, "And among His signs is the Creation of the heavens and the earth, and the variations in your languages and your colours".[109] Q30:20-25 & 46, Q41:37-39 and Q42:29 & 323 are but a few other examples.

2. Ayahs to support the Prophets and Messengers of Allah, i.e., wonders or miracles. A good example can be found in Q3:49 about the Prophet Jesus: ﴿أَنِّى قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّى أَخْلُقُ لَكُم مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنفُخُ فِيهِ فَيَصِيرُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الأَكْمَهَ وَالأَبْرَصَ وَأُحْيِ الْمَوْتَى بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِى بُيُوتِكُمْ﴾ "I have come to you with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah's leave: and I heal those born blind, and the lepers, and I quicken the dead, by Allah's leave; and I declare to you what you eat, and what you store in your houses".[110] Other examples are Q21:69, Q2:60 & 160, Q20:77, Q26:63, etc.

3. Ayahs that tell about rules, laws, teachings, etc., of the religion, in other words, all other Ayahs of the Qur'an.

The Surah

When the Ayahs of the Qur'an are put together, they form *Surahs*. The Holy Qur'an consists of one hundred and fourteen Surahs.[111] The name for this Qur'anic unit is given nine times in the Qur'an. Q24:1 reads ﴿سُورَةٌ أَنزَلْنَاهَا﴾, '(This is) a Surah (which) We have sent down'. Scholars differ about the derivation of the word Surah. The following views have been proposed:[112]

1. It is derived from the verb *'as'ara* 'أَسْأَرَ' whose noun is *su'r* 'سُؤْر', meaning 'what is left or remained of a drink in the cup'. So, just as what has

remained of a drink was *part* of the drink, *Surah* is *part* of the Qur'an. Al-'A'sha: says regarding this meaning: "فَبَانَتْ وَقَدْ أَسْأَرَتْ فِي الْفُؤَادِ صَدْعًا عَلَى نَأْيِهَا مُسْتَطِيرًا",[113]

(She has gone *leaving* a split in my heart).

2. It is derived from *su:r al-madi:nah* 'سُورُ الْمَدِينَةِ', that is, 'the enclosure wall of a town', as the Surahs enclose the Ayahs; or *su:r al-bina:'* 'سُورُ الْبِنَاءِ', 'the fence of a building'. The Surahs contain the Ayahs, as the fence surrounds the building.

3. It is derived from *al-suwa:r* 'السُّوَار', 'the bracelet' around the wrist.

4. It is a word that means 'high rank or degree'. Regarding this meaning Al-Na:bighah says: "أَلَمْ تَرَ أَنَّ اللَّهَ أَعْطَاكَ سُورَةً تَرَى كُلَّ مَلْكٍ دُونَهَا يَتَذَبْذَبُ".[114] This basically refers to the much higher degree of the king he was praising compared to all other kings. So, the Surah is held to be of high esteem.

5. It is derived from *al-tasawwur* 'التَّسَوُّر', that is, 'climbing over a wall'. An example of this is Q38:21 which reads: ﴿إِذْ تَسَوَّرُوا الْمِحْرَابَ﴾, 'when they climbed over the wall of the *mihra:b*'. So, also the reader goes up from one Ayah (degree, stage, level) to another just like climbing.

Technically speaking, according to Al-Ga'bari[115] a Surah:

a) is a *group* of Ayahs from the Qur'an,
b) has a begining and an end, and
c) consists of at least three Ayahs.

Another source says that a *Surah* is a group of Qur'anic Ayahs given a special name by the Prophet (ﷺ), i.e., it is *tawqi:fi*. The plural of Surah is *Su:ra:t* 'سُورَاتٌ', *Suwara:t* 'سُوَرَاتٌ', or *Suwar* 'سُوَرٌ' as in Q11:13. Using this last plural form Al-Ra:'i says: "سُودُ الْمَحَاجِرِ لا يَقْرَأْنَ بِالسُّوَرِ",[116] (Lit., (women) of black eyes who do not read the Surahs).

The Surahs of the Qur'an are divided into four main parts:[117]

1. ***Al-Tuwal*** 'الطُّوَل': these are very 'long' Surahs. They begin with Surat Al-Baqarah (no.2), and end with Surat Al-Tawbah (no.9), considering Surahs no.8 and 9 as one Surah, making a total of seven Surahs. However, Sa'i:d ibn Jubayr is reported to have counted Surat Yu:nus (no.10) as the seventh instead of Surahs 8 and 9. Another report includes Surat Al-Kahf (no.18) instead.

2. ***Al-Mi'u:n*** 'المِئُون': these are the Surahs that follow the Tuwal. they are called so because each of them consists of approximately one hundred Ayahs. Although there is a consensus concerning the name given to these Surahs, the reason for the name is unconvincing to me as many Surahs classified under this category contain significantly less than a hundred Ayahs.

3. ***Al-Matha:ni*** 'المَثَانِي': these are the Surahs that come after the ***Mi'u:n***, and all, apart from Surat Al-Sa:ffa:t (no.37), are under a hundred Ayahs. They are given this name either because the ***Mi'u:n*** come first in respect of them and therefore they come *second*, or because they are recited more often 'تُثَنَّى' than the Tuwal and the Mi'u:n. They begin with either Surat Al-'Ahza:b (no.33) or Surat Al-Hujura:t (no.49) or Surat Qa:f (no.50).

4. ***Al-Mufassal*** 'المُفَصَّل': these are the Surahs that come after the ***Matha:ni***. They are short Surahs in general. They are called *al-Mufassal* (the divided) either because they form the biggest number of Surahs *divided* by "بِسْمِ اللّهِ الرَّحْمَنِ الرَّحِيمِ", or because they contain the least number of *mansu:kh* or abrogated Ayahs.

The ***Mufassal*** Surahs are subdivided to:[118]

a) *Long* Surahs: from either Surah 49 or 50 until Surah 85.

b) Surahs of *Medium* length: from Surah 86 to Surah 98.

c) *Short* Surahs: from Surah 99 until the end of Surah 114.

The Meccan And Medinan Surahs:[119]

The Surahs and Ayahs are classified as Meccan or Medinan. It was the *Saḥa:bah* and the *Ta:bi'i:n* who classified them as such. There are no ḥadi:ths that refer to the Prophet (ﷺ) saying that such and such a Surah or Ayah is Meccan or Medinan. The Prophet (ﷺ) is known to have lived for thirteen years in Mecca and ten years in Medina receiving Revelations from Allah. The Ulema classify the Surahs in three different ways:

A) According to the time of revelation:

1- **Meccan:** is what was revealed in Mecca or any other place before the Hijrah, and before the Prophet (ﷺ)'s arrival in Medina.

2- **Medinan:** is what was revealed after the Hijrah, either in Medina or elsewhere including Mecca itself.

b) According to the place of revelation:

1- **Meccan:** is what was revealed in Mecca or in the areas nearby such as Mina, 'Arafa:t, Al-Ḥudaybiyah, etc., whether before or after the Hijrah.

2- **Medinan:** is what was revealed in Medina or places in its vicinity such as Badr, 'Uḥud, Sal', etc. Therefore, what was revealed in areas that are not near Mecca or Medina does not fall under either classification.

c) According to the addressees:

1- **Meccan:** is what was revealed with regard to the people of Mecca before or after the Hijrah.

2- **Medinan:** is all that was revealed with regard to the people of Medina and the non-Meccans in general.

The first classification is the most commonly followed. However, due to these above mentioned differences, the number of Medinan Surahs ranges between twenty-five and thirty; the rest of the one hundred and fourteen Surahs are obviously Meccan.[120] The Meccan and Medinan Surahs have certain features that make them easy to distinguish them from one another most of the time.

The features of Meccan Surahs:[121]

1- The phrase ﴿يَابَنِى ءَادَمَ﴾, 'O Children of Adam' is always a feature of a Meccan Surah.

2- Surahs that have a *sajdah* Ayah, (when recited it is commendable that the reader and the listener prostrate themselves to Allah).

3- Surahs that have the word ﴿كَلَا﴾, a form of 'no'. ﴿كَلَا﴾ is repeated thirty three times in fifteen Surahs.

However, in most cases, Surahs that contain the phrase ﴿يَاأَيُّهَا النَّاسُ﴾ 'O mankind', or tell the story of the Prophet Adam and 'Ibli:s (Satan), or begin with separate Alphabet letters, or whose Ayahs are short, or relate some of the stories of Prophets and nations that existed before the Prophet Muhammad (ﷺ), are Meccan.

The features of the Medinan Surahs:[122]

In most cases, Surahs that contain the phrase ﴿يَاأَيُّهَا الَّذِينَ ءَامَنُوا﴾, 'O You who believe', or whose Ayahs tend to be fairly long are Medinan.

It must be noted that there are Meccan Surahs that contain some Medinan Ayahs, and vice versa.[123]

The Arabic of The Qur'an

The Arabs, among many other things, were men of trade who travelled to different places for business reasons. The Holy Qur'an tells us about their seasonal trade journeys in winter to the south and in summer to the North, in Surah 106 which is named after the tribe of Quraysh to which the Prophet (ﷺ) belonged.

Quraysh "had the custody of the Ka'bah, the central shrine of Arabia, and their possession of Makkah gave them a triple advantage: (1)They had a commanding influence over other tribes; (2) their central position facilitated trade and intercourse, which gave them both honour and profit; and (3) the Makkah

territory being, by Arabian custom, inviolable from the ravages of war and private feuds, they had a secure position, free from fear of danger. This honour and advantage, they owed to their position as servants of the sacred shrine of the Ka'bah. They owed it to Allah.

In those days of general insecurity, their prestige as custodians of Makkah enabled them to obtain Covenants of security and safeguard from the rulers of the neighbouring countries on all sides -Syria, Persia, Yemen and Abyssinia- protecting their trade journeys in all seasons".[124]

Accordingly, "the Qurayshites became practised travellers and merchants, acquired much knowledge of the world and many arts, and perfected their language as a polished medium of literary expression".[125]

It seems that what can be called a "Standard Literary Language"[126] was formed which selected its vocabulary, expressions, etc., very carefully. This language took most of its characteristics and features from the language of Quraysh, or the Hija:zi tribes in general. Therefore, it was collectively called the 'language of Quraysh' which most of the greatest literary figures in Arabia then used.[127]

Three levels of linguistic analysis[128] can be used to distinguish features of the Qur'an that was revealed to an Arab, Muhammad (ﷺ), from among the Arabs:

1- Pronunciation:

This is mostly Qurayshite, hence, the word ﴿الثَّـابُوتُ﴾ was favoured over 'التَّـابُوهُ' as the pronunciation of the word in the Qurayshite dialect necessitates the former spelling. It has also been reported that when 'Umar ibn Al-Khatta:b learnt that Ibn Mas'u:d was teaching the Qur'an to the people in the dialect of the tribe of Hudhayl 'هُذَيْـل', he sent to him saying: "The Qur'an was not revealed in the dialect of Hudhayl, so teach the Qur'an to the people in the dialect of Quraysh".

Ibn Mas'u:d read *'atta ḥi:n* 'عَتّى حِين' instead of the Qurayshite pronunciation *ḥatta ḥi:n*, ﴿حَتّى حِين﴾.

Perhaps, the only exception to the Qurayshite pronunciation of the Qur'an is the clear utterance of the *hamzah* 'ء' which agrees with the dialect of Tami:m and other tribes in the east and middle of the Arab Peninsula, and is definitely not Qurayshite.

2- Grammar and Structure

This is mostly Qurayshite. In Q4:115 and Q8:13, we find the apocopated 'مَجْزُوم' verb *yusha:qiq* ﴿يُشَاقِقِ﴾ written with the letter *q:f* 'ق' repeated twice. The same applies to the letter *da:l* 'د' in Q2:217 in *yartadid* ﴿يَرْتَـدِدْ﴾ which is a Qurayshite characteristic found abundantly in the Qur'an.

On the other hand, the *qa:f* 'ق' of *yusha:q* ﴿يُشَاقُّ﴾ in Q59:4 and the *da:l* 'د' of *yartad* ﴿يَرْتَـدَّ﴾ in Q5:54 are not repeated in writing, they have got instead a *shaddah* '◌ّ' on top of the final letters. This form of assimilation is a grammatical feature of the dialect of Tami:m.

3- Vocabulary

This is mostly Qurayshite. However, linguists differ in identifying some of the other tribes from whose dialects the Qur'an quoted some words. Although there are words that are taken from about forty tribes, the mostly quoted from are: Quraysh, Hudhayl, Kina:nah, Himyar, Jurhum, Qays 'Ayla:n and Tami:m. From the rest of the tribes, the Qur'an uses less than eight words from each.

It is obvious therefore that the Qur'an contains words that were more commonly used by some Arab tribes than others.

Ibn 'Abba:s, for example, reported that he did not know the meaning of the word ﴿فَاطِرِ﴾ in Q35:1 until he heard it used by an Arab bedouin 'أَعْرَابِيّ' disputing with another over who began the digging of a well.[129]

'Umar also did not know what ﴿أَبًّا﴾ in Q80:31 meant, while Abu Bakr refrained from attempting an explanation commenting that he did not know.[130]

There is absolutely no doubt that the Qur'an in its entirety is in the Arabic tongue. Too many scholars to name here have discussed the question of the so-called non-Arabic words in the Qur'an in detail in their writings. The great majority, correctly and justifiably, agree that the whole Qur'an is Arabic and that it does not contain between its covers words in any other language.

As for the Qur'anic words that have been claimed to be non-Arabic, they are, in some cases, either of non-Arabic origin, or it so happened that the same words had been used both in Arabic and other languages as well.[131] In either case, this does not mean that such words are not part of the Arabic language.

As the Arabs had been in contact with many nations from time immemorial, it was inevitable that some sort of linguistic exchange would take place. Such words that the Arabs had borrowed from other 'tongues' were incorporated into their own language and became an inseperable, and probably indespensible, part of it, as these words were subject to the rules of Arabic grammar, modes of pronunciation, etc. When the Qur'an was revealed to the Prophet (ﷺ) it did not use words that were not already in the Arabic tongue.

Ibn 'Abba:s, quoting Arabic lines of verse, answered the questions put to him by Na:fi' ibn Al-'Azraq and Najdah ibn 'Umayr[132] concerning the meanings of numerous words that they claimed they did not know and had not been used by the Arabs. He is the same Ibn 'Abba:s who said he did not know the meaning of ﴿فَاطِرِ﴾ in Q35:1 or ﴿افْتَحْ﴾ in Q7:89,[133] which are Arabic in origin, until he heard them used by other Arabs in different contexts.

However, in other situations, not only did he explain the meanings of words like *al-Jibt* ﴿الْجِبْتِ﴾ of Q4:51, *ḥaṣab* ﴿حَصَبُ﴾ of Q21:98, *ra:'ina:* ﴿رَاعِنَا﴾ of

Q2:104, *malaku:t* ﴿مَلَكُوتَ﴾ of Q6:75, *hayta lak* ﴿هَيْتَ لَكَ﴾ of Q12:23, etc., but also stated their origins in their foreign languages, namely, Ethiopic 'حَبَشِي', Zinji 'زِنْجِي', Hebrew, Nabatean and Coptic respectively.[134]

This actually means that judging a language depends mainly on how much the person passing the judgement knows of that language,[135] hence, the acceptance of the Qur'anic testimony to its being Arabic in its entirety.

Al-Suyu:ṭi[136] records one hundred and eighteen words from the Qur'an whose origins, some scholars claim, are non-Arabic. Those words actually belong to the languages of the countries with whom the Arabs were in immediate contact, and the great majority of them are Semitic,[137] which means that these words must have become part of the Arabic language through contact and usage for a considerable length of time. Thus, they cannot be considered non-Arabic.

On the other hand, there are some serious studies that traced many foreign languages, strange as it may seem yet worth considering, back to Arabic and therefore these studies consider Arabic to be the mother language or the origin of all other languages not only the Semitic ones.[138] I do not either support or oppose such a view. However, if this proves to be the case, this means that all the so-called words of non-Arabic origin are in actuality pure Arabic, deeply rooted in the language and a reminder of its old history.

Ibn Abi Ḥa:tim reported that Sufya:n Al-Thawri said commenting on the status of the Arabic language: "لَمْ يَنْزِلْ وَحْيٌ إِلا بِالْعَرَبِيَّةِ وَكُلُّ نَبِيٍّ تَرْجَمَ لِقَوْمِهِ",[139] that is, 'no Revelations ever descended except in Arabic and every Prophet translated to his people (in their tongue)'. In spite of the fact that it is extremely difficult, if not impossible, to prove the truth of this saying, it is worth considering. However, the Qur'an does not mention that all divine Revelations were in Arabic; it only testifies that all the Messengers of Allah delivered the Message in the languages of their peoples. Q14:4 reads ﴿وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ﴾, "And We

sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them".[140]

Here is a logical and common-sensical Qur'anic testimony that as the Message of Allah and the teachings of the religion have to be explained to the people in the clearest possible way, the language, which is the most important means of communication, used by a Prophet must not only be understood but also be the people's mother tongue, own language: ﴿بِلِسَانِ قَوْمِهِ﴾. So, Muhammad (ﷺ) was an Arab and his Book was/is in Arabic.

In ten Surahs, the Qur'an refers to this fact eleven times namely:

Q12:2	﴿إِنَّا أَنزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾
Q13:37	﴿وَكَذَلِكَ أَنزَلْنَاهُ حُكْمًا عَرَبِيًّا﴾
Q16:103	﴿لِسَانُ الَّذِينَ يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ﴾
Q20:113	﴿وَكَذَلِكَ أَنزَلْنَاهُ قُرْءَانًا عَرَبِيًّا وَّصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ﴾
Q26:195	﴿بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ﴾
Q39:28	﴿قُرْءَانًا عَرَبِيًّا غَيْرَ ذِى عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ﴾
Q41:3	﴿كِتَابٌ فُصِّلَتْ ءَايَاتُهُ قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ﴾
Q41:44	﴿وَلَوْ جَعَلْنَاهُ قُرْءَانًا أَعْجَمِيًّا لَّقَالُوا لَوْلا فُصِّلَتْ ءَايَاتُهُ أَاعْجَمِيٌّ وَعَرَبِيٌّ﴾
Q42:7	﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْءَانًا عَرَبِيًّا﴾
Q43:3	﴿إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ﴾
Q46:12	﴿وَهَذَا كِتَابٌ مُّصَدِّقٌ لِسَانًا عَرَبِيًّا لِّيُنذِرَ الَّذِينَ ظَلَمُوا﴾

Q41:44 above explains why the Arabic language was chosen. Had the Qur'an been revealed in a language other than Arabic, the Arabs would have questioned the whole matter, and would have had solid grounds for the rejection of the new Message: a Book they understood nothing of, and an Arab, the Prophet (ﷺ), speaking a foreign language?

The Arabs, as addressees of the Qur'an had to understand what the Qur'an was about; and this could not have been achieved unless it was in a language they understood perfectly. Also, when the Qur'an, as indicated in Q42:7 and Q64:9 referring to the *Day of Assembling* ﴿يَوْمَ الْجَمْعِ﴾ promises a good reward for its followers and warns of a severe punishment for its rejectors, this surely had to be in a language the Arabs would be able to understand.

Looking again at the same situation from the other side, if the Deliverer of Allah's Message was a non-Arab, whose mother-tongue was any language other than Arabic, and he recited the Word of Allah in Arabic, the Arabs would still have had a reason to reject what he had brought them, because the whole matter would not have made any sense.

Q26:198-9 refer to this situation: ﴿وَلَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الأَعْجَمِينَ فَقَرَأَهُ عَلَيْهِم مَّا كَانُوا بِهِ مُؤْمِنِينَ﴾, "And if We had revealed it (the Qur'an) unto any of the non-Arabs, and he had recited it unto them, they would not have believed in it".[141]

By way of conclusion, it can be said that understanding any message necessitates two important steps:

1. Correct and complete reception of the message; in the case of the Qur'an, word and sense.
2. Decoding the message received, i.e., grasping its meaning/s properly.

It is only through the combination of the two elements of reception and decoding, that proper understanding of the message can be achieved.[142]

The word of Allah: Accusations and a Challenge

From the very first Revelations, the Qur'an asserted its status as the Word of Allah. The Prophet (ﷺ) himself never claimed that the Qur'an was his own composition; rather he was a mere deliverer of the Message. Q17:93 makes this clear ﴿قُلْ سُبْحَانَ رَبِّي هَلْ كُنتُ إِلا بَشَرًا رَّسُولاً﴾, "Say: Glory be to my Lord! Am I aught by a man- (sent as) a Messenger".[143] Q41:6 also says: ﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ﴾,

"Say: I am only a human being like you, it is inspired in me that ...".[144] Accordingly, the only difference between Muhammad (ﷺ) and the people he was addressing was the fact that Allah chose him to receive and deliver the divine Message of Islam.

The accusations frequently levelled at the Prophet (ﷺ) were that the Qur'an he recited was his own and not a Divine Inspiration, that he learnt it from others, that what he was saying was poetry or magic, that he was mad or possessed, etc.

To all such ungrounded accusations and more, the Qur'an gave answers. However, the Qur'anic answers would be meaningless to a non-believer unless they addressed man's reason.

Firstly, in Muhammad (ﷺ)'s life before becoming a Prophet, he was never known as a poet or a literary figure of any sort. It was only when he became forty years of age that he began telling the Meccans about the new Message. Q10:15-6 reason with the opponents and answer their unfounded and illogical argument:

﴿وَإِذَا تُتْلَى عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لا يَرْجُونَ لِقَآءَنَا ائْتِ بِقُرْءَانٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِى أَنْ أُبَدِّلَهُ مِن تِلْقَآءِى نَفْسِى إِنْ أَتَّبِعُ إِلا مَا يُوحَى إِلَىَّ إِنِّى أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ * قُلْ لَوْ شَآءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلا أَدْرَاكُم بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ أَفَلا تَعْقِلُونَ﴾

"And when Our clear Ayahs are recited unto them, those who hope not for their meeting with Us, say: "Bring us a Qur'an other than this, or change it". "Say (O Muhammad): "It is not for me to change it on my own accord, I only follow that which is revealed unto me. Verily I fear if I were to disobey my Lord, the torment of the Great Day. Say (O Muhammad): "If Allah had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a lifetime before this. Have you then no sense?".[145]

The pagan Meccans also said that the Prophet (ﷺ) learnt the Qur'an from a non-Arab who was a sword-maker in Mecca.[146] The Qur'an responds to this rediculous claim that it is not logical that a non-Arabic speaking person could have tought Muhammad (ﷺ) anything. Reason is lacking in this argument. Q16:103 ﴿وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ﴾

may translate: "And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad ﷺ). The tongue of the man they refer to is foreign, while this (the Qur'an) is a clear Arabic tongue".[147] This accusation actually reflects the inability of the Arabs to respond to the Qur'anic challenge, as will be explained shortly.

As a matter of fact, there is no evidence from history or any other source that the Prophet of Islam, Muhammad (ﷺ), learnt anything related to his Message from another human being. The logic is that if the Qur'an was Muhammad (ﷺ)'s composition, or that he received it from another person, it was very likely, as it is the nature of humans, that contradictions would occur, especially when one considers the sheer size of the Qur'an disregarding all other aspects, like the fact that Muhammad (ﷺ) could not read or write, etc. Q4:82 urges the listeners/readers and all the seekers of the Truth to consider this important point: ﴿أَفَلا يَتَدَبَّرُونَ الْقُرْءَانَ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلافًا كَثِيرًا﴾, 'Do they not consider the Qur'an carefully? Had it been from other than Allah, they would surely have found therein much contradictions'.

Therefore, Allah in the Qur'an sets the challenge to the masters of the language who used to meet annually in the *su:qs* of 'Uka:z and Marbad[148] where all the great poets competed with one another showing the highest standard of eloquence and rhetoric.

Their mastery of the Arabic language and their ability to make it respond to their expressional purposes were a cause of pride to them. There was no better honour given to a poet than when his poem was hung on the walls of the Ka'bah.

Yet amongst all this came the Qur'anic challenge. Q17:88 states plainly: ﴿قُل لَّئِنِ اجْتَمَعَتِ الإِنسُ والْجِنُّ عَلَى أَن يَأْتُوا بِمِثْلِ هَذَا الْقُرْءَانِ لا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا﴾, "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".[149] This Ayah sets the challenge stating the impossibility of producing something similar to the Qur'an and urging the proud Arabs to try.

As they accused the Prophet (ﷺ) of fabricating the divine Revelations, Q52:33-4 says: ﴿أَمْ يَقُولُونَ تَقَوَّلَهُ بَل لا يُؤْمِنُونَ * فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِن كَانُوا صَادِقِينَ﴾, "Or do they say: "He (Muḥammad) has forged it (the Qur'an)? Nay! They believe not! let them produce a recital like unto it (the Qur'an) if they are truthful".[150]

As is well-known the Qur'an was using a language which they were familiar with; it was the same language which they used in their orations, poetry, prose, every-day life, etc., and the meanings and ideas were taken up by their sages, speakers and poets. In spite of all this, this first challenge was not met.

The Qur'an then went one step further to make it easier for them to try and meet the challenge. Q11:13-4 say: ﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوَرٍ مُّفْتَرَيَاتٍ وَّادْعُوا مَنِ اسْتَطَعْتُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ﴾, "Or they say, "He (Muḥammad ﷺ) forged it (the Qur'an)". Say: "Bring you then ten forged Surahs like unto it, and call whosoever you can, other than Allah (to your help), if you speak the truth".[151] The Qur'an then goes on to state ﴿فَإِن لَّمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ﴾, "If then they answer you not, know then that the Revelation (the Qur'an) is sent down with the knowledge of Allah".[152] Yet, again, the challenge was not met, and their mastery of rhetoric was of no avail. Therefore, the Qur'an went on, as Q10:38-9 shows, making it even easier for the opponents: ﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ﴾, "Or do they say: "He (Muḥammad ﷺ) has forged it?" Say: "Bring then a Surah like unto it, and call upon whosoever you can, besides Allah, if you are truthful".[153]

The Qur'an then repeats the same challenge with one Surah, (considering that a Surah can only be three Ayahs). Q2:23-4 read: ﴿وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُوا شُهَدَآءَكُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ * فَإِن لَّمْ تَفْعَلُوا وَلَن تَفْعَلُوا فَاتَّقُوا النَّارَ﴾ "And if you (Arab pagans, Jews and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our slave (Muḥammad ﷺ), then produce a Surah of the like thereof and call your witnesses (supporters and

helpers) besides Allah, if you are truthful. But if you do not, and you can never do it, then, fear the Fire".[154]

It is striking that Q8:31 tells of the Arabs saying: ﴿وَإِذَا تُتْلَى عَلَيْهِمْ ءَايَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلا أَسَاطِيرُ الأَوَّلِينَ﴾, "And when Our Ayahs (of the Qur'an) are recited to them, they say: "We have heard this (before); if we wish we can say the like of this. This is nothing but the tales of the ancients",[155] but they never fulfilled their claim. Even those few who tried to imitate the Qur'an, and gave their composition no other name but Qur'an, attempting as well a Qur'anic pattern, the Arabs themselves laughed at the naïvity of their attempts.[156]

In short, the result was an utter defeat and feeling of shame as the Qur'anic style was indeed unique. Many of those who opposed Muḥammad (ﷺ) and the Qur'an could not help but praise the divine Revelation admitting that it was nothing like their poetry or the *Saj'* of the Soothsayers, or magic, etc., as their ignorance and stubbornness led them to falsely claim.[157]

The Concept of Al-Faṣa:ḥah

The Qur'an is justifiably believed to be the greatest authority in the Arabic language. This is mainly due to the fact that the most eloquent of Arabic speech falls a long way short when compared to the Qur'anic style and way of expression. The Qur'an is considered to be at the apex of *faṣa:ḥah* 'فَصَاحَة' and *bala:ghah* 'بَلاغَة'.

With regard to the meanings of these two terms scholars are divided as follows:[158]

(1) Al-Jurja:ni and others see no difference in meaning between *faṣa:ḥah* and *bala:ghah*. The two words according to Al-Jawhari are synonyms. Al-Ra:zi

also says, confirming this view that most scholars of *bala:ghah* find no distinction in the meaning between them, and therefore they use them alternatively to mean one and the same thing.

(2) Al-Sakka:ki, Ibn Al-'Athi:r and others distinguish between *fas̲a:h̲ah* and *bala:ghah*. They believe that the former is related to the word 'اللَّفْظ', while the latter has more to do with the meaning 'الْمَعْنَى' and structure 'التَّرْكِيب'.[159] Therefore, in this sense, *fas̲a:h̲ah* is encompassed by or part of *bala:ghah*.

However, the difference is much more complicated, or rather elaborate, than just the above.

The word *fas̲a:h̲ah* is derived from *fas̲uh̲a* 'فَصُحَ'. The meaning of this root and its derivations are related to 'الظُّهُور' and 'الْوُضُوح', that is, appearance and clarity.

1. The Arabs say 'فَصُحَ اللَّبَنُ' meaning that the froth of the milk has been taken away and therefore the milk can be clearly seen. Using this meaning, Nad̲lah Al-Sulmi says in a poem: "وَتَحْتَ الرَّغْوَةِ اللَّبَنُ الْفَصِيحُ" (and under the froth is the clear milk). This is said about something that is different in reality from the way it looks.

2. In the morning, when the light of day shows, the Arabs say 'أَفْصَحَ الصُّبْحُ لِذِي عَيْنَيْنِ', referring to what is revealed after being concealed, that is, the light of day after the darkness of night.

3. 'يَوْمٌ مُفْصِحٌ' is a clear cloudless day.

4. For a non-Arab speaking Arabic without an accent, the Arabs say: "أَفْصَحَ الأَعْجَمِيُّ بِالْعَرَبِيَّةِ". The Qur'an relates that the Prophet Moses said about his brother Aaron in Q28:34: ﴿وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا﴾ which basically means 'And my brother Aaron *is clearer* in his speech than I', i.e., more eloquent.

The term *fas̲a:h̲ah* describes: **1) Word, 2) Discourse,** and **3) Speaker.**[160]

1) The Fasa:hah of The Word:[161]

For any word to be considered *fasi:h* (adjective from *fasa:hah*) four conditions must be met:

[1] The sounds (phonemes) that form the word must be in harmony with one another: so that it is not difficult to pronounce as a result of 'disagreement' between the places of articulation of each sound (letter), for example. This does not mean that the cause of the difficulty is the nearness of the places of articulation as we find that sounds that form words like *al-jaysh* 'الْجَيْش: the army', *al-famm* 'الْفَمّ: the mouth', *al-shajar* 'الشَّجَر: the trees', etc., are harmonious while a word like *mala'* 'مَلَع: to hurry' whose sounds' places of articulation are not so near does not sound as good or as easy to pronounce.

Also the length of the word is not one of the main things that decide whether it is *fasi:h* or not. Long words like *sahsalaq* 'صَهْصَلَق: strong loud sound'[162] and *khanshali:l* 'خَنْشَلِيل: sword' are not *fasi:h*, unlike the *fasi:h* words of *layastakhlifannahum* '﴿لَيَسْتَخْلِفَنَّهُمْ﴾: he will, of a surety, grant them succession to', and *fasayakfi:kahum* '﴿فَسَيَكْفِيكَهُمُ﴾: He will suffice you against them', which are even longer. The judge then is nothing but 'good taste' that can distinguish the good and bad sounds.

[2] The word in most cases has to be familiar and clear in meaning. Therefore, a word is not considered *fasi:h* in case:

a) it proves difficult to know what it means and one has to look hard for its meaning. While words such as *mushanfirah* 'مُسْحَنْفِرَة: wide ', *bu'a:q* 'بُعَاق: rain-cloud', *jardahal* 'جَرْدَحَل: valley' and *juhaysh* 'جُحَيْش: tyrant or dictator' can be found in some dictionaries, *jahlanja'* 'جَحْلَنْجَع' is not listed.[163]

b) if a meaning has to be coined for it as it might be far fetched. For example, linguists differed about *musarrajan* 'مُسَرَّجًا' in the following lines:

أَيَامَ أَبْدَتْ وَاضِحًا مُفَلَّجَا أَغَرَّ بَرَّاقًا وَطَرْفًا أَبْرَجَا

وَمُقْلَةً وَحَاجِبًا مُزَجَّجَا وَفَاحِمًا وَمَرْسِنًا مُسَرَّجَا

ascribed to Ru'bah ibn Al-'Aja:j, as they could not understand what is meant by describing his beloved's nose as *musarrajan*. The meaning is ambiguous.[164]

[3] it is in conformity with the rules of the language and used in its regular form. Al-Farazdaq says:

وَإِذَا الرِّجَالُ رَأَوْا يَزِيدَ رَأَيْتَهُمْ خُضُعَ الرِّقَابِ نَوَاكِسَ الأَبْصَارِ

In this example the underlined *nawa:kis* 'looking down' which is feminine plural is used to refer to *al-rija:l* 'الرِّجَالُ: men' which is obviously masculine. Therefore, the word *nawa:kis* is not considered *fasi:h* in this context because it breaks the rule. The correct form in this context is the masculine *na:kisi:* 'نَاكِسِي'.[165]

Abi Al-Najm ibn Quda:mah says:

الْحَمْدُ لِلَّهِ الْعَلِيِّ الأَجْلَلِ أَنْتَ مَلِيكُ النَّاسِ رَبًّا فَاقْبَلِ

In this line the correct form of *al-'Ajlal* 'الأَجْلَلِ: Owner of Majesty' is *al-'Ajal* 'الأَجَلِّ' with one *la:m* and a *shaddah*, 'لِّ', not two *la:ms*, 'لَلِ', as the line says which also changed the way the *ji:m* 'ج' is pronounced.[166]

Jami:l also used *hamzat al-qat'* 'هَمْزَةَ الْقَطْعِ' where he should have used *hamzat al-wasl* 'هَمْزَةَ الْوَصْلِ' in the word *ithnayn* 'اثْنَيْنِ: two'. He says:

"آلا لا أَرَى إِثْنَيْنِ أَحْسَنَ شِيمَةً عَلَى حَدَثَانِ الدَّهْرِ مِنِّى وَمِنْ جُمْلِ"[167]

An exception to this above mentioned rule are the words that the Arabs used in their irregular forms preferring them to their regular forms because they are pronounced with more ease and also sounded better, such as *istahwadha* 'اسْتَحْوَذَ: to have control over something' instead of *istaha:dha* 'اسْتَحَاذَ', *qatata* 'قَطَطَ: to cut (one's hair)' instead of *qatta* 'قَطَّ', etc.

[4] The way the word as a whole sounds should be acceptable to the 'ear' (nice to hear) and agree with good taste.

A poet said: "وَأَحْمَقٌ مِمَّنْ يَلْعَقُ الْمَاءَ قَالَ لِي دَعِ الْخَمْرَ وَاشْرَبْ مِنْ نُقَاخٍ مُبَرَّدِ"[168]

(A fool from among those who licks the water said to me:

"Do drink alcohol, and drink cold water instead".)

Here, the word *nuqa:kh* 'نُقَاخ: sweet water' is very heavy on the ear, and the listener would realise immediately that the word is out of place. The same is correct when describing a good-looking person as *'uṯbu:l* 'عُطْبُول'.[169]

2) The Faṣa:ḥah of The Discourse:[170]

For any discourse to be described as *faṣi:ḥ*, it has to be clear in meaning, easily uttered, well-structured, free of ambiguity and conforming to the rules of the language. For this to be achieved, the discourse has to meet four conditions:

[1] The words that are put together to form a discourse must be harmonious with one another in a way that makes pronunciation of phrases/sentences easy. The lack of harmony and difficulty in pronunciation may be sometimes due to one or more of the following points:

a) Repetition of the same letters:

Al-Ja:ḥiz recited: "وَقَبْرُ حَرْبٍ بِمَكَانٍ قَفْرٍ وَلَيْسَ قُرْبَ قَبْرِ حَرْبٍ قَبْرُ".[171] Here, the repetition of the letters *qa:f* 'ق', *ra:'* 'ر' and *ba:'* 'ب' in the way they appear in this line render the pronunciation of the line as a whole extremely difficult, although taken individually, each word may not show such difficulty.

Al-Ḥari:ri also says: "وَعَافَ عَافِي الْعُرْفِ عِرْفَانَهُ". The repetition of the *'ayn* 'ع' and the *fa:'* 'ف' causes a similar problem.

In contrast to these examples, in Q84:8 we have ﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾, Q68:9 reads ﴿وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ﴾ and Q11:48 has the sound */m/* repeated eight times successively: ﴿أُمَمٍ مِّمَّن مَّعَكَ﴾.[172] As is clear from these examples, in spite of

the difficulty arising from the feature of repeating the same sounds in the above lines of poetry, this is not encounterd in the Qur'an!

b) Verbs following one another, whether belonging to different tenses, such as Al-Qa:di Al-'Arraja:ni's line of verse:

"بِالنَّارِ فَرَّقَتِ الْحَوَادِثُ بَيْنَنَا وَبِهَا نَذَرْتُ أَعُودُ أَقْتُلُ رُوحِي"[173]

(Lit., Fire has caused us to part, and by it I swear I return I kill myself),

or to the same tense as in Al-Mutanabbi's ambiguous line:

"أَقِلْ أَنِلْ أَقْطِعْ احْمِلْ عَلِّ سَلِّ أَعِدْ زِدْ هَشَّ بَشَّ تَفَضَّلْ أَدْنِ سُرَّ صِلِ"[174]

(Lit., help, give, give (land), give (horse), raise rank, remove (the cause of my concern), get me back (to my previous place of honour),
give me more (of your bounty), show happiness, smile, give (honour), bring me near (your grace), please, give (always)),

cause the same sort of difficulty like the use of many adjectives following one another as in Al-Mutanabbi's:

دَانٍ بَعِيدٍ مُحِبٍّ مُبْغِضٍ بَهِجٍ أَغَرَّ حُلْوٍ مُمِرٍّ لَيِّنٍ شَرِسِ
نَدٍ أَبِيٍّ غَرٍ وَافٍ أَخِي ثِقَةٍ جَعْدٍ سَرِيٍّ نَهٍ نَدْبٍ رِضًى نَدِسِ"[175]

(near, far, loving, hateful, rejoicing (happy),
noble in action, sweet, bitter, kind, wild,
giving, proud, do-gooder, loyal, trustworthy,
generous, of noble birth, intelligent, swift in responding to helping others, accepting, knowing.)

A huge difference appears when contrasting these many adjectives to Q68:10-13 ﴿وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ * هَمَّازٍ مَّشَّآءٍ بِنَمِيمٍ * مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ * عُتُلٍّ بَعْدَ ذَٰلِكَ زَنِيمٍ﴾

(**Khan&Helali:** "And obey not everyone who swears much, - and is considered worthless, a slanderer, going about with calumnies, hinderer of the good, transgressor, sinful, cruel, - after all that base-born (of illigitimate birth)"), where the successive Arabic adjectives read much more smoothly and do not sound unnatural like the above two lines. Another example is Q66:5.

[2] Weak composition due to breaking the Arabic grammatical rules render the discourse non-*fasi:h*.

Joining the two pronouns together where the latter should have been placed before the former, as in Al-Mutanabbi's:

"خَلَتِ الْبِلادُ مِنَ الْغَزَالَةِ لَيْلَهَا فَأَعَاضَهَاكَ اللّٰهُ كَيْ لا تَحْزَنَا"[176]

(When the sun disappears in the evening in the land,

Allah makes it up to the people through you so that they may not be upset over its setting).

is a good example as *fa'a'a:ḏaha:ka* 'فَأَعَاضَهَاكَ' should have been *fa'a'a:ḏakaha* 'فَأَعَاضَكَهَا' or *fa'a'a:ḏaha: 'iyya:ka* 'فَأَعَاضَهَا إِيَّاكَ'. Similarly is Ḥassa:n ibn Tha:bit's:

"وَلَوْ أَنَّ مَجْدًا أَخْلَدَ الدَّهْرَ وَاحِدًا مِنَ النَّاسِ أَبْقَى مَجْدُهُ الدَّهْرَ مُطْعِمَا"[177]

(Lit., If Glory was to cause only one (man) from among the people to live for ever,

Muṭ'im's glory would have caused him to live eternally).

While the pronoun in *majduhu* 'مَجْدُهُ' (his glory) refers to *Muṭ'im* 'مُطْعِمَا', the two words are so distant that they render the line non-*faṣi:ḥ*.

[3] Structural complexity, i.e., putting the words in the wrong order or using an ambiguous word, etc., affect the *faṣa:ḥah* of the discourse.

Al-Farazdaq says: إِلَى مَلِكٍ مَا أُمُّهُ مِنْ مُحَارِبٍ أَبُوهُ وَلا كَانَتْ كُلَيْبٌ تُصَاهِرُهُ[178]

(Lit., To a king whose mother is not from *Muḥa:rib*,

his father (is), nor was *Kulayb* in a marriage relationship with him)

instead of "أَبُوهُ وَلَيْسَتْ أُمُّهُ مِنْ مُحَارِبٍ" (Lit., his father, and not his mother, is from *Muḥa:rib*).

This leads to ambiguity and clumsiness of style. He also does the same in:

"وَمَا مِثْلُهُ فِي النَّاسِ إِلا مُمَلَّكًا أَبُو أُمِّهِ حَيٌّ أَبُوهُ يُقَارِبُهُ"[179]

(Lit., there is no one like him among the people, except *Mumallak*,

his mother's father, alive, his father, who is like him (in honour)).

Another poet said: فَأَصْبَحَتْ بَعْدَ خَطٌّ بَهْجَتِهَا كَأَنَّ قَفْرًا رُسُومَهَا قَلَمُ[180]

that is, (It became (fell) after, drew, being a happy place as if, (into) ruins, its lines, a pen) instead of "فَأَصْبَحَتْ بَعْدَ بَهْجَتِهَا قَفْرًا كَأَنَّ قَلَمًا خَطَّ رُسُومَهَا" (After being a happy place, it fell into ruins as if a pen had drawn its lines broken and twisted).

[4] Meaning complexity in the sense that the words used are not the right ones to convey the meaning intended especially ambiguous and/or far fetched metaphors.

The use of *'alsun* 'أَلْسُن' (tongues) instead *'a'yun* 'أَعْيُن' (eyes) in 'أَرْسَلَ الْحَاكِمُ أَلْسِنَتَهُ فِي الْمَدِينَةِ' (The ruler has sent his *'alsun* in the town) to mean '*spies*' makes the utterance ambiguous and therefore non-*fas̲i:h̲*. The same applies if a person uses expressions like 'بَيْتُهُ كَثِيرُ الْجِرْذَانِ' (His house is full of rats) or 'أَبْيَضٌ سِرْبَالُ الطَّبَّاخِ' (Clean-white is the chef's uniform) to refer to dirt and cleanliness respectively. This would be considered complicated, if not wrong, as in Arabic these expressions refer to 'plenty of food' for the former, and 'miserliness' in the latter.[181]

3) The Fas̲a:h̲ah of The Speaker:[182]

A speaker is considered *fas̲i:h̲* when he is able to express himself properly in different situations and for different puposes using *fas̲i:h̲* discourse; it is therefore a personal quality.

Mu'a:wiyah once asked some people in his presence about who the most *fas̲i:h̲* of the Arabs were. The answer he got was: "Those whose speech is free from the *lakhlakha:niyyah* 'لَخْلَخَانِيَّة' (common feature of a dialect) of Iraq, the *'an'anah* 'عَنْعَنَة' of Tami:m, the *kaskasah* 'كَسْكَسَة' of Bakr, the *ghamghamah* 'غَمْغَمَة' of Qud̲a:'ah and the *t̲umt̲uma:niyyah* 'طُمْطُمَانِيَّة' of H̲imyar. He asked: "Who are they?". "Quraysh", was the answer.[183]

The Concept of Al-Bala:ghah

The word *bala:ghah* 'بَلاغَة' is derived from *balagha* 'بَلَغَ' (to reach, arrive at, get to). *Balgha al-gha:yah* 'بَلَغَ الْغَايَةَ' means 'to reach the end', that is, to achieve

one's goal. A person described as *bali:gh* 'بَلِيغ' (adjective from *bala:ghah*) is one who says/has the ability to say what should be said using *fasi:h* words/discourse in conformity with what the given situation requires.

Therefore, what is said when a person is sad, happy, excited, preaching, talking to an adult, a child, a soldier, a thief, etc., differ in many ways according to the situation. The fundamental point in *bala:ghah* is expressed in the statement of Al-Hutay'ah to 'Umar ibn Al-Khatta:b: "تَحَنَّنْ عَلَيَّ هَدَاكَ الْمَلِيكُ فَإِنَّ لِكُلِّ مَقَامٍ مَقَالا",[184]

(Treat me with mercy, may the King (Allah) guide you,
as for every situation there is a particular utterance to suit it).

It is the second half of this line that pinpoints the core of *bala:ghah*, as it states that every context requires its own distinctive form of speech. Apparently, this is the main reason that there is a consensus that *bala:ghah* is defined as: "مُطَابَقَةُ الْكَلامِ لِمُقْتَضَى الْحَالِ (مَعَ فَصَاحَتِهِ)",[185] that is, the conformity of the utterance to the requirements of the situation using *fasi:h* discourse.

In a poem praising Hisha:m ibn 'Abd Al-Malik, Abu Al-Najm said:

"صَفْرَاءُ قَدْ كَادَتْ وَلَمَّا تَفْعَلِ كَأَنَّهَا فِي الأُفْقِ عَيْنُ الأَحْوَلِ",[186]

that is, (the sun), looking yellow as it was about to set,
looked on the horizon like the eye of a cross-eyed person).

As Hisha:m was cross-eyed himself, he ordered the poet to be put in prison. Here, the utterance did not conform to what the situation required. So, although the words, discourse and speaker may be described as *fasi:h*, the speech cannot be described as *bali:gh*.

In contrast with this, when inviting the king of Persia to Islam, the Prophet Muhammad (ﷺ), knowing that he was addressing a non-Arabic speaking person, wrote to him in a style that is direct, clear, easy to translate and understand. He (ﷺ) wrote:

"مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى كِسْرَى أَبْرَوَيْزَ عَظِيمِ فَارِسَ سَلامٌ عَلَى مَنِ اتَّبَعَ الْهُدَى وَآمَنَ بِا للهِ وَرَسُولِهِ فَأَدْعُوكَ بِدَاعِيَةِ الإِسْلامِ فَإِنِّي رَسُولُ ا للهِ إِلَى الْخَلْقِ كَافَّةً؛ لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ، فَأَسْلِمْ تَسْلَمْ، فَإِنْ أَبَيْتَ فَإِثْمُ الْمَجُوسِ عَلَيْكَ".[187]

On the other hand when the Prophet (ﷺ) wrote to Wa:'il ibn Hujr Al-Hadrami and his people, he (ﷺ) used a completely different style that agreed with the linguistic abilities and nature of his Arab addressees. The message went:

"مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى الأَقْيَالِ الْعَبَاهِلَةِ، وَالأَرْوَاعِ الْمَشَابِيبِ مِنْ أَهْلِ حَضْرَمَوْتَ بِإِقَامَةِ الصَّلاةِ وَإِيتَاءِ الزَّكَاةِ، عَلَى التَّيْعَةِ الشَّاةُ لامُقَوَّرَةُ الأَلْيَاطِ، وَلا صَنَاكٌ، وأَنْطُوا الثَّبْجَةَ، وَالتَّيْمَةُ لِصَاحِبِهَا، وَفِي السُّيُوبِ الْخُمْسُ، لا خِلاطَ وَلا وِرَاطَ، وَلا شِنَاقَ وَلا شِغَارَ، وَمَنْ زَنَى مِمْ بِكْرٍ فَاصْقَعُوهُ مِائَةً، وَاسْتَوْفِضُوهُ عَامًا، وَمَنْ زَنَى مِمْ ثَيِّبٍ فَضَرِّجُوهُ بِالأَضَامِيمَ. وَلا تَوْصِيمَ فِي الدِّينِ، وَلا غُمَّةَ فِي فَرَائِضِ ا للهِ تَعَالَى، وَمَنْ أَجْبَى فَقَدْ أَرْبَى، وَكُلُّ مُسْكِرٍ حَرَامٌ، وَائِلُ بْنُ حُجْرٍ يَتَرَفَّلُ عَلَى الأَقْيَالِ".[188]

It is therefore clear that *bala:ghah* describes both the discourse and the speaker[189] but not individual words.[190] However, *bala:ghah* requires extreme care in selecting the words and style that would be used in a given situation. The entire Qur'an is the matchless example of both *fas̲a:h̲ah* and *bala:ghah.*

CHAPTER TWO

CHAPTER TWO

Layout

In this chapter, the meanings of the terms of measuring and weighing are analysed in detail both in and out of context. The terms are arranged alphabetically according to their roots as follows: *b-kh-s* 'بَخَسَ', *th-q-l* 'ثَقُلَ' & (*kh-f-f* 'خَفَّفَ'), *kh-s-r* 'خَسَرَ', *ṭ-gh-w* 'طَغَوَ', *ṭ-f-f* 'طَفَّفَ', *q-s-ṭ* 'قَسَطَ', *k-y-l* 'كَيَلَ', *n-q-ṣ* 'نَقَصَ', *w-z-n* 'وَزَنَ', (*mi:za:n* 'مِيزَان' and *mawa:zi:n* 'مَوَازِين') and *w-f-y* 'وَفَيَ'.

** * **

b-kh-s بَخَسَ

Bakhasa 'بَخَسَ' is a word that covers a very wide range of meanings. Lexicographers and exegetes[1] agree that the transitive verb *bakhasa* means *naqaṣa* 'نَقَصَ', which may be rendered provisionally as 'to diminish'.

The verbal noun *bakhs* 'بَخْسٌ' is not only agreed to refer to an act of diminishing what belongs to others, but is also considered as an act of deliberate injustice.[2] As *bakhs* indicates withholding from others *part* of what is rightfully due to them, this of course, implies that one of the aspects of *bakhs* is giving others less than is due to them.

When a fair sale takes place, in the sense that neither the seller nor the buyer gets wronged, the Arabs say that the sale involved neither *bakhs* (decrease) nor *shuṭu:ṭ* 'شُطُوط' (increase).[3]

The fingers of the hands, being the executors of *bakhs* are called in Arabic *al-'aba:khis* 'الأَبَاخِس'.[4]

The fact that the word *bakhasa* refers to diminution or something becoming less than it should be is stressed by the Arabic expression *bakhasa 'aynahu* 'بَخَسَ عَيْنَهُ',[5] that is, to poke someone's eyes out.

Also, as injustice is involved in the act of *bakhs*, the word *ba:khis/ba:khisah* 'بَاخِس/بَاخِسَة' was used to this effect by the Arabs, as they say in a proverb "تَحْسَبُهَا حَمْقَاءَ وَهِيَ بَاخِسٌ أَوْ بَاخِسَةٌ",[6] (You take her for a fool, while [in reality] she is unjust); in other words, she is the one who has done the wrong.

Al-Qurṭubi says that one of the aspects of *bakhs* is the devaluation of a commodity on the part of the buyer in order to pay for it less than one should, and cheating by either adding or diminishing in the interest of one person against the other.[7]

In short, anything that is "taken from its owner unrightfully"[8] is referred to as *bakhs*. Therefore, withholding the decimal fractions 'الْعُشُور' when selling or buying is also considered *bakhs*.[9]

The Prophet (ﷺ) is also reported to have said: "مَا أَظْهَرَ قَوْمٌ الْبَخْسَ فِي الْمِكْيَالِ وَالْمِيزَانِ إِلا ابْتَلاهُمُ اللَّهُ بِالْقَحْطِ وَالْغَلاءِ"[10] i.e., when any people practises *bakhs* in the measure and the balance, Allah will punish them by famine and increase in the price (of what they buy).

Zuhayr also said: "وَفِي كُلِّ مَا بَاعَ امْرِؤٌ بَخْسُ دِرْهَمٍ"[11] 'in everything that a person sells there is a dirham diminished'.

It is therefore clear that *bakhs* is an act of diminishing or reducing people's belongings intentionally and unrightfully either openly or secretly, and results in injustice befalling the wronged party.

In the Qur'an, the root *b-kh-s* is mentioned seven times in six Surahs. In the three Ayahs that are of main concern to us here as far as measuring and weighing

is concerned, the reference is made in the general sense. In Q7:85, Q11:85 and Q26:183, the Qur'an says ﴿وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ﴾ "and defraud not people by reducing their things".[12]

In these Ayahs, the Prophet Shu'ayb addresses his people who were so accustomed to cheating when measuring and/or weighing[13] that they were referred to with the phrase that is most descriptive to their state, that is, people of *bakhs* 'أَهْلُ بَخْسٍ'.[14] They had various instruments for their measuring of various capacities; the bigger ones were used to receive from people by measure, and the smaller ones were used to measure for people when selling them any and everything, diminishing people's dues. The Meccan and Medinan traders before Islam, according to Al-Zamakhshari,[15] used to act in the same way, so that "if a stranger came to their lands, they took his genuine dirhams, cut them into pieces, calling them fake and kept them, and in return gave the stranger their own *fake* money that was less in value and weight".[16]

The Qur'an refers to the fact that the Prophet Shu'ayb commanded his people to exact full measure and weight, and to abstain from cheating people in this way. However, as their ill-deeds involved everything else, cheating became second nature to them. As a result, they "diminished everything they could lay their hands on, whether big or small, dear or cheap; there was nothing left without diminution (being affected by *bakhs*)".[17] Therefore, the Qur'anic command ﴿وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ﴾ "nor withhold from the people the things that are their due",[18] is used to generalise after the reference is made to measuring and weighing in particular before.[19]

The rest of the Ayahs where *b-kh-s* still occurs refer more or less to the same meaning. However, their study, if included here, will not be only irrelevant but also will not add much to our understanding of the act of *bakhs* as shown from the Ayahs under study.

The root *th-q-l* 'ثَقُـل' is used in the Qur'an twenty six times in nineteen Surahs. Of particular interest to this work are: **(1)** *mithqa:l* ﴿مِثْقَال﴾ in Q4:40, Q10:61, Q21:47, Q31:16, Q34:3 & 22 and Q99:7 & 8, and **(2)** ﴿ثَقُلَتْ﴾ in Q7:8, Q23:102 and Q101:6, ﴿ثَقُلَتْ مَوَازِينُهُ﴾.

Lexicographers[20] agree that *al-thiqal* 'الثِّقَـل' is the opposite of 'lightness', i.e., heaviness. As heavy and light bodies alike tend towards the earth's centre due to gravity, the quality that such bodies possess is referred to as *thiqal* 'heaviness'. Everything whether big or small has its share of heaviness, in other words, has weight.

The Qur'an, referring to things having the least weight, makes use of the word *mithqa:l* 'مِثْقَـال' in relation to both ﴿ذَرَّةٍ﴾ (ant/atom) and ﴿حَبَّةٍ مِّنْ خَرْدَلٍ﴾ (mustard seed). *Al-mithqa:l* was originally a specific weight; according to *Al-Munjid* and *Wasf Misr*,[21] it was equal to approximately one and half dirhams. However, by virtue of its root, it became a referent to "any weight, big or small".[22] Accordingly, *mithqa:l* means 'as heavy as' or 'having the same weight as' or 'in the weight of' (something which is specified after *mithqa:l* 'مِثْقَال').

By way of example, the Qur'an refers to the weight of a "small red ant"[23] as the least in weight making use of the word *dharrah* 'ذَرَّة'. Ibn 'Abba:s is reported to have had some dust in his hand then blowing the dust in the air, he said: "Everyone of these (particles) is a *dharrah* 'ذَرَّة'".[24] Also, the specks seen in a column of light coming through a window or a hole are known as *dharra:t* 'ذَرَّات' (plural of *dharrah* 'ذَرَّة').[25] Ibn 'Abba:s also said that *dharrah* means "the head of a red ant".[26]

It is also worth mentioning that when an Arabic translation was sought for the modern notion 'atom', the word *dharrah* 'ذَرَّة' was used. The Qur'an also uses ﴿مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ﴾ 'the weight of a mustard seed'. According to Q21:47 when the scales are set up on the Judgement Day, nothing will escape the balancing even if it is as subtle as the weight of a mustard seed.

However, the Qur'an recognises the fact that there are things that might be lighter than a mustard seed or the head of a red ant or even an atom, therefore, a reference in Q10:61 is made to this effect ﴿وَلَا أَصْغَرَ مِن ذَٰلِكَ وَلَا أَكْبَرَ﴾ "Not what is less than that or what is greater than that".[27]

As is explained under *w-z-n* (*mi:za:n* & *mawa:zi:n*), the "deeds"[28] of man will be put in the Balance for weighing. In three Surahs namely no.7, 23 and 101, the reference is to the actual process; whoever's *mawa:zi:n*[29] weigh heavy 'ثَقُلَتْ' these will be the ones to deserve the reward.

kh-f-f خَفَفَ (خَفَّ)

Related to *thaqula* 'ثَقُلَ' is *khaffa* 'خَفَّ'. The Qur'an contrasts what weighs heavy with what weighs light on the Judgement Day in Q 7:8-9, Q23:102-3, and Q101:6-8 ﴿خَفَّتْ مَوَازِينُهُ﴾.

Ibn Manẓu:r says that "*Al-khiffah* 'الْخِفَّةُ' (vebal noun of *khaffa*) is the opposite of heaviness",[30] i.e., lightness. That is why as one side of the Balance on the Judgement Day proves heavy, the other must weigh light, this being the nature of any act of weighing. The Arabs say *khaffa al-mi:za:n* 'خَفَّ الْمِيزَانُ' to mean *sha:la* 'شَالَ' when one side of the scale (the light one) goes up.[31]

As far as 'weighing' on the Day of Judgement is concerned, the reference is made to the *mawa:zi:n* that will be either heavy or light. The Qur'an does not speak specifically of one side of the scale going up and the other going down. This is only understood from human experience when balancing two objects one heavier than the other, and also from the 'intrinsic' meaning of *thaqula* 'ثَقُلَ'[32] that necessitates moving down towards the centre of the earth as a result of gravity. Therefore, when one side goes down, the other goes up; this latter action is referred to as *khaffa* 'خَفَّ', or more precisely, *khaffa* 'خَفَّ' as a verb refers to the state of the thing involved.

Whether the laws of gravity will be maintained in exactly the same way as we know them in the Hereafter or not, the Qur'an does not tell. Our understanding is derived from what the above mentioned words mean with regard to the process of weighing on the human level.

However, the Qur'an states in Q14:48 ﴿يَوْمَ تُبَدَّلُ الأَرْضُ غَيْرَ الأَرْضِ وَالسَّمَاوَاتُ﴾.[33] A dramatic change will occur and affect both heaven and earth. It is perhaps because of this that Al-Ra:zi says: "Some are of the opinion that light will appear on the side of the *hasanahs* while darkness will encompass the side of the *sayyi'ahs*".[34] No mention is here made to the scales going up or down as a result of balancing objects of different weights.

The above is actually based on the understanding that *mawa:zi:n* 'مَوَازِين' refers to 'what is weighed' as the plural of *mawzu:n* 'مَوْزُون'. On the other hand, the Arabs also refer to the weighing instrument, the *mi:za:n* 'الْمِيزَان' as heavy or light depending of course on what is put in the balance to determine its weight, in spite of the fact that, presumably, the actual weight of the balance itself does not matter since it has no effect on the process . Therefore, *thaqula al-mi:za:n* 'ثَقُلَ الْمِيزَانُ' (Lit., the balance is heavy), is only used as a *maja:z*, referring to the

importance of the thing being weighed. Al-Qurṭubi says that the scales become heavy or light as a result of the "records of the deeds being placed (put) there [for weighing]".[35] According to this latter view *mawa:zi:n* is the plural of *mi:za:n.* Details are found under *mawa:zi:n* later in this chapter.

Only in three places in the entire Qur'an do we find the root *kh-s-r* 'خَسَرَ' (the relevant past tenses are *khasara* 'خَسَرَ' and *'akhsara* 'أَخْسَرَ') related to measuring and weighing, namely in Q26:181, Q55:9 and Q83:3.[36]

Exegetes[37] agree that the Arabs say *khasara al-mi:za:n* 'خَسَرَ الْمِيزَانَ' and *'akhsara al-mi:za:n* 'أَخْسَرَ الْمِيزَانَ' to mean 'He has caused the balance to be deficient', in the sense that the giver by weight has cheated the receiver by perhaps manipulating *the balance* so that the receiver gets less than is due to him.

'Akhsara 'أَخْسَرَ' becomes *yukhsiru* 'يُخْسِرُ' in the present tense in the dialect of Quraysh,[38] and *yakhsuru* 'يَخْسُرُ' in other dialects. As for *yakhsaru* 'يَخْسَرُ' when related to weighing for example, it should be used in the following context: *yakhsaru fi: al-mi:za:n* 'يَخْسَرُ فِي الْمِيزَانِ' with the insertion of the preposition *fi:* 'فِي' (Lit., 'in') between the verb and the word *al-mi:za:n* (the balance) in the genitive (*majru:r*). However, its omission is a grammatical license that renders the word *al-mi:za:n* (the *majru:r*) a direct object. Al-Qurṭubi states that *yakhsaru* as the present of *'akhsara* is also an Arabic dialect form.[39] As for *khasira* 'خَسِرَ', (present *yakhsaru* 'يَخْسَرُ') it means 'to lose' in the sense of losing money in gambling for example.

The person who commits the act of diminishing what is due to others is called *mukhsir* 'مُخْسِر' (plural *mukhsiru:n* 'مُخْسِرُون'). Q26:181(-3) reads:

﴿أَوْفُوا الْكَيْلَ وَلا تَكُونُوا مِنَ الْمُخْسِرِينَ * (وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ * وَلا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ)﴾

"Give full measure and be not of those who give less (than due)".[40] Here is actually a statement against the *mukhsiri:n*, and a command that a person should not do whichever causes him to fall under their category either when measuring, weighing or doing any act where diminishing what is due to others is a possibility.

This is clear from the Qur'anic usage of the word *al-mukhsiri:n* ﴿الْمُخْسِرِينَ﴾ which begins with the definite article *al* 'ال' meaning 'the'. Therefore, *al-mukhsiri:n* is not restricted to the act of measuring only which is an immediate precedent in this Ayah, but it goes beyond this to apply also to what follows that a person should use 'the upright and true balance' ﴿الْقِسْطَاسِ الْمُسْتَقِيمِ﴾ when weighing so that he is not a *mukhsir*, and should not diminish people's dues for the same reason.

The restriction of application of *al-mukhsiri:n* to measuring only could have been achieved through the usage of the word without the definite *al* (the). This would have defeated the Qur'anic purpose if *al* had not been used.

This can be seen clearly when contrasting this Ayah Q26:181 with Q17:35 which reads ﴿وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً﴾. In this latter Ayah, there is no direct mention of *'ikhsa:r* (verbal noun of *'akhsara*).

Looking closely at the context, we find that Q26:181-4 are what the Prophet Shu'ayb said to his people. He was in almost the same situation as all the other Prophets of Allah who came before or after him and mentioned in the same Surah, namely Muḥammad (ﷺ) who is addressed at the begining of the Surah, then Moses, Aaron, Abraham, Noah, Hu:d, Ṣa:liḥ, and Lot. All of them were belied by their respective people on whom the wrath of Allah fell and were all punished for their deniel of their Prophets, as it is clear from the Qur'an's accounts of every people's story. So the Prophet Shu'ayb was warning his people and pointing out the bad acts that they should abstain from. Therefore, he had to be quite emphatic, stressing every command, as their most rooted sin was cheating people with measure and weight.

The Qur'an goes on to tell about the Madyanites' disbelief in their Prophet Shu'ayb and the message he brought and the punishment that befell them.

As for Q17:35 it is a different case altogether as explained under *w-f-y* 'وَفَىَ'.

Q55:9 that reads ﴿وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ﴾ is the second mention of *'ikhsa:r*, "And establish (observe) the weight with equity, and do not fall short in the balance (do not make the balance deficient)".[41]

As stated under *ṭ-gh-w* 'طَغَوَ', the different interpretations of *al-mi:za:n*, to a degree, dictate the meanings of associated words in the Ayahs Q55:7-9. Also, causing loss to people in what is due to them is not permissible in any way since this is considered an act of injustice that goes against the rules of *al-mi:za:n*. Q55:7-9 warns against both *ṭughya:n* (transgression), in the sense of giving a great deal less and taking a great deal more than due, and *'ikhsa:r*.

The contrast between *ṭughya:n* and *'ikhsa:r* demonstrates a very important point: a great deal of *'ikhsa:r* is *ṭughya:n*. As it is the case almost all the time that when major acts of injustice are committed, minor acts of injustice are somewhat ignored or not given as much concern, the Qur'an does not want this to be the case; measures must be taken so that any act of injustice, big or small, should not be allowed. Therefore, Q55:9 ends with the command that causing the balance to fall short (*'ikhsa:r*) is not permitted.

However, Al-Ra:zi says that *al-mi:za:n* here means *al-mawzu:n* (the thing weighed),[42] and therefore, ﴿وَلَا تُخْسِرُوا الْمِيزَانَ﴾ means diminishing what is weighed or withholding some or part of what is given by weight.

Al-Qurṭubi also refers to a different meaning concerning *al-Mi:za:n*, that it is the one used on the Day of Judgement to weigh the deeds of the people. He says: "It is said ﴿وَلَا تُخْسِرُوا الْمِيزَانَ﴾ means: and do not cause your Balance of good deeds to be deficient on the Day of Judgement, otherwise this would be an anguish and a cause of regret".[43] However, if we accept this interpretation, the meaning of the rest of the Ayahs (the wider context) will prove problematic.

It seems to me that the word *al-mi:za:n* (the Balance) is used here rather than any other word which thr Qur'anic exegetes say *al-mi:za:n* refers to or implies, because the act of *'ikhsa:r* befalls the B/balance itself (as the direct object), in the sense that the B/balance is not given the chance to weigh or function properly. That is to say, part of what it should be doing is taken away

from it. Accordingly, the command ﴿وَلَا تُخْسِرُوا الْمِيزَانَ﴾ should imply, both by virtue of the position and central meaning of the word *al-mi:za:n* that the B/balance should not be tampered with so that what is weighed is diminished, and should be left to do properly what it is designed for.

Q83:3 is the third and last example in the Qur'an that makes use of *'akhsara* 'أَخْسَرَ' with reference to measuring and weighing. This Ayah is a part of the definition that the Qur'an gives to *al-mutaffifi:n*, as is explained under *t-f-f* 'طَفَفَ'.

In Q83:1-3 ﴿وَيْلٌ لِّلْمُطَفِّفِينَ * الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ * وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ﴾ as the word *al-mutaffifi:n* is related to both what is *tafi:f* (little) and *tifa:f* (the rim or edge of the measure), two things may be concluded:

(1) What *al-mutaffifi:n* unrightfully and unjustifiably withhold or keep to themselves from what is rightfully due to others is *little*. This implies the meanness of the act.

(2) The *'ikhsa:r* is related in one way to *mash al-tifa:f* 'مَسْح الطِّفَافِ' which the Prophet (ﷺ) forbade, according to the report of Ibn Al-Maja:shu:n. Ibn Al-Maja:shu:n goes on to say that he was informed that when giving by measure to people, Pharaoh (meaning Pharaoh's agents) used to swipe a metal bar on the edge of the measure so that the small part of what was being measured which came slightly above the measure's rim was withheld; this was *mash al-tifa:f* 'مَسْح الطِّفَافِ'.[44] This extremely small amount of the thing measured is in actual fact what distinguishes a measure that is *kha:sir* 'خَاسِر' from one that is *wa:fin* 'وَافٍ'. It is therefore clear that the above Ayah contrasts *yastawfu:n* ﴿يَسْتَوْفُونَ﴾ with *yukhsiru:n* ﴿يُخْسِرُونَ﴾. It remains to say that Q83:3 applies the act of *'ikhsa:r* to both measuring and weighing.

Q55:7-9 read:

﴿وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ * أَلا تَطْغَوْا فِي الْمِيزَانِ * وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلا تُخْسِرُوا الْمِيزَانَ﴾

"And the Heaven he has raised high, and He has set up the Balance. Transgress not in the Balance, and establish weight with justice, and fall not short in the Balance".[45]

Our main concern here is Ayah 8 ﴿أَلا تَطْغَوْا فِي الْمِيزَانِ﴾ 'transgress not in the B/balance'.

ṯ-gh-w 'طَغَوَ' is the root of the verb ﴿تَطْغَوْا﴾ in the above Ayah, whose verbal noun is *ṯughya:n* 'طُغْيَانٌ'. The derivations of this root are used many times in the Qur'an. However, the root is used only once in relation to measuring and weighing, namely with *al-mi:za:n* ﴿الْمِيزَانِ﴾ above.

Lexicographers and exegetes alike agree that *ṯagha:* 'طَغَى' means "to exceed the limit or to transgress".[46] However, due to exegetical differences concerning what *al-mi:za:n* ﴿الْمِيزَانِ﴾ refers to,[47] ﴿أَلا تَطْغَوْا فِي الْمِيزَانِ﴾ is interpreted differently. Nonetheless, the basic intended message remains the same, i.e., doing injustice to people in any way is strictly prohibited.

Firstly, this Ayah begins with *'alla:* ﴿أَلا﴾. Exegetes[48] agree on the following:

1. *'Alla:* ﴿أَلا﴾ is underlyingly (فِي الأَصْلِ) *'an la:* 'أَنْ لا', then *'an* becomes assimilated to *la:* forming one word. As *'an* is an explantory article known as 'أَنْ الْمُفَسِّرَة' it has the same function as when it is not joined with other articles exactly as it is used in Q38:6 ﴿وَانطَلَقَ الْمَلأُ مِنْهُمْ أَنِ امْشُوا﴾ "And the leaders among them went about (saying): "Walk ye away ...".[49] It, therefore, means *'ay* 'أَىْ' ('i.e.', or 'that is to say' or 'meaning').

2. *'Alla:* ﴿أَلا﴾ means *li'alla:* 'لِئَلا' ('lest' or 'in order not to'). Therefore, *'an* 'أَنْ' here functions the same as in Q4:176 ﴿يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضِلُّوا﴾ "Allah makes clear to you *lest* you go astray (*in order that* you may *not* err).[50]

3. According to Al-Qurṭubi those [exegetes] who say that *al-Mi:za:n* refers to Justice, say its *ṭughya:n* is 'doing injustice'; those who say *al-Mi:za:n* is the instrument used for weighing, say that its *ṭughya:n* is *al-bakhs*,[51] i.e., deliberate unrightful and forceful withholding of (part of or) what belongs to others through manipulating the balance; and those who say that *al-Mi:za:n* refers to *al-Ḥukm* 'الْحُكْم' (the Scripture and its Laws),[52] say its *ṭughya:n* is *al-taḥri:f* 'التَّحْرِيف' (changing or displacing words from their right places).[53]

Ibn 'Abba:s also said: ﴿أَلا تَطْغَوْا فِي الْمِيزَانِ﴾ means 'do not cheat whoever you weigh for'.

Here is also a warning against *ṭughya:n* in the sense that diminishing or withholding too much of what is due to others is not allowed. This is because a person would not exceed his limits and transgress unless he is capable of doing so. And it is only with this characteristic of *ṭughya:n* that a person can diminish others' dues openly. As for a person doing this in secret, the factor of *ṭughya:n* still applies, as that person does this only when he feels too safe to be discovered. This is described as *ṭughya:n* because no one can escape from Allah against whose Laws that person would be transgressing. Also, considered an act of *ṭughya:n* are 'taking too much more' than due, 'giving too much less' than due, and manipulating the Balance in a way that causes harm to peoples' dues.

The Ayahs go on to dictate that what a person should do is to weigh properly in such a way that every party gets his due share in a fair transaction, hence, ﴿وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ﴾.

In most cases, weighing is for the benifit of the weigher either as a giver or receiver by weight since the weigher would assumedly be in control of conducting the process, and also since each party would be trying to protect his

own interest through trying to get more for himself. Accordingly, the Qur'an continues with another command ﴿وَلَا تُخْسِرُوا الْمِيزَانَ﴾ which works for both parties involved in the transaction, as is explained under *kh-s-r* 'خَسَرَ'.

Therefore, transgression (*tughya:n*) and skimping (*'ikhsa:r*) are prohibited and equity (*al-qist*) is what is ordained.

Unlike the rest of the measuring and weighing terms under study, the root *t-f-f* 'طَفَفَ' is mentioned only once in the entire Qur'an in the form of *al-mutaffifi:n* 'الْمُطَفِّفِينَ' in Q83:1-3 that read:

﴿وَيْلٌ لِّلْمُطَفِّفِينَ * الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ * وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ﴾.

This is also the only term for which the Qur'an gives an explanation of the meaning it is meant to express.

Al-mutaffifi:n 'الْمُطَفِّفِينَ' is the plural form of *mutaffif* 'الْمُطَفِّف'. The root *t-f-f* 'طَفَفَ' has many derivations that are of importance as to understanding the exact meaning of the word and how *al-mutaffifi:n* came to convey the meaning it does.

Taffa al-shay'u 'طَفَّ الشَّيْءُ' means that the thing involved has "come near [to something]".[54] The Prophet (ﷺ) got some horses to take part in a horse race, and Ibn 'Umar who came first said that his mare was so fast that it even brought him very 'near to (or in the same line with)' the mosque of Bani: Zurayq. In his own words: "طَفَّفَ بِي الْفَرَسُ مَسْجِدَ بَنِي زُرَيْقٍ".[55]

Taff 'طَفٌّ' and *tafa:f* 'طَفَافُ' or *tifa:f* 'طِفَافُ' means the edge or rim 'حَرْف'[56] of the jug. The Arabs say *taff / tifa:f al-mikya:l* 'طَفُّ/طِفَافُ الْمِكْيَالِ' (*al-mikya:l* being the instrument used for measuring grains, for example) to actually mean that what is measured (*al-maki:l* 'الْمَكِيل') comes near the edge of *al-mikya:l* but does not fill it completely to the limit it should.[57]

'Abdullah ibn Al-Maja:shu:n[58] reported that the Prophet (ﷺ) prohibited *mash al-tifa:f* 'مَسْحِ الطِّفَافِ', i.e., when measuring, making the *maki:l* on the same level as the *tifa:f* and removing anything that comes above its line. Ibn Al-Maja:shu:n also said that that procedure was how Pharoah used to measure.

The Prophet (ﷺ) is reported to have said: "All of you, children of Adam, are *ṭaffu al-ṣa:'* 'طَفُّ الصَّاعِ', you do not come near enough to fill it up",[59] i.e., you are all equal; none is perfect, none is superior to the other. As regards *al-ṣa:'* 'الصَّاع', it is an instrument used for measuring (grains); it functions just like *al-mikya:l*, i.e., it is a measure.

A thing that is 'small in quantity' or described as 'little' is referred to in Arabic as *ṭafi:f* 'طَفِيف'.[60]

The verbal noun *al-taṭfi:f* 'التَّطْفِيف', whose verb is *ṭaffafa* 'طَفَّفَ', is the act of withholding little of what is given resulting in giving less than is due or what one should, causing the *maki:l* 'الْمَكِيل' to be *ṭaffa:n* 'طَفَّان'.[61]

The person who commits the prohibited act of *taṭfi:f* is called *muṭaffif* 'مُطَفِّف', either because when measuring he does not fill the *mikya:l* as he should but only gets the *maki:l* to come near the *ṭifa:f* of the *mikya:l* and/or what he unjustifiably withholds is *ṭafi:f*.[62] The *muṭaffif* is also defined as the person who manipulates the *mikya:l* so that it does not have the right capacity, and then uses this in giving by measure knowing that he gives less than he should.[63]

The meaning of the verbal noun *taṭfi:f* has then been expanded and thus employed to refer to everything that is not done properly in the sense that it falls short. This actually applies not only to measuring (الْكَيْل), but also to weighing, the devaluation of a commodity or the concealment of its faults, praying, talking, performing ablution, or any other act of worship, etc. Imam Ma:lik said : "In every thing there is *wafa:'* and *taṭfi:f*".[64]

Sa:lim ibn Abi Al-Ja'd is reported to have said: "*Al-ṣala:h* (prayer) is like a measure (الصَّلاةُ بِمِكْيَالٍ), whoever fills it up properly (i.e., performs *ṣala:h* as he should), he will be rewarded in full; and whoever does not fill it up (i.e., does not perform the *ṣala:h* as he should), then you know what Allah has said about the *muṭaffifi:n* ﴿وَيْلٌ لِّلْمُطَفِّفِينَ﴾, "Woe to the *Muṭaffifi:n*".[65]

Al-Ra:zi, in defining *tatfi:f*, indicates that it means giving less in measure and weight than one should through withholding a little of what is being measured or weighed, secretly, i.e., in a way that the wronged party would not notice that part of what is due to him had been kept from him. He also goes further to explain that if what is unrightfully withheld was not 'little' (*tafi:f*), it would then be noticed and therefore stopped by the wronged party.[66]

In general, a person is called *mutaffif* when he commits the act of *tatfi:f* either intentionally or unintentionally. As for the application of punishment referred to in Q83 to the unintentional *mutaffif*, or to the person who committed *tatfi:f* by mistake, this we leave to the Ulema to interpret.[67]

With regard to the place of revelation, reports differ about where Q83 was revealed. While some reports indicate that it was revealed between Mecca and Medina, others say it is a Meccan Surah except for the Ayahs about *al-mutaffifi:n*, which are Medinan.[68] Al-Suyu:ti reports that Ibn 'Abba:s said: "The people of Medina were the worst and most notorious in measuring; so when Allah revealed this Surah, they stopped and gave the exact measure".[69]

Al-Qurtubi also says that Ibn 'Abba:s said that the people of Medina used to exact full measure for themselves when buying , and give less when selling by measure or weight; so when this Surah 'هَذِهِ السُّورَةِ' was revealed, they gave up this ill practice, and they have become, according to Al-Farra:', the best in measuring until today.[70]

Q83:1-3 reads:

﴿وَيْلٌ لِّلْمُطَفِّفِينَ * الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ * وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ﴾,

"Woe to *al- Mutaffifi:n* * Those who, when they measure against the people, take (exact) full measure * and when they measure for them or weigh for them, do skimp (give less than due)".[71]

From the above mentioned Ayahs, it is clear that:

1. a definition for *al- mutaffifi:n* is given.
2. Q83:2 mentions measuring only while Q83:3 mentions both measuring and weighing .
3. Q83:2 says *'ikta:lu: 'ala:* ﴿اكْتَالُوا عَلَى﴾ (Lit., measure against), while the Arabs would normally say: *'ikta:lu: min* 'اكْتَالُوا مِنَ' (receive by measure from).
4. Q83:3 says: *ka:lu:hum aw wazanu:hum* ﴿كَالُوهُمْ أَوْ وَزَنُوهُمْ﴾ (Lit., measure them or weigh them), instead of the more common *ka:lu: lahum aw wazanu: lahum* 'كَالُوا لَهُمْ أَوْ وَزَنُوا لَهُمْ' (measure for them or weigh for them).

With regard to point **2**, Al-Ra:zi says that Q83:2 does not mention weighing 'الْوَزْن' as selling and buying are done through either measuring or weighing so the former implies the latter and vice versa, or in other words, the mention of one is enough to imply the other.[72] Ibn Manẓu:r affirms this as he says: "وَإِذَا كَالَهُ فَقَدْ وَزَنَهُ أَيْضًا",[73] (Lit., When he measures it, he will also have weighed it); he also reports that Murrah says: "كُلُّ مَا وُزِنَ فَقَدْ كِيلَ",[74] (Lit., Everything which is weighed may also be described as measured).

Al-Zamakhshari, on the other hand, gives another plausible explanation indicating that if a thing can be both measured and weighed, the *mutaffifi:n* would only take it by measure, and not by weight, because they could easily exact full measure for themselves, and cheat as well, i.e., they could shake the *mikya:l* to increase its capacity to the maximum, and invent all sorts of ways to take more than they should. But when they give people anything by measure or weight, the means does not matter, as they can cheat both ways, being the executors of both processes.[75]

Another reason may be that *tatfi:f* is related *tifa:f* which means that as an act it is more related to measuring than weighing. Therefore, the Qur'an begins with

warning against what is of immediate relation, at least linguistically, to the meaning of *tatfi:f*, hence, *'ikta:lu:* ﴿اكْتَالُوا﴾. Then in order that people should not assume that the warning is related to measuring only, or in case they wonder: 'What about weighing?', the Qur'an goes on to explain, elaborate and include weighing as well. This is a method of helping to focus the attention of the listener on what comes next; then the warning moves gradually from one thing to another.

As for point **3** above, exegetes and linguists agree that *'ala:* ﴿عَلَى﴾ in this context means *min* 'مِنْ'; they are interchangeable, they say. Also as the act of receiving by measure in this context harms the interests of people and is considered an act of injustice *against* them, ﴿عَلَى﴾ is more suitable in conveying this meaning and indicating the wrong-doing.[76]

As for point **4**, there is a consensus among the Ulema that *ka:lu:hum aw wazanu:hum* ﴿كَالُوهُمْ أَوْ وَزَنُوهُمْ﴾ means *ka:lu: lahum aw wazanu: lahum* 'كَالُوا لَهُمْ أَوْ وَزَنُوا لَهُمْ' as this is one of the dialect forms in Hija:z and their neighbouring Qays.[77] There they say *sidtuka* 'صِدْتُكَ' (I hunted you [something]), and *sidtu laka* 'صِدْتُ لَكَ' (I hunted [something] for you).[78] A poet also says using another verb *janaytuka* 'جَنَيْتُكَ' (reaped [for] you): "وَلَقَدْ جَنَيْتُكَ أَكْمُؤًا وَعَسَاقِلاً".[79] It may also be that the annex 'الْمُضَافِ إِلَيْهِ' has replaced the annexed term 'الْمُضَافِ'; that is, instead of saying *ka:lu: maki:lahum aw wazanu: mawzu:nahum* 'كَالُوا مَكِيلَهُمْ أَوْ وَزَنُوا مَوْزُونَهُمْ', (they measured [for themselves] 'what is measured' or weighed 'what is weighed'), the annexed terms *maki:lahum* 'مَكِيلَهُمْ' and *mawzu:nahum* 'مَوْزُونَهُمْ' have been replaced by the annex *hum* 'هُمْ'.[80]

The root *q-s-ṭ* and some of its derivations are mentioned in the Qur'an twenty seven times in seventeen Surahs. All the derivations but one, namely, *qa:siṭ* 'قَاسِط', refer, one way or the other, to the same meaning. Intriguingly, *qa:siṭ* refers to the opposite. Linguists and exegetes alike agree on the following:[81]

The verbal noun *qisṭ* 'الْقِسْطُ' has different forms and it means:

(1) Share 'الْحِصَّةُ وَالنَّصِيبُ' as in *'akhadha qisṭahu min al-ra:ḥah* 'أَخَذَ قِسْطَهُ مِنِ الرَّاحَةِ', (Lit., He has had his share of rest).

(2) *'Iqsa:ṭ* 'إِقْسَاطٌ', meaning 'justice in giving people their shares and in judging': 'الْعَدْلُ فِي الْقِسْمَةِ وَالْحُكْمِ'.

(3) *Qusu:ṭ* 'قُسُوطٌ' and *qasaṭ* 'قَسَطٌ' meaning 'injustice'.[82]

(4) The Balance. In a ḥadi:th referring to Allah and the begining of things, the Prophet (ﷺ) says: "يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ",[83] that is, Lit., 'He (Allah) causes the Balance to go down and up'.

(5) *Mikya:l*: a measure (measuring instrument) whose capacity is half a *ṣa:'*.

The verbs *qasaṭa* 'قَسَطَ' and *'aqsaṭa* 'أَقْسَطَ' mean 'to do justice'. Ṭarafah ibn Al-'Abd said: "كَذَاكَ الْحُكْمُ يَقْسِطُ أَوْ يَجُورُ",[84] (such is the judgement; it does [you] justice or injustice). The hamzah 'ء' in *'aqsaṭa* 'أَقْسَطَ' causes the verb to mean stopping, putting an end to or abolishing the injustice occured. This is due to the fact that *qasaṭa* 'قَسَطَ' also means 'to do injustice'. An Arab poet said:

"قَوْمٌ هُمْ قَتَلُوا ابْنَ هِنْدٍ عُنْوَةً ... وَهُمْ قَسَطُوا عَلَى النُّعْمَانِ"

(A people who not only [deliberately] killed Ibn Hind by force,

but also did injustice to Al-Nu'ma:n).

If the wind causes a tree branch to go dry, stiff and become straight, the Arabs say: *'aqsaṭathu al-riya:ḥ* 'أَقْسَطَتْهُ الرِّيَاحُ'.

Also, the Arabs say: *qa:sa<u>t</u>tuhu faqasa<u>t</u>tuh* 'قَاسَطْتُهُ فَقَسَطْتُهُ' 'I had beaten him to his share and took it from him', to refer to a person doing injustice to another, in the sense that a person would *unjustly* take another person's *share* of something,.

A just or equitable person is called *muqsi<u>t</u>* 'مُقْسِط' whose verb is *'aqsa<u>t</u>a* 'أَقْسَطَ'. The Prophet Jesus is described in a <u>h</u>adi:th as *<u>h</u>akam muqsi<u>t</u>* 'حَكَمًا مُقْسِطًا', a just judge.[85] As for *Al-Muqsi<u>t</u>* 'الْمُقْسِط' with reference to Allah, as it is one of His ninety nine names 'أَسْمَآؤُهُ الْحُسْنَى', it means, according to Al-<u>H</u>ali:mi, the Giver of *Qis<u>t</u>* (Justice) to His servants. It possibly also means 'the Giver, to everyone of His servants, a part of His Goodness'.[86]

Q49:9 reads: ﴿وَأَقْسِطُوا إِنَّ اللَّـهَ يُحِبُّ الْمُقْسِطِينَ﴾ "and be just (equitable). Surely, Allah loves the just (those who are equitable)".[87]

A person who has deviated from the right path and swerved from justice, and hence does injustice both to himself and others is called *qa:si<u>t</u>* 'قَاسِط'. Before executing Sa'i:d ibn Jubayr, Al-<u>H</u>ajja:j ibn Yu:suf asked him: "What do you say about (think of) me"? Sa'i:d said: "(You are) *qa:si<u>t</u>, 'a:dil* 'قَاسِطٌ عَادِلٌ'", which some people understood as 'fair and just' due to the meaning of the roots of these words. However, Sa'i:d was referring to another aspect of the meaning which is linguistically more correct, at least with regard to *qa:si<u>t</u>* and therefore contextually *'a:dil* follows in the same line. The meanings meant by Sa'i:d, and also understood by Al-<u>H</u>ajja:j, are found in Q72:14 ﴿وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا﴾ "And as for the *qa:si<u>t</u>u:n* (disbelievers who deviated from the right path, or were unjust), they shall be firewood for Hell",[88] and Q6:1 ﴿ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ﴾ "yet those who disbelieve *hold others as equal* with their Lord".[89]

As for *al-qisṭa:s* 'الْقِسْطَاس' or *al-qusṭa:s*, this is a proper name for the balance or scales.

Out of the twenty seven references in the Qur'an, the root *q-s-ṭ* is mentioned only seven times with reference to measuring and weighing. However, all the Ayahs dealing with *al-qisṭ* 'الْقِسْط' fall under one of the following categories:

1. **Commanding justice and fair dealing 'الأَمْرُ بِالْقِسْطِ':**

   Q3:21, Q7:29, Q6:152, Q49:9, Q60:8, Q11:85, Q 17:35 and Q26:182.

2. **Establishment and continuous observation of justice 'الْقِيَامُ بِالْقِسْطِ':**

   Q55:9, Q3:18, Q4:127, Q4:135 and 57:25.

3. **To give just testimony 'الشَّهَادَةُ بِالْقِسْطِ':**

   Q5:8

4. **Decreeing matters and judging justly 'الْقَضَاءُ وَالْحُكْمُ بِالْقِسْطِ':**

   Q5:42, Q10:47 & 54 and Q21:47.

5. **Punishment and reward with justice 'الْجَزَاءُ بِالْقِسْطِ':**

   Q10:4

The Ayahs dealing with measuring and weighing fall under categories: **1, 2** and **4** above, and these are dealt with below.

1. Commanding Justice and Fair Dealing 'الأَمْرُ بِالْقِسْطِ':

Q6:152 ﴿وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ...﴾

Q11:84-5 ﴿وَلا تَنقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَاكُم بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ * وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ ...﴾

Q17:35 ﴿وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ﴾

Q26:181-2 ﴿أَوْفُوا الْكَيْلَ وَلا تَكُونُوا مِنَ الْمُخْسِرِينَ * وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ﴾

Firstly, only the parts related to *al-qisṭ* in the above Ayas are dealt with here. The rest of the words related to measuring and weighing are tackled according to their alphabetical order either previously or later in this chapter. Also, words like 'justice', 'equity' and their derivations will be used as approximate equivalents to *al-qisṭ* 'الْقِسْط', although it is understood that such words are not exact equivalents. This issue will be partly discussed here and partly in Chapter Four with regard to the suitability of such words as equivalents for *al-qisṭ* 'الْقِسْط'.

With the exception of Q6:152, all the above Ayahs are Meccan and the order of their Surahs in the Qur'an is not given according to their order of revelation. As a matter of fact their order of revelation is the other way round. However, as the order of the Surahs is *tawqi:fi*, the above order is the one followed here.[90]

Q6:152 commands that the acts of measuring and weighing must be performed properly and in a *just* way. Q11:85 bears the same message with a slight difference. It is clear from Q6:152 and Q11:85 that *kayl* ﴿الْكَيْلَ﴾, *mikya:l* ﴿الْمِكْيَالَ﴾ and *mi:za:n* ﴿الْمِيزَانَ﴾ form the focus of the Ayahs and that they are all mentioned after the imperative *'awfu:* ﴿أَوْفُوا﴾ which refers to exacting, giving in full, doing or performing properly, filling up, etc.

According to Q6:152 measuring and weighing should be carried out in a way that each of the two parties involved gets his due share *bilqisṭ* ﴿بِالْقِسْطِ﴾ 'with justice'. ﴿بِالْقِسْطِ﴾ here serves a very important purpose especially given that it is mentioned after *'awfu:* ﴿أَوْفُوا﴾; it actually indicates that the first party should avoid or abstain from whatever acts that affect the measuring and weighing processes which might lead to or result in doing injustice to the second party, the receiver. On the other hand, it is also implied that the receiver should "not ask for more than his due share".[91] That is why the Ayah goes on to say that 'no soul is

charged except with what it can bear' ﴿لا نُكَلِّفُ نَفْسًا إِلا وُسْعَهَا﴾.

It has been reported that 'Ali ibn Abi Ṯa:lib was passing by a man weighing saffron and he caused the scale to go all the way down as it was very much heavier than the counterpoise, 'Ali told him to 'weigh *bilqisṯ*', that is, to get the two scales of the balance even, so that he gets used to balancing things equally and justly, which is the obligatory part in this Ayah and many others. Then, 'Ali continued: "Then *after that* add more, as much as you please",[92] which is by no means compulsory.[93] This is what *bilqisṯ* refers to.

Q11:85 covers another aspect. After the Madyanites had been commanded not to cause any diminishing to what was due to others in Q11:84 as there was no need to do so, the Prophet Shu'ayb said to them: ﴿إِنِّي أَرَاكُم بِخَيْرٍ﴾ 'I see you in prosperity'. Q11:85 goes on to say: ﴿وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ﴾. Here, *al-mikya:l* ﴿الْمِكْيَالَ﴾ and not *al-kayl* 'الْكَيْلَ' is mentioned although the word *al-mi:za:n* ﴿الْمِيزَانَ﴾ is still the same as in Q11:84. The reference in this Ayah, according to Al-Qurṯubi, is not to what is measured '*al-maki:l*' or what is weighed '*al-mawzu:n*' as the preposition 'بِ' is not attached to ﴿الْمِكْيَالَ﴾ nor ﴿الْمِيزَانَ﴾. Therefore, Q11:85 enjoins that the size or capacity of the measuring instrument ﴿الْمِكْيَالَ﴾ and the counterpoise weights of the balance ﴿الْمِيزَانَ﴾ must not be manipulated to affect people's rights.[94]

Accordingly, the size of the measure '*al-mikya:l*' should be correct and the balance '*al-mi:za:n*' should be adjusted properly so that justice is achieved both for the giver and the receiver.

Q17:35 and Q26:182 refer to weight using the same words. They read ﴿وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ﴾ "And weigh with the *qisṯa:s* that is straight (true and upright)".[95] After stating what to do when measuring, the Ayahs go on to point

out one very important aspect in the process of weighing, i.e., dictating what kind of instrument should be used.

In these two Ayahs, the Qur'an uses the word *qisṭa:s*, and the Ulema agree that ﴿الْقِسْطَاسِ الْمُسْتَقِيمِ﴾ means "أَقْوَمُ الْمَوَازِينِ وَأَعْدَلُهَا", that is the most upright balance.[96] The word *al-qisṭa:s* is either derived from the Arabic word *al-qisṭ* meaning 'share/justice', or it is originaly borrowed from the Greek language and means 'justice'.[97] However, Al-Suyu:ṭi says that *al-qisṭa:s* according to Muja:hid is Greek for 'Justice', and according to Sa'i:d ibn Jubayr is Greek for 'scales'.[98]

So, here in these two Ayahs we see the extremely accurate usage of the word *al-qisṭa:s* to refer to justice, scales and *just* scales. One cannot but also notice the subtle reference to the fact that the balance in itself is meant to be the performer or rather executor of Justice in such a way that every party would get the share that is due to them, no more and no less. If *al-mi:za:n* had been used instead of *al-qisṭa:s* in Q17:35 and Q26:182, this accuracy and subtlety would not have been achieved, affecting the *bala:ghah* of the discourse. And as justice can sometimes be twisted or manipulated, *al-qisṭa:s* as a symbol standing for Justice is described as *al-mustaqi:m*, 'upright', that is not and does not know how to be biased against anybody.

2. Establishment and Continuous Observation of Justice 'الْقِيَامُ بِالْقِسْطِ':

Q55:9 reads ﴿وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ﴾ "And establish (observe) weight with justice (equity), and fall not short (skimp not) in the Balance".[99]

Q57:25 reads ﴿وَلَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ﴾ "Indeed We have sent Our messengers with Clear Signs, and sent down with them, the Book (Scripture) and the Balance (of right and wrong, justice) that men may stand forth in (keep up, uphold) justice".[100]

As is evident from the above Ayahs, Allah has provided man with whatever is necessary to achieve *Justice*, in the sense that every person would get his due *share* of things with equity.

Q55:7 indicates that at the begining of Creation, Allah raised high the heaven[101] ﴿وَالسَّمَاءَ رَفَعَهَا﴾ and *wa̲da'a al-Mi:za:n* ﴿وَوَضَعَ الْمِيزَانَ﴾.[102] He then enjoined[103] that transgression in the B/balance (*al-Mi:za:n*) should not in any way be attempted: ﴿أَلَا تَطْغَوْا فِي الْمِيزَانِ﴾. The prohibition is followed by a command (Q55:9) that as the *Mi:za:n* (symbol for Justice) is there and known, *al-wazn* ﴿الْوَزْنَ﴾ (weight) must be performed (established, observed) according to its rules in Justice ﴿بِالْقِسْطِ﴾ which would result in everyone getting what duly belongs to him in fair dealing. If *bilqis̲t* ﴿بِالْقِسْطِ﴾ were not mentioned in this context, bearing in mind that ﴿وَلَا تُخْسِرُوا الْمِيزَانَ﴾ follows, then achieving justice, which is the purpose of weighing in the first place, in the case of the weigher would not be one of the conditions for just weight. This would result in a contradiction. So *bilqis̲t* ﴿بِالْقِسْطِ﴾ is the answer to the natural question about how 'weighing' should be done. The giver by weight would not have to suffer the giving of *too much* more than is due to people. On the other hand, *bilqis̲t* ﴿بِالْقِسْطِ﴾ also refers to a more subtle aspect and that is one's internal intentions.[104] Driven possibly by greed or desire to gain more for oneself, one might try to achieve this through causing diminution to what belongs to others. Thus, *bilqis̲t* ﴿بِالْقِسْطِ﴾ is there to pacify and eradicate one's secret intentions to cause injustice to others, and at the same time urges one to raise oneself above such an act of meanness. This is also emphasised by the most suitably placed ﴿وَلَا تُخْسِرُوا الْمِيزَانَ﴾ that follows.

With regard to Q57:25, the Ayah relates that (**1**) messengers have been sent to their people with Clear Signs and evident proofs, (**2**) they have also been given a Divine Revelation (*al-Kita:b*) containing rules that people should abide by so

that true happiness could be achieved, and (3) *al-Mi:za:n* (the Balance) has also been sent down with *al-Kita:b* (the Book); and through proper application of what have been given to the messengers of Allah *Justice* could be accomplished. Bearing this in mind, we realise that ﴿لِيَقُومَ النَّاسُ بِالْقِسْطِ﴾ serves the following purposes:

1. It justifies or explains why: messengers have been sent, *al-Bayyina:t* (Clear Signs) have been revealed, *al-Kita:b* (the Book) and *al-Mi:za:n* (the Balance) have been sent down with the deliverers of the divine Message.

2. It implies the implimentation of what achieves *justice*.

3. It indicates that the messengers, the Clear Signs, the Book and the Balance are worth recognising and accepting as they guide to, instruct, show, contain and form what achieves and realises *al-qist* among people.

4. The most accurate phraseology is that the three words imply that proper application of the teachings of the messengers of Allah who had been sent with Clear Signs, and the compliance with the principles, regulations and rules of the Book and the Balance mean in actuality Justice *done* and *achieved* at the same time.

5. ﴿لِيَقُومَ النَّاسُ بِالْقِسْطِ﴾ is a statement that has (a) the force and power of a command that should be abided by (obeyed), in other words, the verb *yaqu:m* which is in the present tense serves also as an imperative verb, and (b) the subtlety of a warning that failing to abide by the Divine Law incurs punishment.

6. *Al-qist* here also indicates that what is wanted to be achieved is that everybody should get his due, no more and no less, without causing any sort of diminution to others' dues in any way.

By way of conclusion, it is of importance to say that the above mentioned Ayahs, namely, Q55:9 and Q57:25 are integrated, as the latter bears a general reference that involves everything: ﴿لِيَقُومَ النَّاسُ بِالْقِسْطِ﴾ while the former is slightly more specific in its reference to *al-wazn*: ﴿وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ﴾. However, in both cases *al-qist* (getting one's due share) is their main focus. It should also be noted

that *al-wazn* ﴿الْوَزْنَ﴾ also has a wide range of application.

3. Decreeing Matters and Judging Justly 'الْقَضَاءُ وَالْحُكْمُ بِالْقِسْطِ':

Q21:47.reads:

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلا تُظْلَمُ نَفْسٌ شَيْئًا وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ﴾,

"And We shall set up the just balances for the Day of Resurrection, so that not a soul shall be wronged in anything, and if it be the weight of a grain of mustard-seed, We shall bring it, and sufficient are We for reckoners".[105]

Here, one catches a glimpse of the scenes of the Judgement Day when the Balance[106] is going to be set up for the weighing of the *deeds*[107] of man. The above Ayah is a clear example of the kind of Justice that cannot be matched. The Judge is the Creator Himself who cannot be bribed and does not become biased against any of his creatures. Therefore, He sets up the Balance/s so that everybody would witness Justice done for himself.

According to this Ayah, it is understood that:

1. Allah is the only Judge on the Day of Judgement.
2. The Balance/s[108] will be set up to do Justice to everyone and everything.
3. Nothing, no matter how small or thought insignificant, will escape the weighing.
4. There is no room for injustice.
5. The weighing is meant to show everyone his share of good and bad that he earned in his earthly lifetime.

It is also clear that, on the Judgement Day, people would differ in the amount of good or bad deeds, and that the balance/s would decide which weigh heavier than the other. In this sense, the balance/s are just judges in themselves, if not Justice itself. However, as the final word is for Allah, the balance/s fall somewhat short of being real judges as they have no will of their own.

Also, the balance/s not only stand for and symbolise Justice, but also their mere existence is Justice as well.

However, the Qur'an does not use the word 'Justice' in the sense of *'adl* 'عَدْل', but rather the word *qist*, which functions as an adjective for *al-mawa:zi:n* (Lit., the balances). This shows, although according to some scholars the word *qist* means *'adl* 'عَدْل',[109] it cannot be replaced by this latter word as it would definitely fall short of conveying the meaning intended.

As, in principle, those whose good and bad deeds would be weighed against each other would be rewarded or punished according to the result of the balancing,[110] and as there are different degrees for reward and punishment, everyone will end getting his *just share* of either, which is exactly the meaning of *al-qist*.

This above discussion may be summed up as follows:

The balance/s are described as *qist* to imply or indicate that they are so in themselves, in the sense that they are there to show everybody his *qist* (*share*) of the good and bad deeds he had done; and after everybody knows about this, he will be given his *qist* (*share*) of reward or punishment.

This reveals that the word *qist*, the verbal noun used as an adjective for emphasis, is the only proper and completely accurate word, in this form and context, for conveying the meaning intended.

Ka:la 'كَالَ' is the past tense of the present *yaki:lu* 'يَكِيلُ' which means to measure the quantity of a substance such as grain, liquids, coal, etc.[111] The verbal nouns, according to Ibn Manẓu:r[112] are *kayl* 'كَيْلٌ' *maka:l* 'مَكَالٌ' and *maki:l* 'مَكِيلٌ'. As for *ikta:la* 'اكْتَالَ' it means 'to receive by measure'.

The instrument used for measuring "which is normally a vessel of standard capacity that separates or deals out fixed quantities or various substances"[113] has different names in Arabic, namely: "*kayl* 'كَيْلٌ', *mikya:l* 'مِكْيَالٌ' *mikyal* 'مِكْيَلٌ' and *mikyalah* 'مِكْيَلَةٌ'".[114] However, only the following two terms are used in the Qur'an: *kayl* 'كَيْلٌ' and *mikya:l* 'مِكْيَالٌ'.

The act of *kayl* 'كَيْلٌ' (measuring), according to Ibn Manẓu:r, can also refer to weighing (*wazn*).[115] The Arabs say: *Kil hadhihi al-dara:him* 'كِلْ هَذِهِ الدَّرَاهِمَ' which literally means 'measure these dirhams', while what is actually meant by 'measure' is 'weigh'. The reason for this usage is that through measuring and/or weighing quantities are judged. A poet also says, using measuring in the place of weighing: "قَارُورَةُ ذَاتُ مِسْكٍ عِنْدَ ذِى لَطَفٍ ... مِنَ الدَّنَانِيرِ، كَالُوهَا بِمِثْقَالِ". This line refers to a bottle of musk being 'measured' by a *mithqa:l* of dinars. However, as the *mithqa:l* is a unit of weight and the dinars are not measured but weighed, the word *ka:luha* 'كَالُوهَا' is not used literally but it is used in its wider sense which includes weighing.

Kayl 'الْكَيْلُ' is also mentioned in the Qur'an in four situations in seven Surahs:

1. In a general context: Q6:152 and Q17:35
2. In relation to the Prophet Shu'ayb and his people: Q11:84-5, Q7:85 and Q26:181.
3. In the story of the Prophet Joseph in Egypt: Q12: 59-60, 63, 65, and 88.

4. In relation to the act of *tatfi:f*: Q83:1-3

1. In a General Context

Q6:152 reads ﴿وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ﴾ "Give full measure and full weight with justice".[116] Also Q17:35 reads: ﴿وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ﴾ "and fill up the measure when you measure and weigh with the straight balance".[117]

Q6:152 above is one of many commands that, according to the wider context, the followers of the Prophet Muhammad (ﷺ) are enjoined to abide by. Q6:151 begins with: ﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ...﴾ "Say (O Muhammad): "Come, I will recite what your Lord has prohibited you from ...",[118] then eleven commands follow; one of them is ﴿وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ﴾.

Surah 17 also gives us twenty-nine commands beginning with Ayah 22 and ending with Ayah 39. Two of these commands are those mentioned in Ayah 35 ﴿وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ﴾ above.

In both of these examples, the Qur'an uses, in a general context, the word *al-kayl* ﴿الْكَيْلَ﴾ to refer to both the act of measuring and the instrument used for measuring as well, that is the *mikya:l* 'الْمِكْيَال'. It is therefore clear that when a command concerns a general matter, the verbal noun is used in its general sense with no specific reference to a particular thing unless necessary, as this may exclude other aspects of the meaning.

However, Q17:35 seems to be an explanation for what is implied in Q6:152 as if it is an answer to a question to the effect that: How does one give full measure and full weight with justice? The answer in this case is that: 'when you measure fill up the measure (or use a proper *mikya:l* (measure) that has the right capacity): ﴿وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ﴾, and when you weigh, use a straight (true, upright) balance: ﴿وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ﴾.

This actually indicates that *al-kayl* ﴿الْكَيْلَ﴾ in Q17:35 means *al-mikya:l*. The question that may be raised here is: Why is not the word *al-mikya:l* used instead of the word *al-kayl*? The answer to this question, it seems to me, is that if the Qur'an were to use *al-mikya:l* in this context, the reference would be restricted to a particular thing, i.e., the measuring instrument only. The act of *kayl* 'measuring' however, involves other things besides *al-mikya:l* which would not be included through use of *al-mikya:l*. The person measuring (*kayya:l* 'كَيَّالٌ') might use a *mikya:l* of the correct capacity, but still manage to cheat when measuring (through *tatfi:f*, for example); hence the use of the general term *kayl* that implies both meanings without any restrictions, or rather covers all aspects of the act of measuring.

Therefore, while Q6:152 generalises its reference, Q17:35 points out the particulars. Then the act of *'i:fa:'* [119] is praised by Allah as being 'good, advantageous, most fitting and better in the final determination' or as the Qur'an puts it: ﴿ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً﴾.

2. The Prophet Shu'ayb and The Madyanites

The story of the Prophet Shu'ayb and his people is related in the Qur'an in four Surahs, namely Q7, 11, 26 and 29. With the exception of Surah 29 (*al-'Ankabu:t* 'the Spider),[120] the Qur'an tells of the Prophet Shu'ayb's teachings to rectify the crooked behaviour of the Madyanites, as they were professional cheaters in measuring and weighing among other things. Each Surah shows us a different aspect and introduces us to a different phase of the problem with the use of its own terminology.

Q7:85-93 relates the Prophet Shu'ayb's message and his people's argument with him, rejecting his faith, then Allah's punishment befalling them. In Q7:85 we read: ﴿فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ﴾ "fill up the measure and the balance".[121] After his command to his people to worship none but Allah, the Prophet Shu'ayb goes on to pinpoint what belief in Allah entails and necessitates, therefore he begins with

their most obvious sin, which he refers to in general terms signifying his gentle approach.

Exegetes give different interpretations to the words *al-kayl* and *al-mi:za:n* ﴿الْكَيْلَ وَالْمِيزَانَ﴾ here. Al-Zamakhshari and others agree that *al-kayl* means *al-mikya:l* (the measuring instrument), which then would agree with the Qur'anic usage of *al-mi:za:n* as the weighing instrument. With reference to *al-mi:za:n*, the exegetes say that it can also be a verbal noun (just like *al-mi:la:d* 'birth', and *al-mi:'a:d* 'appointment') meaning *al-wazn* (weighing), and in turn agreeing with *al-kayl* which then means 'measuring'.[122]

The word *bilqist* 'بِالْقِسْطِ' (with justice) is not mentioned here unlike in many other Ayahs.[123] This is due to the fact that *bilqist* requires the immediate involvement of another party that should be given his due share. However, Q7:85 seems to be teaching that disregarding the receiver by measure or weight, as a rule, the Madyanites should perform the acts of measuring and weighing properly, exacting full measure and weight because this is one of the requirements of the faith as the strictest probity is necessary for success.

Q11:84-5 introduce us to another scene. In this Surah, "stress is laid on justice and punishment of sin when all Grace is resisted".[124] However, the Ayahs here deal with measuring and weighing in a more specific way than Q7:85 where the Prophet Shu'ayb was trying to appeal to that good part in their nature, talking positively and making use of words that have good connotations and do not stimulate resistance or rejection to what was said such as ﴿ذَلِكَ خَيْرٌ﴾ 'That is good (or best)', and ﴿إِن كُنتُم مُّؤْمِنِينَ﴾ 'If you are believers (or have faith)'.

In Q11:84-5, the Prophet Shu'ayb tries another method to express his extreme concern that their continuing rejection of his message would most definitely incur punishment: ﴿إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ﴾ "I fear for you the torment of a Day encompassing",[125] as was the case with the peoples who rejected the teachings of the Prophets of Allah before him, namely Noah, Hu:d,

Sa:lih and Lot in Q11:89 ﴿أَن يُصِيبَكُم مِّثْلَ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ﴾ "Lest you suffer a fate similar to that of the People of Noah, or of Hu:d, or of Sa:lih, nor are the people of Lu:t far off from you".[126]

Accordingly, as this is the case, the Prophet Shu'ayb had to be very specific. Q11:84 reads ﴿وَلَا تَنقُصُوا الْمِكْيَالَ وَالْمِيزَانَ﴾ 'and do not diminish *al-mikya:l* or *al-mi:za:n*'. The reference here is to the measuring and weighing instruments, namely *al-mikya:l* and *al-mi:za:n* respectively, that no *naqs* 'نَقْصٌ'[127] is to be caused to them. A *mikya:l* described as *na:qis* 'نَاقِص' (adjective from *naqs* 'نَقْصٌ') means either that the size of the *mikya:l* is not right and/or the *maki:l* (the thing measured) is not given in full. This is confirmed by Al-Qurtubi who says that "*kayl* (*mikya:l*) *na:qis* 'كَيْلٌ نَاقِصٌ' means it is of less capacity than it should be".[128] In either case the result is the same as the receiver by measure is wronged as the *maki:l* itself is short. These two meanings are indicated by and implied in this part of the Ayah: ﴿وَلَا تَنقُصُوا الْمِكْيَالَ﴾.

The Madyanites were in no position to justify their acts of cheating. As a matter of fact, they had so much that if they even gave a bit more than due to people that would not have affected them. Q11:84 explains: ﴿إِنِّي أَرَاكُم بِخَيْرٍ﴾ "I see you in prosperity".[129] Having laid solid grounds for his next command by 'I see you in prosperity', the Prophet Shu'ayb takes another step. He goes on to say in Q11:85 ﴿وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ﴾ "Fill up the measure and the balance justly".[130] As he has warned against causing *naqs* to *al-mikya:l* and *al-mi:za:n* before, the Prophet Shu'ayb makes use of the same words here (Q11:85) indicating that 'what you should do to the *mikya:l* and the *mi:za:n* is to fill them up properly, to use a *mikya:l* (measure) of the correct capacity and to cause no deficiency to the to the *mi:za:n* which is understood from the imperative verb

'awfu: ﴿أَوْفُوا﴾, (verbal noun *'i:fa:'* 'إِيفَاء').

For this act of *'i:fa:'* 'إِيفَاء' to be fully achieved slightly more than is due by measure or weight is to be given; this is in the case of the giver so that he would not incur the punishment of Allah if he gives less. However, knowing the nature of his people and taking one step at a time for their moral upbringing and also indicating that what is due to them is not going to be diminished and that the *'i:fa:'* is not meant to cause them any loss, the Prophet Shu'ayb adds the word *bilqisṭ* ﴿بِالْقِسْطِ﴾ 'with justice', i.e., in a way that gives every party their due share. Al-Qurṭubi also states that what is meant is the size or rather the capacity of the *mikya:l* and the weight of the counterpoise weights that should be exact.[131] What confirms the opinion of Al-Qurṭubi, as it appears to me is that: *al-mikya:l* and *al-mi:za:n*[132] mentioned in Q11:84 refer to the instruments used when 'giving' not 'taking' by measure or weight, as it is inconceivable that someone would use an instrument that would do injustice to himself knowingly. On the other hand, the *mikya:l* and the *mi:za:n* of Q11:85 refer to the instruments used when both giving and receiving by measure or weight, as in both cases the parties involved are ordered not to cause loss to and be just with each other.

As for Q26:181-2 ﴿أَوْفُوا الْكَيْلَ وَلا تَكُونُوا مِنَ الْمُخْسِرِينَ * وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ﴾ "Give full measure and be not among those who diminish (what is due to others), and weigh with the true and straight balance".[133] Here the reference is made to *al-kayl*. The Ulema agree that *al-kayl* here refers to the measuring instrument as it agrees with *al-qisṭa:s* that is used for weighing.

3. The Story of The Prophet Joseph

In Surah 12, we are introduced to a number of subtle ways of using the same word, namely *kayl* 'كَيْل', by the Prophet Joseph and his brothers indicating different meanings. In five Ayahs, the same word is used six times.

After asking them to bring their missing brother with them the next time they come to Egypt, the Prophet Joseph says in Q12:59: ﴿أَلا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ﴾ "See you not that I give full measure".[134] Here the reference is made with the use of the definite article *al* 'ال' (the) in *al-kayl* ﴿الْكَيْلَ﴾, indicating that it means something in particular as they were witnesses of the way he had measured for them. Also, the use of the word *al-kayl* as a verbal noun implies everything that is understood that the word itself refers to. This extends to the way he measures, the *mikya:l* he uses, and whatever he measures (the *maki:l*). In other words, the verbal noun being comprehensive in meaning covers all aspects of measuring .

In spite of this the Prophet Joseph in Q12:60 says: ﴿فَلا كَيْلَ لَكُمْ عِنْدِي﴾ "there shall be no measure for you with me",[135] using the same word *kayl* in the indefinite form to refer to an even wider range of application than the definite *al-kayl*. The meaning is that *al-kayl* in general is forbidden whether done by him or by others, in his presence or not, whether the measure is full or short, etc. In short, no measure of any sort will be given. Having the storehouses of the land (of Egypt) ﴿خَزَآئِنِ الأَرْضِ﴾ under his control, what he says, goes; it is easily carried out.

Returning to their father, the Prophet Joseph's brothers tell him in Q12:63 ﴿مُنِعَ مِنَّا الْكَيْلُ﴾ "the measure was denied to us".[136] The use of the word *al-kayl* in the definite form relates to the indefinite word *kayl* in Q12:60 ﴿فَلا كَيْلَ لَكُمْ عِنْدِي﴾ as what it refers to has become understood. Therefore, *al-kayl* here means everything that the Prophet Joseph himself implied in the first place. Perhaps this is also the reason that *al-kayl* is used again in Q12:88 ﴿فَأَوْفِ لَنَا الْكَيْلَ﴾ "So, pay us full measure (fill up for us the measure)"[137] meaning 'Do to us what you used to do before'. Q12:88 is like a reminder to the Prophet Joseph of what he said to them (Q12:59) when they were first in Egypt ﴿أَلا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ﴾.

However, Q12:65 uses *kayl* differently. It reads: ﴿وَنَزْدَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ﴾ "and add one more measure of a camel's load. This is but a small (measure) quantity".[138] *Kayl* is used here twice referring to what is measured, i.e., *al-maki:l*. The other meanings that *kayl* in general implies seem to have no relevance here due to the above wording which restricts the meaning to *al-maki:l*, i.e., the use of the annex 'الْمُضَافُ إِلَيْهِ' *ba'i:r* ﴿بَعِيرٍ﴾ and the adjective *yasi:r* ﴿يَسِيرٌ﴾. Exegetes also say that the latter *kayl* may be understood to refer to : (**1**) what they had already got by measure from the Prophet Joseph, (**2**) what they were hoping to get in the future from him, or (**3**) the camel's load.[139]

As for Q12:63, it is where the Prophet Joseph's brothers say to their father: ﴿فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ﴾ "So send our brother with us, that we may get our measure".[140] The reference here is clear to their 'receiving by measure' as *naktal* ﴿نَكْتَلْ﴾ is the present form of *ikta:la* 'اكْتَالَ' which means to receive by measure.[141]

It is quite clear that all the Ayahs in Surah 12 refer to *kayl* 'measuring' but not *wazn* 'weighing/weight'. This actually does not mean that giving and receiving by weight was not practised in Egypt as there is ample proof to the contrary. The simple answer is that what the Prophet Joseph's brothers got was by measure not by weight. Also, considering that these were times of famine, measuring is a very much faster way than weighing and does not require as much precision; therefore, it was much more suitable for the urgent needs of the people.

4. In relation to *Tatfi:f*

Q83:2-3 make use of two verbs derived from the root *k-y-l* 'كَيَلَ' namely: *ikta:lu:* ﴿اكْتَالُوا﴾ and *ka:lu:hum* ﴿كَالُوهُمْ﴾. The former in Q83:2 is followed by the preposition *'ala:* ﴿عَلَى﴾ which, in normal usage, is replaced by *min* 'مِنْ'. Exegetes

agree that this is due to the fact that the act of *tatfi:f* is 'against ﴿عَلَى﴾' the interests of those from whom the *mutaffifi:n* take by measure, therefore, it is favoured over *min* 'مِنْ'[142] which would be far from conveying the same message of injustice in an emphatic way. Like *naktal* ﴿نَكْتَلْ﴾ in Q12:63, *ikta:lu:* ﴿اكْتَالُوا﴾ refers to getting something by measure.[143]

As for *ka:lu:hum* ﴿كَالُوهُمْ﴾ in Q83:3, this is a usage which carries a similar meaning to the common usage *ka:lu: lahum* 'كَالُوا لَهُمْ' 'they measured for them/gave by measure to them' with the addition of the preposition *li* 'ل' joining 'هُمْ' to mean 'for/to them'. However, according to Al-Farra:' and Al-Kisa:'i *ka:lu:hum* (*hum* 'هُمْ' being an object) is a Hija:zi dialect form.[144] Other similar examples are found under *t-f-f* 'طَفَفَ' (cf. also endnote 60).

It is also of importance to note that in the entire Qur'an, wherever measuring and weighing are mentioned together, the former always precedes the latter. Seven times in the Qur'an we find that this is the case.[145] Qur'an exegetes do not seem to take notice of this fact although nowhere in the Qur'an do we find an exception, and nowhere in any *Tafsir* have I found a reference to this particular point.

It seems to me, therefore, that perhaps the reason for this order is that the measure was known to man before the balance. It has been reported, according to Al-Zamakhshari, Al-Ra:zi and Al-Bayda:wi that the Archangel Gabriel was sent down to the earth with the balance. Giving it to the Prophet Noah, he said: "مُرْ قَوْمَكَ يَزِنُوا بِهِ",[146] 'Command your people to weigh with it'. This suggests that until the time of the Prophet Noah weighing was not practised, or even known; people must have used another means of measuring quantities when selling and buying, especially grains, liquids, etc.

The Qur'an testifies to the sending down of the *mi:za:n* (balance) twice in Q42:17 ﴿اللَّهُ الَّذِى أَنزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ﴾ 'It is Allah who has sent down the Book in truth and the balance', and in Q57:25: ﴿وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ﴾ "and We sent down with them the Book and the balance'.

It is also more likely that the Arabs whom the Qur'an addressed initially were dealing in measures more commonly than in weights as far as selling and buying were concerned; or perhaps the Qur'an is a testimony that this was the case.

Also of equal importance is the fact that the paying of *zaka:h* (poor dues) especially that of *al-fiṯr* is of immediate relation to measuring, as it is given by measure, namely *ṣa:* ' 'الصَّاع'. Ibn Manẓu:r says that *al-mikya:l* is *al-ṣa:* ' on which *zaka:h*, expiation of sins, spendings, etc., are based. [147] The *mikya:l* has to be in accordance with that of Medina and not any other place.[148] As for 'weight' in relation to *zaka:h*, this has to do with gold and silver, as measuring is not an accurate means with regard to these two metals. Therefore, the application has more to do with measuring than weighing.

The root *n-q-ṣ* 'نَقَصَ' is mentioned in the Qur'an in different forms ten times in nine Surahs. The derivations, in one way or the other, indicate the same basic meaning. However, *n-q-ṣ* is only mentioned once in relation to measuring and weighing namely in Q11:84-5, which read:

﴿... وَلا تَنقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَاكُم بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ * وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلا تَعْثَوْا فِي الأَرْضِ مُفْسِدِينَ﴾

"... and diminish not the measure and the balance, I see you in prosperity; and verily I fear for you the torment of a Day encompassing. And O my people! Give full measure and weight justly, and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption".[149]

Naqṣ 'النَّقْصُ' is the verbal noun which refers to various types of diminishing such as abatement, reduction, decrease, taking away, lessening, shortness and even dearth. Giving a person anything but not in full results in *naqṣ*, disregarding whether this is done deliberately and justly or not, as *naqṣ* is a general term. The Qur'an preaches against causing any *naqṣ* to others' dues. Q11:84 should be studied in this context. In more than one place does the Qur'an relate the story of the Prophet Shu'ayb's people, the Madyanites.[150] The context shows that the Madyanites' most "besetting sin was commercial selfishness and fraudulent dealings in weights and measures"[151] without being in need that might force them to cheat, as the Prophet Shu'ayb stated : ﴿إِنِّي أَرَاكُم بِخَيْرٍ﴾ 'I see you in prosperity'. Therefore, after ordering them to dedicate their acts of worship to none but Allah: ﴿يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهٍ غَيْرُهُ﴾ "O my people! Worship Allah, you have no other God but Him",[152] the Prophet Shu'ayb goes on to tell them that they should not commit any act of injustice either to people or to themselves, pointing out the issue that would lead to their complete ruin or utter destruction if

continued especially as that was part of their daily affairs. He commands them: ﴿وَلا تَنقُصُوا الْمِكْيَالَ وَالْمِيزَانَ﴾ "and diminish not the measure and the balance".[153]

Here, *n-q-ṣ* 'نَقَصَ' is used in the negative imperative form. It is, however, clear that the motivation for diminishing peoples' dues or giving less than is due results from man's greed or desire to unrightfully gain more for himself than he should at the expense of others. As the Madyanites were professionals in cheating when measuring and weighing, the Prophet Shu'ayb ordered them first to stop this act of causing *naqṣ* to what is due to people.

To be more specific, Q11:84 sheds some light on one of the things the Madyanites used to do to cheat others. Firstly, the Ayah preaches against causing *naqṣ* to both *al-mikya:l* ﴿الْمِكْيَالَ﴾ and *al-mi:za:n* ﴿الْمِيزَانَ﴾, which basically refer to the instruments used for measuring and weighing. Secondly, this Ayah does not use the words *kayl* 'الْكَيْل' or *wazn* 'الْوَزْن' which, being verbal nouns, refer to the acts of measuring and weighing respectively, nor does it use the words *maki:l* 'الْمَكِيل' or *mawzu:n* 'الْمَوْزُون' which mean the things measured or weighed. This shows very clearly that the Madyanites used to manipulate the size or capacity of the *mikya:l* and tamper with the balance (*mi:za:n*) so that it did not function as it should and/or perhaps tamper with the counterpoise weights. This means that *naqṣ* has a different form with regard to measuring in comparison to weighing. However, the result of such manipulation to both instruments is the same, that is, what is measured or weighed suffers unrightful reduction (decrease), and at the same time, the receiver by measure or weight is unaware of the trick. In other words, the *naqṣ* to the *mikya:l* and the *mi:za:n* results in *naqṣ* to the *maki:l* and the *mawzu:n*.

Looking closely at the Qur'anic way of expression, we find that it refers here to one of the most subtle ways of cheating as the receiver by measure or weight is led to believe that his dues are not diminished or reduced in any way as he witnesses the measuring and weighing himself. That is why the Qur'an goes directly to the root of what causes the trouble and then shows what must be done to correct the wrong, hence the Qur'anic reference to rectify one of the most

important aspects of the processes of measuring and weighing through the uprooting of what leads to wronging others. If the instruments are not tampered with, it is most unlikely that people's dues will be diminished, because acts such as *tatfi:f* or *bakhs*, etc., are not, in most cases, as subtle as manipulating the instruments to look as if they were functioning the way they should.

It is also clear that the use of the words that refer to the instruments used for measuring and weighing also implies what is measured and weighed as well. However, the use of *al-maki:l* 'الْمَكِيل' and *al-mawzu:n* 'الْمَوْزُون' in this Ayah instead of *al-mikya:l* ﴿الْمِكْيَالَ﴾ and *al-mi:za:n* ﴿الْمِيزَانَ﴾ would not give the same message as such use would result in a question like: 'How do I cause no *naqs* to what is measured or weighed?', to which the answer would be: 'One of the ways is to cause no *naqs* to the instruments of measuring and weighing'. As is clear by now, this is too long an argument and goes against the aspect of economy in *bala:ghah* and is very un-Qur'anic. The Qur'an, therefore, does away with such irrelevancies, getting to the point in the shortest and most accurate way.

Also, as stated before, the above Ayah does not use the words *kayl* 'الْكَيْل' or *wazn* 'الْوَزْن'. These processes of measuring and weighing, generally speaking, involve or require the following:

1. Something to be measured or weighed, i.e., *maki:l* or *mawzu:n.*

2. An instrument for measuring or weighing, i.e., *mikya:l* or *mi:za:n.*

3. A person to do the measuring or weighing, i.e., *kayya:l* or *wazza:n.*

Q11:84 refers to only no.**2** above which in actual fact implies the other two points as well. The Madyanites were so professional that they made their acts look free of cheating. This shows the extreme accuracy in using the words *al-mikya:l* ﴿الْمِكْيَالَ﴾ and *al-mi:za:n* ﴿الْمِيزَانَ﴾ in this context.

Of importance to our full understanding of *naqs* is to consider some points present in Q11:85, which goes on to say: ﴿أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ﴾. Here, the verb *'awfu:* ﴿أَوْفُوا﴾ is in the imperative form without negation (unlike the negative

command in Q11:84 ﴿وَلَا تَنقُصُوا﴾). Generally speaking, the message indicated by this Ayah is actually similar to its precedent's which might be considered by some as 'redundancy' or 'unnecessary repetition'. This is not the case, however, as the acts of *naqṣ* and *'i:fa:'* (verbal noun of *'awfa:*) stand quite apart from each other pointing out, perhaps, two distinct stages on the scale of extremes.[154]

Firstly, commanding people to abstain from doing something does not necessarily and automatically mean a command to do another thing, or the opposite.

Secondly, *naqaṣa* indicates reducing or diminishing, while *'awfa:* indicates exacting the thing involved; and in case of what is measured and/or weighed this can only be guaranteed and executed beyond any doubt that no injustice is done when the receiver gets slightly more than is due to him.

Thirdly, as the giving of more than due is not a requirement and exacting may prove extremely difficult, if not impossible, in everyday transactions especially in measuring and weighing, the word *bilqisṭ* ﴿بِالْقِسْطِ﴾ is used to indicate that every party involved should get his due and rightful share in all fairness without causing any harm (injustice or even *naqṣ*) to the dues of others.

According to this order, the Prophet Shu'ayb was teaching his people by degrees, so that at the end they would reach a higher level of morality. Moving from *naqṣ* to *'i:fa:'* shows that the target was to achieve pure justice to both parties involved in any transaction.

According to Yusuf Ali: "Both Plato and Aristotle define justice as the virtue which gives everyone his due. From this point of view Justice becomes the master virtue, and includes most other virtues. It was the lack of this that ruined the Medianites. Their selfishness was "intent in mischief", i.e., spoiling other people's business by not giving them their just dues".[155]

By way of conclusion, it is because the *naqṣ* that befalls the *mikya:l* and the *mi:za:n* is indicated in Q11:84 that Q11:85 makes use of the same terms as well showing consistency and also because that issue required more elaboration, and in order to achieve moral development. However, it is of importance to say that

naqs̲ al-mikya:l wa al-mi:za:n (Lit., diminution of the measure and the balance) is also a reference to *naqs̲ al-maki:l wa al-mawzu:n* (Lit., diminution of the thing/s measured and/or weighed). The same applies in the case of *'i:fa:'* as well.

Wazana 'وَزَنَ' is a verb, whose verbal noun is *al-wazn* 'الْوَزْن'. Lexicographers give the following meanings and uses for this entry as follows:

1. *Wazana al-shay'a* 'وَزَنَ الشَّيْءَ' means:

a) to ascertain the heaviness of (the thing involved), and examine it against another object regarded as (a counterpoise) equal in weight to it.[156]

b) to hold something in the hand in order to ascertain how heavy or light it is,[157] or to estimate its weight.[158]

c) 'قَدَّرَهُ بِوَسَاطَةِ الْمِيزَانِ',[159] to measure by a set of scales (*mi:za:n*).

2. *Wazana al-shay'u* 'وَزَنَ الشَّيْءُ' means to weigh heavily 'رَجَحَ'. Al-'A'sha: says: "يُضَافُوا إِلَى عَادِلٍ قَدْ وَزَنْ",[160]

(They (go/resort) to a just person of great esteem (high rank)).

3. As for *al-wazn* 'الْوَزْن', lexicographers say that in addition to being the verbal noun of the verb *wazana* 'وَزَنَ', it means:

a) *Al-taqdi:r* 'التَّقْدِير': evaluation.

b) The Arabs say: *laysa lifula:n wazn* 'لَيْسَ لِفُلانٍ وَزْنٌ' meaning literally 'such and such has no weight (or carries no weight), i.e., he is looked down on as being insignificant or of no importance.[161] It is worth noting that the above expression is used metaphorically as no actual weighing is involved. Other examples of metaphorical use are the following:

* Ma:lik Al-Faza:ri said:

"وَحَدِيثٌ أَلَذُّ هُوَ مِمَّا ... يَنْعِتُ النَّاعِتُونَ يُوزَنُ وَزْنَا"[162]

(A speech, so beautiful to listen to that people praise;

[a speech] that carries weight (or is weighty).)

* *Hadha: waznu hadha:* 'هَذَا وَزْنُ هَذَا'[163] meaning '**A** is of the weight of **B**', in other words '**A** is equal or equivalent to **B**', disregarding the fact that **A** and **B** may be things that cannot be subjected to actual weighing.

* A poet also said: "عِنْدِى لِكُلِّ مُخَاصِمٍ مِيزَانُهُ"[164]

(I had for everyone of my opponents a *mi:za:n*,
i.e., I could answer them back with what equals their speech.)

So, in these examples, the words *wazn* (weight/weighing) and the weighing instrument, the *mi:za:n*, are used though no actual weighing is involved.

c) *Al-mithqa:l* 'الْمِثْقَال',[165] a unit used for weight. The plural form in this case is *'awza:n* 'أَوْزَان', which refers to the "counterpoises of stone or metal"[166] that are used in scales for weighing things, i.e., weights. According to Al-Munjid, *al-mithqa:l* is a unit of standard weight which is approximately one and half dirhams.[167]

d) *Al-mawa:zi:n* 'الْمَوَازِين'. According to Ibn Mazu:r, Tha'lab interpreted the Qur'anic *mawa:zi:nuh* ﴿مَوَازِينُهُ﴾ in ﴿ثَقُلَتْ مَوَازِينُهُ﴾ and ﴿خَفَّتْ مَوَازِينُهُ﴾ to mean *waznuh* 'وَزْنُهُ' (his weight).[168] The word *mawa:zi:n* will be discussed in detail shortly.

e) *Al-kayl* 'الْكَيْلُ': 'measuring'. According to Ibn Manzu:r "*ka:lahu* 'كَالَهُ' (to measure something), means *wazanahu* 'وَزَنَهُ' (to weigh it). The Arabs say: *kil hadhihi al-dara:him* 'كِلْ هَذِهِ الدَّرَاهِمْ' (Measure these dirhams) to mean 'weigh them'".[169] Murrah also said: "كُلُّ مَا وُزِنَ فَقَدْ كِيلَ",[170] (everything that is weighed may also be described as measured). And as explained under *k-y-l* 'كَيَلَ', a poet said:

"قَارُورَةٌ ذَاتُ مِسْكٍ عِنْدَ ذِى لَطَفٍ مِنَ الدَّنَانِيرِ، كَالُوهَا بِمِثْقَالِ"

that the word *kayl* is used for weight as *mithqa:l* is a unit of weight and also refers to a counterpoise of a standard or specific weight.

f) *Al-thiqal wa al-khiffah* 'الثِّقَلُ وَالْخِفَّةُ', (Lit., heaviness and lightness) that is 'weight', the property of being 'heavy'.[171]

By way of conclusion to the above, in spite of the various meanings of the word *wazn* 'وَزْن', we can say that it refers to an act or a process that results in knowing how heavy or light the thing involved is, in relation to something else that is used as a counterpoise. This is achieved either by hand or, for greater accuracy, by the use of an instrument called a *mi:za:n* 'مِيزَان'.

Accordingly, the verb *wazana* 'وَزَنَ' may be translated as 'to weigh', and *al-wazn* 'الْوَزْن' as 'weighing'; where weighing is taken to mean a process of balancing two things, one against the other in order to ascertain or find out the weight of one of them in relation to the other. And as is obvious by now, this can only be achieved by using a balance or a pair of scales, a *mi:za:n.*

With the exclusion of *mi:za:n* 'مِيزَان' and *mawa:zi:n* 'مَوَازِين', some of the other derivations of *w-z-n* 'وَزَنَ' are found in seven Qur'anic Surahs as follows:

1- The verbal noun *wazn*: ﴿الْوَزْن﴾ and ﴿وَزْنًا﴾ is mentioned in Q7:8, Q18:105 and Q55:9.

2- The word *mawzu:n* ﴿مَوْزُونٍ﴾ are used as an adjective in Q15:19.

3- As a verb in the imperative form, i.e., ﴿زِنُوا﴾. This occurs twice in Q17:35 and Q26:182.

4- Q83:2 mentions it in the form of a verb in the past tense, namely ﴿وَزَنُوهُمْ﴾.

The above Ayahs refer to two types of weighing that are the same in principle. The first takes place on the Day of Judgement as indicated twice in Q7:8 that reads: ﴿وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ﴾ "the weighing on that Day is the true

(weighing)",[172] and in Q18:105 ﴿فَلا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا﴾ "We shall not give them, on the Day of Judgement, any weight".[173]

Q7:8-9 form a very clear reference to the result of the weighing which will take place on the Judgement Day and does not involve any form of cheating or manipulation in the least as no benefit is derived from it because it is the Creator Himself, who is not in need of His creatures, who is controlling the weighing and the entire scene in general.

As no weighing can be achieved without the use of a balance, *mi:za:n*, the Ayahs indicate that:

(1) One side of the balance will go down, proving heavy, while the other side will go up, proving light. This is basically what happens to the two sides of any balance when weighing.

(2) The reference is to only one thing that is either heavy or light which is referred to as *mawa:zi:n* 'مَوَازِين', the meaning of which will be discussed later.

Accordingly, it should be sufficient at this stage to translate ﴿فَمَن ثَقُلَتْ مَوَازِينُهُ﴾ provisionally as 'whose *mawa:zi:n* are heavy' and ﴿وَمَنْ خَفَّتْ مَوَازِينُهُ﴾ provisionally as 'whose *mawa:zi:n* are light'.

As for Q18:105 ﴿فَلا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا﴾, the Ulema give the following interpretations bearing in mind that the Ayah refers very strictly to the *ka:firs*, the non-believers in Allah who rejected His signs and took his Messengers by way of jest and mockery:

* ﴿فَلا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا﴾ is metaphorical for looking down on them as a result of their disbelief in Allah and their resurrection for reckoning. This is supported by the Arabic expression *laysa lifula:n wazn* 'لَيْسَ لِفُلانٍ وَزْنٌ' which has been explained above. Al-Zamakhshari, Al-Ra:zi, Al-Qurṭubi and Al-Bayḍa:wi say that one of the interpretations is that as if Allah is saying "We Allah despise them, and to Us, they have no weight and are insignificant".[174]

Also, Al-Bukha:ri, Muslim and Al-Nasa:'i on the authority of Abu Hurayrah reported that the Prophet (ﷺ) said:

"إِنَّهُ لَيَأْتِي الرَّجُلُ الْعَظِيمُ السَّمِينُ يَوْمَ الْقِيَامَةِ لا يَزِنُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ. وَقَالَ اقْرَأُوا ﴿فَلا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا﴾"[175]

"On the Day of Judgement, excessively big and fat men will come forward, but before Allah they will not even weigh as much as the wing of a mosquito. And he (ﷺ) said: "Read: ﴿فَلا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا﴾".

* ﴿فَلا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا﴾ means "no balance will be set up for them for the weighing of their deeds".[176] Al-Zamakhshari and Al-Ra:zi say that no balance will be set up for them because "the balance is only set up for those who believed that Allah is One and Only (*al-muwahhidi:n* 'الْمُوَحِّدِين') and did good and bad deeds".[177] Al-Bayḍa:wi says that this is going to be the case because "their good deeds availed them nothing, proved futile and were not accepted from them".[178] Al-Qurṭubi also says: "They have got no *ḥasanahs* 'حَسَنَة' (good deeds/the unit of rewarding good deeds) to be weighed in the balances of the Judgement Day, and whoever has no *ḥasanah* will be admitted into Hellfire".[179]

Just for the sake of hypothesis, another interpretation may be provided; this is not that *no balance will be set up* for the weighing of the deeds of the *ka:firs*, but perhaps *no weighing will be performed or conducted.* This, in my view, is the more likely meaning for 'فَلا نُقِيمُ ... وَزْنًا', by comparison, but only in case that we accept the very literal meaning of the Arabic. According to this interpretation, the balance on the Judgement Day will be set up for the weighing of everyone's deeds, believers as well as non-believers (*ka:firs*). (It is baffling to me that the above authorities mentioned the view that no balance would be set up without commenting on this particular view as extremely unlikely, if not unsubstantiated or even wrong, in spite of the conclusive evidence stating otherwise.)[180] As for the *ka:firs* intended in the Ayah concerned there will be no need to weigh their deeds at all as they have come to the Judgement with their bad deeds only as

non-believers in Allah. Therefore, there are no good deeds to weigh against their bad deeds, hence, no weighing.

The reason that the *ka:firs* will come to the Judgement with no good deeds even in case they had done good acts in their lifetime is that in Islamic belief, there is no sin greater than not believing in Allah or associating patners to Him, and Allah forgives all sins except this particular one.[181] In Q4:48 & 116 testify to this: ﴿إِنَّ اللَّـهَ لا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ﴾ 'Allah forgives not that partners are set up with him, but he forgives other sins than this to whom He pleases'.

Also, there are many hadi:ths stating that the *ka:fir*'s good deeds are rewarded in his lifetime so that on the Judgement Day, he comes with his bad deeds only and therefore gets punished for them.[182] And even if the *ka:firs* come to the Judgement thinking they have some good deeds[183] and actual weighing takes place, the result is no different as the Ayah states: ﴿فَحَبِطَتْ أَعْمَالُهُمْ﴾ 'their deeds failed (became invalid)'. As a result, their bad deeds will still weigh heavier or rather the side of their "good deeds"[184] will weigh lighter ﴿خَفَّتْ مَوَازِينُهُ﴾.

Putting this argument aside, the following arguments support my view that the deeds of the *ka:firs* will in fact be weighed on the Balance:

1. Q23:103 reads: ﴿وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ﴾, "And those whose *mawa:zi:n* are light will be those who have lost their ownselves, in Hell will they abide".[185]

This Ayah speaks strictly of the state of the *ka:firs* only as it is clear from the Ayahs that follow and also from the words ﴿فِي جَهَنَّمَ خَالِدُونَ﴾ 'in Hell will they abide'. According to Islamic belief, the Muslim[186] does not abide in Hell. A Muslim might go to Hell to be punished for his bad deeds/sins if they outweigh his good deeds, then he goes to Heaven. This is a very clear fact in Islam as

stated by many hadi:ths of the Prophet (ﷺ).[187] Therefore, as the *mawa:zi:n* will be light, actual weighing must be involved.

2. Q21:47 states that the *Mawa:zi:n* will be set up on the Judgement Day, and 'no soul shall be wronged in anything' ﴿فَلَا تُظْلَمُ نَفْسٌ شَيْئًا﴾. As is clear, this Ayah does not make any distinction between a Muslim and a *ka:fir* as its reference is general.

3. Abu Sa'i:d Al-Khudri is reported to have said: "Some people will come on the Day of Judgement with deeds, to them they are as big as the mountains of Tiha:mah, but when weighed, they will weigh nothing".[188] This report is quoted by both Al-Zamakhshari and Al-Qurtubi when giving *tafsir* to Q18:105 which as stated above speaks about the *ka:firs* only. This means that actual weighing will take place for the *ka:firs*' deeds. On the other hand, I find no reason to restrict the reference of this above report to either believers or *ka:firs* only. So, if we apply it to both, this means the deeds of the *ka:firs* will be weighed as well.[189]

Another conclusion also derived from Q18:105 supporting this view is that the word *'a'ma:l* 'أَعْمَال' (deeds) in ﴿أَعْمَالُهُمْ﴾ (their deeds) is treated as feminine (since it is an inanimate plural) and agrees with the verb *habitat* ﴿حَبِطَتْ﴾ "failed, to be vain, in vain, availed naught"[190] which ends with the feminine *ta:'* 'تَاء التَّأْنِيث', while the word *lahum* ﴿لَهُمْ﴾ (to them) in ﴿فَلَا نُقِيمُ لَهُمْ﴾ "We shall not assaign to them"[191] is masculine referring to ﴿الَّذِينَ كَفَرُوا﴾ (those who disbelieved). This actually means that the word ﴿وَزْنًا﴾ (weighing or weight) refers back to 'them' ﴿الَّذِينَ كَفَرُوا﴾.

In addition to the above, it is understood from different Islamic sources that in Heaven 'الْجَنَّة' and the Fire 'النَّار' there are places of different degrees[192] allocated to people according to how good or bad they have been in their earthly life. And as the weighing of the deeds ascertain the exact heaviness of the good

deeds, it also shows, by implication, the heaviness of the bad deeds. The result then dictates, with the permission of Allah, the degree and place that a person is assaigned either in Heaven or the Fire.

Q46:19, for example, states: ﴿وَلِكُلٍّ دَرَجَاتٍ مِمَّا عَمِلُوا وَلِيُوَفِّيَهُمْ أَعْمَالَهُمْ وَهُمْ لا يُظْلَمُونَ﴾ "And for all there will be degrees according to that which they did, that He (Allah) may recompense them in full for their deeds. And they will not be wronged (no injustice will be done to them)".[193] As is understood from this Ayah, there is a fine grading in Heaven and the Fire due to the Qur'anic statement that the least act of good or bad is taken into account. This indicates that the result of the weighing will show how much a person is to suffer in the Fire and for how long, which in turn means that the deeds of the *ka:firs* will be weighed as well to allocate them their earned places in the Fire. Therefore, if a person goes to the Balance with no good deeds at all, his bad deeds will still be weighed so that he is 'recompensed in full' according to how much evil he has committed.

Conclusion:

We may now be able to conclude that:

(1) The expression ﴿فَلا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا﴾: **(a)** may indeed be understood metaphorically referring to insignificant and unimportant people; **(b)** may not be understood to mean that no Balance will be set up to weigh the *ka:firs*' deeds. Rather the Balance will be set up in any case and their good deeds, if they come with any, which is most unlikely, and these deeds count and are not deprived of what makes them weighty on the Balance,[194] will be weighed against their bad deeds; **(c)** refers here to the 'people' (*ka:firs*) due to ﴿لَهُمْ﴾ and not to the 'deeds'.

(2) Q18:105 uses the most accurate ﴿فَلا نُقِيمُ لَهُمْ ... وَزْنًا﴾, referring to weighing/weight, not 'فَلا نُقِيمُ لَهُمْ ... مِيزَانًا' where the reference is made to the balance.

It may be worth mentioning that the ones for whom no *mi:za:n* will be set up as their deeds will not be weighed, rather they will be rewarded without even being questioned about their deeds, are not the *ka:firs*. There are several hadi:ths stating that the people that Allah afflicts with different kinds of calamities from among the believers: *'ahl al-bala:'* 'أَهْلُ الْبَلاءِ' will be admitted into Heaven without having to account for their deeds.[195]

As for **the second** type of weighing, it is related to this worldly life and can be referred to as 'earthly weighing'. This occurs four times as follows:

1. Q17:35 ﴿وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ﴾ "and weigh with the straight balance".[196]

2. Q26:182 ﴿وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ﴾ "and weigh with the straight balance".[197]

3. Q55:9 ﴿وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ﴾ "and establish weight with justice".[198]

4. Q83:3 ﴿وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ﴾ "but when they measure for them, or weigh for them, give less than due".[199]

1. and **2.** above are in the form of a command that dictates what is to be used when weighing things for people and name the weighing instrument specifically , i.e., *al-qista:s* ﴿الْقِسْطَاسِ...﴾, and describes it as well as *al-mustaqi:m* ﴿الْمُسْتَقِيمِ﴾, rendered "the straight balance".[200]

As for **3.** above, here we have one of the most powerful statements of the Qur'an. If we trace the use of *'aqi:mu:* ﴿أَقِيمُوا﴾ in the Qur'an we find that it is used with matters of the highest importance. Examples are found in abundance in the Qur'an[201] with regard to *sala:h* (prayer), *shaha:dah* (giving evidence/ testifying), etc. What concerns us here is *al-wazn* ﴿الْوَزْنَ﴾ in perhaps both its 'concrete' and 'abstract' senses. Commenting on Q2:3 ﴿وَيُقِيمُونَ الصَّلاةَ﴾, M. M. Ali says: "The verb used to indicate the observance of *sala:h* is throughout the Holy Qur'an *'aqa:ma*, from 'أَقَامَ الأَمْرَ' i.e., *he kept a thing* or *an affair in the right state* (LL), and hence it is not the mere observance of the form that the

Qur'an requires, but the keeping of it in a right state, i.e., being true to the spirit of the prayer".[202] This also exactly applies to *al-wazn* ﴿الْوَزْنَ﴾ in this Ayah Q55:8. It is the keeping of *al-wazn* (weighing/weight) in the right state, and the continuation of doing so at all times that is meant here. If the meaning had merely been to weigh (with justice), there would have been no need for ﴿... أَقِيمُوا الْوَزْنَ﴾, and 'زِنُوا' would have been sufficient.[203]

Also, the reference in this Ayah is to what should be observed when weighing or establishing weight and that is *al-qisṭ* (justice or equity) to the effect that the parties involved get their fair shares. The meanings of ﴿بِالْقِسْطَاسِ﴾ and ﴿بِالْقِسْطِ﴾ referred to in **1.**, **2.** and **3.** above are discussed under *q-s-ṭ* 'قَسَطَ' in detail in this chapter and a brief reference to them is found under *w-f-y* 'وَفَىَ' (endnotes 331 and 332).

The Ayah in **4.** on the other hand forms part of the explanation that Surah 83 gives for *al-muṭaffifi:n*. *Wazanu:hum* ﴿وَزَنُوهُمْ﴾ in Q83:3 is discussed under*ṭ-f-f* 'طَفَفَ', point (**4.**), together with Q83:2 that does not mention *al-wazn* unlike Q83:3. See also endnotes 331 and 332.

The last reference that we are left with now is *mawzu:n* ﴿مَوْزُونٍ﴾ in Q15:19, which reads ﴿وَأَنبَتْنَا فِيهَا مِن كُلِّ شَيْءٍ مَّوْزُونٍ﴾ "and We cause to grow therein all kinds of things justly weighed".[204]

Lexicographers and exegetes give different interpretations for the word *mawzu:n* ﴿مَوْزُونٍ﴾ which is in the position of an adjective in this Ayah for *shay'* ﴿شَيْءٍ﴾ as follows:

* proportioned and measured according to the need,[205]

* according to the benefit derived (such as food) and suitable for use, [206]

* proportioned and measured wisely according to a specific (known) amount,[207]

* of particular measure dictated by a wise reason,[208]

* of weight and importance, i.e., valuable and useful,[209]

* good and suitable (or carries weight) as in the expression: "كَلامٌ مَوْزُونٌ", meaning 'balanced talk',[210]

* weighed in the Scales of Wisdom and proportioned accordingly in a way that makes things only work when they are the way they are (or should be), without any addition or omission,[211]

* the things that are weighed such as gold, silver, copper, iron, etc.,[212]

* Ibn Manẓu:r says: "... of so defined and exact a proportion that none can change it by either adding to it or removing from it. Al-Zagga:g says: ... of everything that is weighed such as iron, lead, copper, etc. And in Al-Niha:yah, the author interprets *al-mawzu:n* 'الْمَوْزُون' in two ways:

(1) All the precious substances such as lead, iron, copper, gold and silver are of the things that are weighed. This means as if He (Allah) wanted to say: of everything that is weighed, but not measured (or goes by weight, not measure) 'يُوزَنُ وَلا يُكَالُ'.

(2) It is said: it is the thing whose weight and value are known to Allah",[213]

* Al-Ra:zi elaborates, saying that in this earthly world 'عَالَم الأَسْبَابِ', Allah creates the minerals, fauna and flora according to cerain laws that work in particular ways. Therefore, for things to exist, there must be certain amount of each of the components required for their existence or rather coming into existence, such as certain amount of air, water, earth, etc. In other words, of everything needed for this earthly life, Allah has provided the earth with a sufficient amount so that life keeps going on its face.[214]

* Yusuf Ali says: "And every kind of thing is produced on the earth in due balance and measure. The mineral kingdom supports the vegetable and they, in

their turn, support the animal, and there is a link of mutual dependence between them. Excess is eliminated. The waste of one is made the food of another, and vice versa. And this is an infinite chain of gradation and interdependence".[215]

It is clear from the above that the interpretations are wide-ranging. However, considering the Ayah from a slightly different angle, we find that two literal meanings are implied:

1- The Arabs say *kala:m mawzu:n* "كَلامٌ مَوْزُونٌ" and/or *shay' mawzu:n* 'شَيْءٌ مَـوْزُونٌ', that is, the speech and/or the thing mentioned in such contexts are described as *mawzu:n* which I see as meaning balanced, exact, correct in every detail, free from error, etc. Therefore, *mawzu:n* in ﴿وَأَنبَتْنَا فِيهَا مِن كُلِّ شَيْءٍ مَّوْزُونٍ﴾ may mean the same as well. In other words, we may be able to say that things that are not balanced or do not follow the Laws that Allah has made for life on the earth do not exist on the earth. For example, Man is incapable of performing miracles as they break 'natural laws'.

2- *Mawzu:n* 'مَـوْزُونٍ' is related to *al-wazn* 'الْوَزْن' (weighing/weight), and it literally means 'weighed' or 'having weight'. Therefore, ﴿وَأَنبَتْنَا فِيهَا مِن كُلِّ شَيْءٍ مَّوْزُونٍ﴾ may be renderred accordingly as 'and We caused to grow therein of all kinds of things that have weight'. This actually means that only the things that have weight have been 'caused to grow therein'. This also indicates that everything, big or small, has its share of weight in this earthly life, i.e., nothing is void of weight. Even, the things that may be impossible to weigh by human means have their share of 'heaviness'. If, for example, we can not physically weigh (that is, weigh with the use of scales) the air, the atom, emotions, intentions, etc., this does not mean that these things have no physical weight, because the balance that will be used to weigh things on the Judgement Day is capable of detecting the weight of the least, finest and subtlest of things. The Qur'an in many Ayahs speaks of ﴿مِثْقَـالَ ذَرَّةٍ﴾[216] 'the weight of an ant' or as some translators prefer to render it "an atom's weight".[217] It also speaks of what is less than that or greater,

as in Q34:3 and Q10:61. Q99:7-8 make it very clear that "the subtlest form of good and evil will be brought to account and it will be done openly and convincingly: he "shall see it"".[218]

Allah's Balance detects the weight of everything whatsoever. However, as Q15:19 is concerned with the earth and what was 'caused to grow therein', therefore, everything that 'grows therein' has weight.

The word *mi:za:n* 'مِيزَان' is one of the many derivations of the root *w-z-n* 'وَزَنْ'. It is mentioned nine times in six Surahs. Lexicographers and Qur'anic exegetes give many different interpretations for what the word means, both literally and metaphorically.

Mi:za:n 'مِيزَان' is underlyingly *miwza:n* 'مِوْزَان',[219] the *waw* with *suku:n* 'الْوَاو السَّاكِنَة' is changed to *ya:'* 'ياء' as a result of the *mi:m* with *kasrah* 'الْمِيم الْمَكْسُورَة' that precedes it, for ease of pronunciation. The plural form is *mawa:zi:n* 'مَوَازِين'.

The following meanings (interpretations) are given:

1. An apparatus with two pans used for weighing[220] (balance or scales). The Arabs say: *sha:la al-mi:za:n* 'شَالَ الْمِيزَانُ', when one of its pans goes up.[221] An Arabic saying derived from this is: *sha:la mi:za:nu fula:n* 'شَالَ مِيزَانُ فُلانٍ', when two persons boast of their ancestors and one beats the other. Al-'Akhṭal says:

"[222]إِذَا وَضَعْتَ أَبَاكَ فِي مِيزَانِهِمْ رَجَحُوا وَشَالَ أَبُوكَ فِي الْمِيزَانِ"

(Lit., If you put your father in their balance (for weight),
they weigh heavier, and your father goes up in the balance (proving of no weight).)

Also, *qa:ma/istaqa:ma mi:za:n al-naha:r* 'قَامَ/اسْتَقَامَ مِيزَانُ النَّهَارِ'[223] is an expression used to mean 'it is midday', that is, the sun is in the middle of the sky, through similarity with the tongue of the balance when it is in the middle, not turning to either side.

2. *Al-wazn* 'الْوَزْن' (weight or weighing): using the noun 'الاسْم' instead of the verbal noun 'الْمَصْدَر'.[224]

3. *Al-mi:za:n* and its *'awza:n* 'الْمِيزَان بِأَوْزَانِهِ', that is, the balance and its counterpoise weights together which are also known as *mawa:zi:n* 'مَوَازِين'.[225] This is also the same word used as the plural of *mi:za:n* as stated above.

4. Justice:[226] as the *mi:za:n* is the means by which justice is achieved, or because it stands for and symbolises justice.

5. The Law that judges between the people stating and giving them their rights and before which they are all equal.[227]

6. The register that has all the deeds of mankind recorded in it.[228]

7. *Al-miqda:r* 'الْمِقْدَار': proportion or measure as in "أَعْرِفُ لِكُلِّ امْرِئٍ مِيزَانَهُ"[229] (I know the *mi:za:n* (measure) of every person), to be understood figuratively.

8. The Qur'an, according to Al-Husayn ibn Al-Fadl.[230]

9. A God-given faculty by which man can judge between right and wrong.[231]

10. Muja:hid said: "*Al-mi:za:n* is the good deeds 'الْحَسَنَات' and the bad deeds 'السَّيِّئَات' themselves.[232]

11. *Al-mawzu:n* 'الْمَوْزُون': what is weighed.[233]

12. The Judging.[234] The Judgement which is the Straight Balance.[235]

13. It "does not signify a pair of scales for weighing things, but a measure, as signifying any standard of comparison, estimation, or judgement, and the term is ... used in this broad sense. ... (It) is that which enables men to be just in their actions".[236]

14. Everything that is used for weighing things and measuring amounts[237] (both literally and figuratively).

From the nine Ayahs that contain the word *al-mi:za:n*, the following classification may be derived:

1- *Al-Mi:za:n* in relation to *Al-Kita:b* (The Book).

2- *Al-Mi:za:n* on its own.

3- *Al-Mi:za:n* in relation to *Al-Kayl* (measuring).

1- *Al-Mi:za:n* in Relation to *Al-Kita:b* (The Book)

Q42:17 reads ﴿اللَّهُ الَّذِى أَنزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ﴾ "It is Allah Who sent down, the Book in truth and the Balance".[238]

Q57:25 reads: ﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ﴾ "We have sent Our Messengers with clear proofs, and sent down with them the Book and the Balance so that men may uphold (observe) justice".[239]

It is clear from these two Ayahs that the verb *'anzala* 'أَنزَلَ' (to send down) is used with both the Book and the Balance. Exegetes give different interpretations for this verb. While they state, on the one hand , that the Book of Allah has been 'sent down', i.e., from a higher place to a lower place, or in other words, from heaven to the earth, the same (with regard to the sending down) does not necessarily apply to *al-mi:za:n*, the Balance.[240]

According to one view, the *mi:za:n* was not originally a 'human invention'. Al-Ra:zi and Al-Zamakhshari say that it has been reported that "Gabriel (عليه السلام) came down with the *mi:za:n* with him, gave it to (the Prophet) Noah (عليه السلام), and said to him: Command your people to weigh with it".[241] And although Al-Bayḍa:wi indicates that *al-mi:za:n* means justice, he also says: "And it is said that *al-mi:za:n* was sent down to Noah (عليه السلام)".[242] It is, however, obvious that the word *mi:za:n* refers specifically to the instrument that is used for weighing, i.e., scales.

On the other hand, *'anzala* is also understood to mean 'created'. Al-Ra:zi says: "The second view is that *al-'inza:l* 'الإِنْزَال' (sending down) means 'creation' as Allah says: ﴿وَأَنزَلَ لَكُم مِّنَ الأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ﴾ (And He sent down for you, of the cattle, eight pairs)".[243]

Al-Zamakhshari also relates that Al-Ḥasan said the same thing quoting the same Ayah ﴿وَأَنزَلَ لَكُم مِّنَ الأَنْعَامِ﴾; this is due to the fact that "His (Allah's)

commands, judgements and rules come down from heaven".[244] Al-Bayḍa:wi says that *'anzala* means that Allah "caused the reasons for its (the *mi:za:n*'s) making to be there and commanded its making".[245]

In spite of the fact that Allah has created everything I find no particular reason to restrict the meaning of *'anzala* to 'created' and not 'sent down', especially as this is the central meaning of *'anzala*, and also the word *al-mi:za:n* ﴿الْمِيزَانَ﴾ comes as a part of the direct object (مَعْطُوفٌ عَلَى مَنْصُوبٍ), of which the first part is *al-Kita:b* ﴿الْكِتَابَ﴾.

On the other hand, if we understand *'anzala* in both cases to mean created, then Q42:17 would mean that Allah had created the Book and the Balance; and if we understand 'the Book' to mean the Word of Allah in general or the Qur'an in particular, this would mean that the Qur'an is 'created' which is contrary to orthodox Islamic belief, or to say the least, not the concern of this work or the belief of the writer of this thesis.

Also, are we to understand Q57:25 to mean 'We have sent Our Messengers with clear proofs, and ***created*** with them the Book and the Balance'? The Ayah would then make no sense - something which is inconceivable for the Word of Allah.

Therefore, *'anzala* means 'to send down' and should be understood in this light disregarding how the word *al-mi:za:n* is understood, i.e., whether literally or metaphorically.

As for *al-mi:za:n* in Q42:17 and Q57:25, it can be taken literally but also may be understood in the wider sense of the word as a result of the range of applications of this word in the Arabic language. In this latter sense, the two above Ayahs would be indicating that Allah has sent down His Book with His Messengers so that things are judged according to the rules of that Book; Man has to balance these things in his mind to see whether what he does is right or wrong accordingly and which path to take in life as he will be held responsible for his actions on the Judgement Day when the *Mi:za:n* of Allah will

be set up for the achievement of absolute Justice.

How the *mi:za:n* (scales) that people use for weighing things in this world looks like gives a clear idea that it is but a small model that does a similar job to that which will be set up on the Judgement Day.

It is absolutely certain from many sources: the Qur'an, the hadi:th, the sayings of the *Saha:bah*, the Muslim Ulema that the *Mi:za:n* exists and a *Mi:za:n* will be used on the Judgement Day. Whether it is the same one or not, is beyond the scope of this work.

However, it has been reported that the Prophet (ﷺ) was talking about Allah and the begining of things when he (ﷺ) said: "... and His Throne (was) on the water, and in His other Hand (was) the *Mi:za:n*; He causes it to go up and down",[246] that is, Allah causes the fortunes of people and things to change. This is also clear from the hadi:th that Ibn Ma:jah reported saying: "And the *Mi:za:n* is in the Hand of Al-Rahma:n (Allah); He causes some people to go up and others to go down until the Day of Judgement".[247]

As for the *Mi:za:n* of the Judgement Day, there are many hadi:ths that mention it in the singular form.[248] Al-Bukha:ri and others report on the authority of Abu Hurayrah that the Prophet (ﷺ) said: "Two words (that are) light on the tongue (i.e., easy to say), but heavy in the *Mi:za:n* (Balance) ...".[249]

It is agreed almost unanimously among the Muslim Ulema that there will be only one *Mi:za:n* on the Judgement Day.[250] A description of what it looks like has also been provided by many reports. The Prophet (ﷺ) stated that that *Mi:za:n* has two pans and that it turns to the heavy side as it weighs.[251] Abu 'Isha:q Al-Zagga:g is reported to have said: "... the *Mi:za:n* has a tongue (a pointer) and two pans and it turns with the deeds".[252] Salma:n said: "The *Mi:za:n* will be set up, and it has two pans, if the heavens and the earth and what is in them are to be put in one of them, it would house them".[253] Al-Hasan and others also said: "The

Mi:za:n has a tongue and two pans".[254] Al-Ra:zi states that Ibn 'Abba:s said: "The *Mi:za:n* has a tongue and two pans to weigh the deeds", and that Al-Hasan said: "The *Mi:za:n* has a tongue and two pans, and is indescribable".[255] However, Al-Ra:zi also says that Al-Hasan said: "It (the *Mi:za:n*) will be in the hand of Gabriel (i.e., held by him)".[256] It is also reported that Hudhayfah said the same with regard to Gabriel. Al-Tabari and Al-Qurtubi go on to add on the authority of Hudhayfah that Allah will say to Gabriel: "Weigh for them, take from one and give the other",[257] i.e., if **A** had wronged **B**, the good deeds of **A** are taken from him and given to **B**, and if **A** had no good deeds left, bad deeds from **B** would be taken and added to **A** until **B** is compensated in full for the wrong done to him by **A** in the first place.[258]

It is also reported that 'Abdullah ibn Sala:m said: "The *Mi:za:n* of the Lord of all beings is (to be) set up for men and jinn, facing the Throne (of Allah); one pan is above the Heaven, while the other is above Gehenna (the Fire). And if the heavens and the earth are put in one of them (the pans), it would house them. And Gabriel is holding it (the *Mi:za:n*) by its handle, looking at its tongue (to see which direction it turns)".[259] It is clear from this report that it actually assimilates all the above reports.

Al-Ra:zi and Al-Zamakhshari also say that it is reported that the Prophet "David (عليه السلام) asked Allah to show him the *Mi:za:n* (of the Judgement Day). When he saw it, he fell unconcious, and when he regained conciousness he said: "My Lord, who is there that fills its pan with *hasanahs* 'حَسَنَات'? [260] Allah said to him: "O David, if I am pleased with my *'abd* (slave or servant), I fill it with a (single) date".[261] It is also reported that 'A:'ishah narrated: "Allah (ﷻ) created the two pans of the Balance big enough to accomodate (or 'so big that they can house') the heavens and the earth. (Seeing the Balance), the angels said: "O our Lord, what are You going to weigh with it?" He (Allah) said: "I weigh with it whatever I will (or please)".[262]

As for what this *Mi:za:n* weighs on the Judgement Day, we have the following views:

a) The books or registers that have the deeds recorded in them.

This is very clear from the hadi:th of the Prophet (ﷺ) about the man who would be brought forward to the *Mi:za:n* with ninety-nine books of bad deeds, each book as big (long) as the eyes could see to be weighed against a small card having 'لا إِلَهَ إِلا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ' (There is no God but Allah, (and) Muhammad is the Messenger of Allah) written on. This hadi:th is known as 'حَدِيثُ الْبِطَاقَةِ' (the hadi:th of the card).[263]

b) The deeds themselves:[264] this includes everything that man does, says, intends, etc. The Prophet (ﷺ) said: "There is nothing heavier in the *Mi:za:n* on the Day of Judgement than good moral behaviour (خُلُقٍ حَسَنٍ)".[265] The Prophet (ﷺ) was also asked by a man about his beating two of his slaves as they used to cheat and disobey him. The Prophet (ﷺ) stated that his punishment of them will be weighed in the *Mi:za:n*.[266]

The Prophet (ﷺ) also stated that if a man devoted a mare for Jihad in the cause of Allah whatever that mare did, including its eating, drinking, even execreting would show as good deeds in the *Mi:za:n* of that man.[267]

Sa'i:d ibn Al-Musayyib and Al-Zuhri also said that "the *wudu:'* 'الْوُضُوءُ' (abolution before *sala:h*) is weighed".[268] The Prophet (ﷺ) also said: "*Al-hamdu lillah* (Praise be to Allah) fills the *Mi:za:n*".[269] There are also many other hadi:ths referring to similar things.[270]

However, the question now is: how are the deeds weighed?

According to Al-Ra:zi, Ibn 'Abba:s said that the deeds would be given forms or shapes. "The deeds of the *mu'min* would have good shapes",[271] and by implication, the deeds of the *ka:fir* ugly shapes. So, these shapes will be weighed. Yet, as is clear from this report, the reference is to the *mu'min* and the *ka:fir*. So, what about the good and bad deeds in general?

Al-Zamakhshari and Al-Ra:zi say, referring to one of the interpretations of how the deeds are weighed: "White glittering (shining) substances would be placed in the pan of the good deeds while black and dark substances would be placed in the pan of the bad deeds".[272]

In addition to the above, it has been stated by the Prophet (ﷺ) that the good deeds and the recitation of the Qur'an would appear in actual real forms on the Judgement Day. In one hadi:th, it is stated that the Surahs of *al-Baqarah* and *A:l 'Imra:n* would come as two clouds,[273] while in another about what the *mu'min* will see in his grave, the Prophet (ﷺ) said that the good deeds would appear like a good looking young man with a nice smell to be the *mu'min*'s companion in his grave and the opposite was reported with regard to the *ka:fir* and the hypocrite.[274] Also in a third hadi:th the Prophet (ﷺ) stated that the Qur'an would come to its reader in the shape of a "pale-looking young man".[275]

c) The people themselves.

It is reported that when some of the *Saha:bah* laughed at the smallness of the legs of Ibn Mas'u:d as he was climbing a tree, the Prophet (ﷺ) said: "Why are you laughing? On the Judgement Day, the leg of 'Abdullah will be heavier in the *Mi:za:n* than (the mountain of) 'Uhud".[276]

d) Together with the deeds a 'thing' unidentified will be weighed.

'Abdul-Rahma:n ibn Abi Bakr said that the Prophet (ﷺ) said: "On the Day of Judgement Allah (ﷻ) will call a man who was in debt before Him and say (to him): "My *'abd* (servant), what did you do with the people's money?" He will say: "My Lord, You know I did not waste it; it was lost through a flood or fire or theft or *wadi:'ah* 'وَضِيعَة'". Allah will then order 'something' to be brought and will put it in his (the man's) *mi:za:n*, and his *hasanahs* 'حَسَنَاتُهُ' will weigh heavier".[277]

e) Both the deeds and people together.

'Abdullah ibn 'Amr ibn Al-'A:s said that the Prophet (ﷺ) said: "The scales will be set up on the Judgement Day, and a man will be brought forward to be put on

one scale and all the deeds counted against him (on the other scale). The *Mi:za:n* will then turn (i.e., to the direction of his bad deeds that weigh heavier than his good deeds). So, he is sent to the Fire. He (the Prophet) (ﷺ) said: "So when he is being taken away, a crier calling from Al-Rahma:n 'إِذَا صَائِحٌ يَصِيحُ مِنْ عِنْدِ الرَّحْمَنِ' (will be heard): "Do not rush, there is still something to be weighed in his favour". So, a card will be brought, on which (is written) *La 'ilaha 'illa Allah* (There is no God but Allah) and it will then be put with the man on one scale until it turns with him (i.e., to the side of the good deeds where he and the card have been placed, and therefore, he will be sent to Heaven instead)".[278]

By way of conclusion, this last hadi:th sums up all the above with regard to what will be weighed in actuality on the Day of Judgement. The hadi:th of the card, mentioned in **a)** above is related with an important difference by Al-Tabari who states that the man at issue will be placed in the scale as well to be weighed with his deeds.[279] This actually leads us to conclude that the people with their deeds that are recorded in the books or registers being given beautiful and ugly shapes will be weighed in the Scales of Justice on the Judgement Day. Therefore, all the above reports do not contradict, but rather complement one another.

2- *Al-Mi:za:n* on Its Own

Q55:7-9 read:

﴿وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ * أَلا تَطْغَوْا فِي الْمِيزَانِ * وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلا تُخْسِرُوا الْمِيزَانَ﴾

"And the Heaven He has raised high and set the Balance * Transgress not in the Balance * And establish weight with equity and do not make the Balance deficient".[280]

It is clear that the word *mi:za:n* is repeated three times in these Ayahs. This suggests that the meaning might be the same for each of them.

In spite of the fact that the Ulema give different interpretations for the word *mi:za:n*, as mentioned above, the different meanings do not all fit when it comes to applying each one of them individually in the above Ayahs. The word *mi:za:n*

has to be twisted a little from time to time to suit each meaning. However, the Qur'an uses the same word so that one has always to keep in mind the actual basic reference of the word which is its being a weighing instrument. This is the only meaning that can apply without having to manipulate or 'twist' the word *mi:za:n* ﴿الْمِيزَان﴾ in the above Ayahs.

As stated before, some Ulema say that the word *mi:za:n* means 'Justice'; and although the *mi:za:n* (scales) has always been used to stand for and symbolise Justice, we cannot replace the word *mi:za:n* by Justice in Q55:7-9 without having to 'spice' our explanation with a justification. This is something we do not need do when using the word *mi:za:n* as it occurs with all its shades of meaning. This actually shows very clearly that the most accurate word for the above context is what has actually been used already, i.e., *al-mi:za:n* ﴿الْمِيزَان﴾.

Trying to understand the word metaphorically without its actual basic meaning as a weighing instrument is extremely problematic. Therefore, a basic or primary meaning, that can also be the main and possibly the only meaning, has to be stated. However, we have also to bear in mind that rendering *al-mi:za:n* as 'balance' or 'scales', which is the basic or surface meaning is by no means accurate as it deprives the Ayahs of both the shades of meaning implied in the Arabic word and a great part of the message intended to be conveyed to the listener or the reader. The problem is that there is no linguistic reason or even an external factor that can guarantee that what is understood from *al-mi:za:n* is the same as 'balance'. Using a certain meaning for *al-mi:za:n* in one Ayah does not only affect the meaning of *al-mi:za:n* in the others but the entire contexts of the others as well. This is very clear when we read, for example, Al-Qurṭubi's[281] interpretations of the word *mi:za:n.* This leads to changing the meaning of *ṭughya:n* in ﴿أَلَا تَطْغَوْا فِي الْمِيزَانِ﴾ (Q55:8) and forces the reader to understand the Ayah as a whole without stopping at the meaning of each individual word to find out how it affects the context. This is something which is quite safe to do, at least, in this particular Ayah without fearing that understanding the Ayah literally might affect the meaning because, in my view, it does not.

It is understood from Q55:7 that the *mi:za:n* ﴿الْمِيزَانَ﴾ is actually from the Creator Who raised the Heaven. Q55:8-9 show clearly that it came into the possession of Man. According to Q55:8, Man is commanded not to transgress (exceed his limit) as far as the *mi:za:n* is concerned. And because the *mi:za:n* functions as an instrument for weighing, Q55:9 makes use of this stating that weighing should be done in a way that gives each party involved his due share. As it is in the nature of every individual to try to get more for himself at the expense of others, Q55:9 goes on to state that skimping is not allowed because in this way the *mi:za:n* would not be doing what it is there for and people's rights are at stake as well.

Understanding *al-mi:za:n* as referring to a weighing instrument also helps in understanding its wider range of applications. Weighing is also a mental process. Whatever one says or does is actually weighed by one mentally to judge its share of what one intends. In other words, when someone, for example, says something which is not entirely true, whatever he says is actually weighed against the entire truth of the matter involved to judge how much of its truth is revealed and how much is concealed. This is exactly like 'giving in full' and 'skimping'. Mathematically, if the truth equals **A**, **B**, and **C**, giving only **A** and **B** means that the truth has been affected, which also applies when one's due is to get **A** and **B** only, so getting **A**, **B**, and unrightfully **C** is considered an act of transgression. This example is more applicable to balancing than weighing in the sense that when one goes to a merchant to buy two pounds of wheat, for example, the process that follows is an actual weighing that ends when the two sides of the scales *balance*, considering that in one pan is a metal counterpoise of two pounds to balance against.

On the other hand, when the wheat is in reality less than two pounds in weight as a result of the weigher withholding some of it, then the buyer wants to know whether he has been wronged or not, he *balances* them against a two-pound counterpoise.

The difference between these two cases is that in the first, the wheat was of no *known* weight. This is why the process of weighing involves adding a bit more or taking away a bit until the two sides get to the same level, i.e., they balance. In the second case, the wheat is *suppposed* to be of a known weight and it just requires balancing against a counterpoise of the same weight. Weighing would then be involved in this process when the wheat is found to be less than two pounds and some more wheat is added to *balance* the scales.

The Ayahs above do not contain any words that refer to measuring, in the sense of *kayl*. Perhaps, this is what has led to some metaphoric interpretations for *al-mi:za:n*. And in spite of the fact that actual weighing is indicated by other words in these Ayahs such as ﴿وَأَقِيمُوا الْوَزْنَ﴾ and ﴿وَلَا تُخْسِرُوا﴾, there is no place for *al-kayl*. This is because mentioning *al-kayl* here would most certainly restrict the meaning of *al-mi:za:n* to one thing and would, therefore, do away with all the other meanings and shades of meanings that *al-mi:za:n* has, implies or may be referring to. One may use the word 'weight' (وَزْنٌ) in contexts where 'measure' (كَيْلٌ) would make no sense such as in 'weigh one plan against another'. In this example, the value or importance of one thing is compared to another. Therefore, adding the word *al-kayl* to Q55:7-9 would not fit the intended message.

The Ayahs, accordingly, indicate that whatever is used for weighing should be used *bilqisṭ* ﴿بِالْقِسْطِ﴾, with justice, equity and fair dealing, which is the main reason for creating *al-mi:za:n* and giving it to man. This earthly *mi:za:n* is to be contrasted with the *Mi:za:n* of the Day of Judgement that no one can manipulate for his own interest in order to get away with things which he might have got away with on the earth.

As Allah has created the *mi:za:n* and set certain rules for it, man is supposed to abide by these rules as he is commanded to, and not to go to any extreme as far as these rules are concerned, as this may indeed affect people's rights (and disturb the balance 'الاتّزَان'). This goes in conformity with Q2:143,

which reads: ﴿وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾ "Thus have We made of you an *Ummah* justly balanced".[282]

The Qur'anic ﴿وَضَعَ الْمِيزَانَ﴾ is also of particular interest because the word *wa̲da'a* ﴿وَضَعَ﴾ can be contrasted with *rafa'a* 'رَفَعَ' in ﴿وَالسَّمَاءَ رَفَعَهَا﴾, and also with Q42:17 ﴿اللَّهُ الَّذِي أَنزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ﴾ and Q57:25 ﴿وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ﴾. As mentioned before *'anzala* means 'sent down'; this reference to placing something in a lower level is implied in ﴿وَضَعَ﴾. Therefore, the Ayah may be understood to refer to placing the *mi:za:n* on the earth which also fits with Q55:8-9 that stand as a clear and direct address to Man. In other words, while ﴿وَضَعَ الْمِيزَانَ﴾ stands as a general statement from the Creator, the following Ayahs bear a specific reference to what Man, being the addressee, should do.

3- *Al-Mi:za:n* in Relation to *Al-Kayl* (Measuring):

The word *al-mi:za:n* is mentioned with the word *al-kayl* twice and with *al-mikya:l* twice as well, as follows:

Q6:152: ﴿وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ﴾

Q7:85: ﴿فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ﴾

Q11:84: ﴿وَلَا تَنقُصُوا الْمِكْيَالَ وَالْمِيزَانَ﴾

Q11:85: ﴿وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ﴾

It is clear from the above Ayahs, as has been discussed under *k-y-l* 'كَيَلَ' before, that the reference here is to giving and taking by means of measuring and weighing. Although the Ayahs use the words *al-kayl* and *al-mikya:l* to refer to measuring, we find that only *al-mi:za:n* is used as referring to weighing.

While anything of a known or even unknown capacity can be used for measuring, the process of weighing is more difficult. It necessitates the use of an instrument of certain specifications, without which the weighing cannot be done.

Therefore, the Qur'an uses in the above Ayahs the means by which this is achieved.

It is understood that by virtue of what the word *mi:za:n* indicates and implies, when the reference with the use of *al-kayl* is general, the same applies to *al-mi:za:n*. The same also applies to the use of *al-mikya:l* as an instrument used for measuring which reflects the kind of harmony between the words and the particular pupose each one serves. However, it is clear that whether *al-kayl* or *al-mikya:l* is used the word *al-mi:za:n* does not change.

mawa:zi:n مَوَازِين

The Qur'an mentions the word *mawa:zi:n* 'مَوَازِين' seven times in four Surahs in the following contexts:

1. ﴿ثَقُلَتْ مَوَازِينُهُ﴾ *thaqulat mawa:zi:nuh* and ﴿خَفَّتْ مَوَازِينُهُ﴾ *khaffat mawa:zi:nuh* in Q7:8-9, Q23:102-3, Q101:6 & 8, and ﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ﴾ *wanaḍa'u al-mawa:zi:n al-qisṭ* in Q21:47.

Lexicographers and exegetes give the following interpretations for the word *mawa:zi:n* 'مَوَازِين':

(1) Plural of *mi:za:n* 'مِيزَان' which is the instrument used for weighing.[283]

(2) Plural of *mawzu:n* 'مَوْزُون' which is the thing that is weighed.[284]

(3) Abu Manṣu:r says that the Arabs call the counterpoise weights 'أَوْزَان' which are made of stone and metal that they use for weighing dates and everything else *mawa:zi:n* 'مَوَازِين', whose singular form is *mi:za:n* 'مِيزَان'. However, a *mi:za:n* 'مِيزَان' (in the singular form) is not used to refer to a counterpoise weight.[285]

(4) The *mi:za:n* 'مِيزَان' (scales) and its weights or counterpoises together.[286]

(5) Other reports also indicate that *al-mawa:zi:n* means 'the good deeds'. Al-Ra:zi quotes Ibn 'Abba:s as saying: "*Al-mawa:zi:n* is the plural form of *mawzu:n* 'مَوْزُون' (what is weighed), and these are the good deeds that have weight and matter before Allah".[287]

The above Ayahs state very clearly that on the Judgement Day actual weighing will take place; Q7:8, for example, starts with ﴿وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ﴾. Also, as stated before under *mi:za:n* 'مِيزَان', no weighing can be achieved without the

use of a *mi:za:n* (balance or scales). The Ayahs also state that in that act of weighing, the *mawa:zi:n* of some people will prove heavy while those of others will prove light. As a result, reward would be for those whose *mawa:zi:n* are heavy and punishment for the other party.

This actually leads us to conclude that: **1.** the word *mawa:zi:n* that is referred to in both cases means the same thing, and **2.** the word *mawa:zi:n* does not mean 'bad or evil deeds'. As a matter of fact, the Qur'an in no place refers to the weight of the bad deeds.

The question that arises now is: Is *mawa:zi:n* in the above Ayahs the plural form of *mi:za:n* 'مِيزَان' or *mawzu:n* 'مَوْزُون'?

To answer this question, we have to exclude for a while the *mawa:zi:n* of Q21:47 ﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ﴾. The rest of the Ayahs, accordingly, tell of *mawa:zi:n* weighing heavy, and *mawa:zi:n* weighing light.

The reference, therefore, is always made to one thing and by implication to one side of the scales, and that is the side of the things that are weighed and not to the other side that has the counterpoise 'weights', or rather what functions as counterpoise weights, placed, as if the situation is that on one side are the 'weights' placed and on the other side there would be placed the things whose weight in comparison wants to be judged. In other words, this means the *mawa:zi:n* will be placed against some weights.

We can, at this stage, draw a preliminary conclusion that the word *mawa:zi:n* does indeed mean or rather refer to 'good deeds' whose weight is needed to be judged against the 'weights' that are the bad deeds. The reference is made to the good deeds only because their weight is what actually matters as the person involved would, I assume, be more interested in finding out how heavy his good deeds would weigh. Also, one side of the scales weighing heavy entails that the other side would be light; in other words, when one scale goes down, the other has to go up.

The fact that the reference is always made to one side only is understood from what the Arabs say in their language. According to all the Arabic

dictionaries which I have consulted "*Khaffa al-mi:za:n* 'خَفَّ الْمِيزَانُ' means '*sha:la* شَالَ', that is when one side of the scales goes up".[288] By contrast, when the Arabs say *rajaḥa al-mi:za:n* 'رَجَحَ الْمِيزَانُ', they refer to the side of the *mi:za:n* that goes down. This actually means that the word *mi:za:n* (scales) is used to refer to only one side together with what is put in that side, without including the other, as this is understood by implication.

We can then conclude that as the word *mawa:zi:n* means the *mi:za:n* and its 'weights', and the word 'weights' with regard to the Judgement Day would be most suitable to refer to the bad deeds (being counterpoises) as explained above, this means that the word *mawa:zi:n* that is described as heavy and light cannot refer to the side of the bad deeds.

Therefore, we can be sure that *mawa:zi:n* refers to the other side where the good deeds are placed. This actually raises the question: Does *mawa:zi:n* in fact mean 'good deeds'?

The word *mawa:zi:n*, in fact, does refer to the 'good deeds', but does not in principle, mean these good deeds specifically.

But, how does it apply to the side of the good deeds without having to contrast it to the other side?

In a ḥadi:th, in which the Prophet (ﷺ) was talking about the last person to be taken out of the Fire, to be admitted into Heaven, he(ﷺ) said: "... until He (Allah) gets out (of the Fire) him who said "*La: 'ilaha 'illa Allah*" (There is no God but Allah), and in his heart is the *mi:za:n* of a barley seed,"[289] i.e., what weighs as much as a barley seed (of faith). In this ḥadi:th the word *mi:za:n* is used to mean 'weight وَزْن'. This actually indicates that what is weighed against the 'weights أَوْزَان' may be referred to (at least figuratively) as *mi:za:n*, whose plural is *mawa:zi:n.*

On the other hand, the process of weighing, as discussed before, involves and implies balancing; and in this case the good deeds would be balanced against

the bad deeds. This means that the good deeds are 'weights' as well.

The conclusion from this is that the word *mawa:zi:n* may apply to *al-mi:za:n* and its weights, whether the weights be good or bad deeds. And in this case the word *mawa:zi:n* is in fact the plural of *mi:za:n*, not *mawzu:n*.[290]

However, if the word *mawa:zi:n* is to be as the plural form of *mawzu:n*, in this case we can state that the Qur'an uses this word to refer to the 'good deeds' only.

On the other hand, my personal conclusion is that the word *mawa:zi:n* 'مَوَازِين' simply means *hasana:t* 'الْحَسَنَات' which is the plural form of *hasanah* 'الْحَسَنَة'. Understanding *mawa:zi:n* in this way solves the problem of trying to look for evidence to support one point of view against another. This also leads me to conclude that what the *Mi:za:n* on the Judgement Day would actually be weighing will be the '*hasanahs*' not just in the sense of good deeds 'الأَعْمَال الصَّالِحَة' as argued before, but in another sense, since the word *hasanah* has also another meaning in addition to a 'good deed'.[291]

There are so many hadi:ths that refer to how much reward is given for specific things said or done. The *hasanah* is actually regarded as the unit of reward 'وِحْدَة الجَزَاء'. For example, the Prophet (ﷺ) said in a hadi:th "... whoever says "*Subha:na Allah* سُبْحَانَ اللَّهِ" a hundred times, that will be written (in his record) as a thousand *hasanahs*".[292] According to this hadi:th and many others a specific number of *hasanahs* is given for a certain action. And, of course, the Qur'an states that Allah mutiplies the *hasanahs* for whoever He pleases as in Q2:261 ﴿وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ﴾. Q4:40 ﴿وَإِن تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا﴾ "and if it be a *hasanah*, He doubles it, and gives from Himself a great reward (wage)"[293] states also this very clearly.

Therefore, if the same principle is applied to all the good deeds, and then to all the bad deeds whose units of counting is *al-sayyi'ah* 'السَّيِّئَة', this means that the *hasanahs* are to be weighed against the *sayyi'ahs*, assuming that one *hasanah* weighs as much as one *sayyi'ah*.

This conclusion is supported by a hadi:th reported by Ibn Mas'u:d with regard to the number of the *hasanahs* and the *sayyi'ahs* being weighed against each other. Their weighing is also supported by the hadi:th recorded in the *Musnad* of Khaythamah ibn Sulayma:n on the authority of Ja:bir ibn 'Abdullah, which states that the *hasanahs* and the *sayyi'ahs* are weighed against each other: "تُوزَنُ الْحَسَنَاتُ وَالسَّيِّئَاتُ".[294] Ibn 'Abba:s is also reported to have said that the *hasanahs* and the *sayyi'ahs* are weighed (against each other) in a Balance that has a tongue and two scales".[295] Another report states that Ibn 'Abba:s said: "*Mawa:zi:nuhu* ﴿مَوَازِينُهُ﴾ (is/means) his *hasanahs* in his balance حَسَنَاتُهُ فِي مِيزَانِهِ".[296] Also, the Prophet David, in a hadi:th quoted before, asked Allah about the person who could fill the scale with *hasanahs*.[297]

In spite of this, the word *hasanahs* cannot replace the word *mawa:zi:n* in the above Ayahs as their range of application is not entirely the same. The word *mawa:zi:n* indicates the use of a *mi:za:n* (balance), things weighed, someone to perform the weighing, the presence of the person involved, etc. Also, it is only then that everyone would know for certain that whatever one said, did, etc., actually weighs something and is taken into account.

If we now turn to Q21:47 ﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ﴾, we find that in spite of the fact that many hadi:ths talk about **a/the** *Mi:za:n* (in the singular form),[298] and that many Muslim Ulema agree that there is only one *Mi:za:n* that will be set up on the Judgement Day,[299] the Ayah here makes use of the word in the plural form.

Different interpretations have been given for the use of the plural in this Ayah:

1. "Every person will have his own *Mi:za:n*, or there is a *Mi:za:n* for every type of deed. Therefore, the plural is true",[300] i.e., there will be more than one Balance (pair of scales) to perform the weighing.

Al-Ra:zi also says that Q21:47 "affirms the existence of more than one Balance. Therefore, there will, perhaps, be a *Mi:za:n* for the deeds of the heart, another for the deeds of the limbs, a third for what has been said, etc."[301] He also states that he sees no reason to understand the word *al-Mawa:zi:n* ﴿الْمَوَازِينَ﴾ differently as the Qur'an states it in this way and form.[302]

The answer to this is the fact that numerous hadi:ths of the Prophet (ﷺ) refer to only one *Mi:za:n* on the Day of Judgement,[303] and the word of the Prophet (ﷺ) is certainly more authoritative than that of Al-Ra:zi's especially as the plural word *mawa:zi:n* may also be accepted in the Arabic language to refer to only one set of scales.

2. "The plural is used as a result of the multiplicity of the deeds and the people involved in the weighing. The Qur'an says: ﴿وَمَنْ خَفَّتْ مَوَازِينُهُ﴾ (and whose *mawa:zi:n* weigh heavy)".[304] According to the first part of this view there is only one *Mi:za:n*, and the plural is used for some other reason. In this case we have to understand *mawa:zi:n* in the Ayah quoted to be referring to the deeds and not to the weighing instrument.

3. The Arabs sometimes use the plural to mean the singular as in the sentence "خَرَجَ فُلانٌ إِلَى مَكَّةَ عَلَى الْبِغَالِ"[305] (Lit., **X** has gone to Mecca on the mules) although **X** was riding only one mule, or "خَرَجَ فُلانٌ إِلَى الْبَصْرَةَ فِي السُّفُنِ"[306] (Lit., **X** has left to Basra on the ships), although it was only one ship that **X** was on.

The Qur'an also makes use of this Arabic characteristic in more than one occasion; for example, Q26:105 reads "﴿كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ﴾ (The people of Noah belied the Messengers), and in Q26:123 ﴿كَذَّبَتْ عَادٌ الْمُرْسَلِينَ﴾ ('A:d belied the Messengers), although it was only one Messenger sent to each people".[307]

Accordingly, *al-Mawa:zi:n* ﴿الْمَوَازِينَ﴾ refers to only one *Mi:za:n*, and the plural is only for *tafkhi:m* 'جَمْعُ تَفْخِيمٍ', i.e., to stress the importance, etc., of the object.

Also, another difference, in my view, between ﴿وَنَضَعُ الْمَوَازِينَ﴾, and 'وَنَضَعُ الْمِيزَانَ' is as follows: applying human standards, we find out that the reference in the singular might be indicating that people on the Judgement Day will be taking turns when their deeds are getting weighed and everyone has to wait until the one before him finishes. According to this limited human view, there is also a time factor to take into account. Besides, as the deeds differ in nature and reward, one's intentions and motives are also considered part of every deed. This means that it does not matter how similar any two deeds might look; the reward is going to be different, and perhaps the punishment as well. In other words, if a rich man gives a pound in charity and a poor man does exactly the same, this does not mean that one of them is better than the other, because their intentions are taken into consideration. Probably one of them has done this with the intention that people would see his act of charity so that they talk about him as a generous person which is considered as an act of *shirk* in Islam that does not only deserve no reward but incurs punishment as well.

This above argument indicates that as many factors are considered in the weighing of the deeds in different ways, the person whose turn has come might think that the Balance would require some different adjustments to suit his particular circumstances. In other words, the Balance might have to be set up differently.

Although the Qur'an states that the Laws applying on the Judgement Day are different from our human earthly laws as is clear from Q14:48 which reads: ﴿يَوْمَ تُبَدَّلُ الأَرْضُ غَيْرَ الأَرْضِ وَالسَّمَاوَاتُ﴾,[308] it also emphasises that fact in a still different way, namely through the use of the plural in the word ﴿الْمَوَازِينَ﴾. This word in the plural form indicates that **(1)** everyone will be having his own *Mi:za:n* (Balance) just for his own deeds, and that **(2)** they would not have to wait for their so-called turns in the human sense of the word because Allah is capable of judging them all

at the same time. This message can only be conveyed with the use of the extremely accurate and most befitting plural form *Mawa:zi:n.*

Also, in a hadi:th *qudsi*, Allah says:

"إِذَا وَجَّهْتُ إِلَى عَبْدِى مُصِيبَةً فِى بَدَنِهِ أَوْ فِى وَلَدِهِ أَوْ فِى مَالِهِ فَاسْتَقْبَلَهَا بِصَبْرٍ جَمِيلٍ اسْتَحْيَيْتُ أَنْ أَنْصِبَ لَهُ مِيزَانًا أَوْ أَنْشُرَ لَهُ دِيوَانًا"

"If I afflicted a calamity upon (caused misfortune to) My *'abd* (servant) in his body, children or wealth, and he accepted (endured) it with commendable patience, (it is not befitting of My Majesty) to set up for him a *Mi:za:n* (a Balance to weigh his deeds), or reveal to him (his) record (of deeds)". [309]

According to this hadi:th, Allah is not going to set up a balance for that type of person; as if the hadi:th is meant to indicate that every person witnessing the weighing of his own deeds will have the balance for himself only, in other words, the balance will weigh the deeds of one person at a time. So, everyone, in this sense, has his own Balance (*Mi:za:n*), therefore, all of them have *Mawa:zi:n.*

Another interpretation can also be provided to the effect that as the word *mawa:zi:n* refers to the *Mi:za:n* together with its weights, the plural form must be used; and as the reference when weighing is always to one side of the scales, the Qur'an makes use of the side that is more important.

Even if it is hypothetically said that '*al-mi:za:n* and its weights 'الْمِيزَانَ بِأَوْزَانِهِ refers only to the side of the *sayyi'ahs*, the result will still be the same, because the reference is always to one side of the scales which, in the Qur'an, is the side of the *hasanahs*, hence, the use of the plural.

The final question now is: If *al-Mawa:zi:n* refers to the good deeds or the *hasanahs*, how does ﴿خَفَّتْ مَوَازِينُهُ﴾ 'whose *mawa:zi:n* are light' apply to the person who comes to the weighing on the Day of Judgement with no *hasanahs* at all?

The answer to this question is that, as stated before, since the reference is always made to one side of the scales only, the word *mawa:zi:n* refers to that side of the *Mi:za:n* where the *hasanahs* were supposed to have been placed, since it is the weight of the *hasanahs* which is meant to be determined. And as the

weighing results in rewarding one party and punishing another, the Qur'an wants to state that even in the case where a person comes with some *hasanahs*, this does not mean that he will be justified. Rather the *hasanahs* must exceed or outweigh the *sayyi'ahs*. This actually leaves no hope for the person who comes with no *hasanahs* at all, hence the plural *mawa:zi:n;* in other words, it is meant for the *ka:fir* to despair, and for the *mu'min* as a motive to do as many good deeds as he possibly can.

The derivations of the root *w-f-y* 'وَفَىَ' are mentioned in the Qur'an sixty six times in twenty seven Surahs. Linguists and exegetes agree on the following:[310]

The Arabs say *wafa:* 'وَفَى' and *'awfa:* 'أَوْفَى' to mean the same thing, that is *tamma* 'تَمَّ'. The basic meaning of these two verbs is 'to complete' or 'to fulfil'.

Wafa:/'awfa:) *bi'ahdihi* 'وَفَى/أَوْفَى بِعَهْدِهِ' means 'to fulfil one's pledge or covenant'.

Wafa: lana: qawlahu 'وَفَى لَنَا قَوْلَهُ' means 'He has fulfilled what he said and did not cheat'.

Wafa: al-shay'u 'وَفَى الشَّيْءُ' means (1) that the thing involved is complete: *tamma* 'تَمَّ', (2) that the thing involved has increased (*kathura* 'كَثُرَ').

Also, everything that has reached perfection or completion can be described as *wafa:* 'وَفَى' (verb), or *wa:fin* 'وَافٍ' (adjective).

Wafa: al-dirhamu al-mithqa:la 'وَفَى الدِّرْهَمُ الْمِثْقَالَ' means 'the *dirham* is of the same weight of or equal to *al-mithqa:l* (a unit of weight).

Waffa: 'وَفَّى' with *shaddah* 'ّ' on the *fa:'* 'ف' is a more emphatic form of *wafa:* 'وَفَى'. Q53:37 reads ﴿وَإِبْرَاهِيمَ الَّذِي وَفَّى﴾ "And Ibraham who fulfilled (his engagements)".[311]

Waffa: 'وَفَّى' also means 'to give in full'. However, it can be said: '*Waffaytuhu shaṭra ḥaqqihi* 'وَفَّيْتُهُ شَطْرَ حَقِّهِ' (I have given him half his due), i.e., nothing of that half has been diminished or withheld, but has been given exactly as it should.

'Awfa: 'أَوْفَى' also means 'to complete, fulfil, give in full, etc. The verbal noun is *'i:fa:'* 'إِيفَاءٌ'

Al-Tabarsi says that *'i:fa:'* 'إِيفَاءٌ' means *'itma:m* 'إِتْمَام', that is, the completion (fulfilling, giving in full) of the thing involved until reaching the exact limit; in his own words "إِتْمَامُ الشَّيْءِ إِلَى حَدٍّ الْحَقِّ فِيهِ".[312]

As for *istawfa:* 'اسْتَوْفَى', it means 'to take or receive something in full'.

As will be shown in detail shortly, the Qur'an instructs that when measuring or weighing, the *maki:l* (what is measured) and the *mawzu:n* (what is weighed) must be *wa:fin* 'وَافٍ', that is, given in full, exactly as it should be, because failing in achieving this is a sinful act that incurs punishment from Allah. Therefore, in order for a person to fulfil this as he should, so that he is on the safe side and to be certain that the other party is not wronged, he should give slightly more of the thing involved. The word *'awfa:* 'أَوْفَى' implies just this, but does not oblige giving more than due. Al-Ra:zi gives an example to this effect; he says that part of the Muslim's *wuḍu:'* 'وُضُوء' is to wash the whole face, which cannot be achieved with certainty unless the water reaches part of the head as well.[313]

Of the sixty six times *w-f-y* 'وَفَىَ' is repeated, only eight relate to measuring and weighing. *'Awfu:* ﴿أَوْفُوا﴾, a verb in the imperative form suffixed by *waw al-jama:'ah* 'وَاو الْجَمَاعَةِ' (being subject), is repeated four times with *al-kayl*,[314] and once with *al-mikya:l*,[315] in Q6:152, Q12:59, Q17:35, Q26:181 and Q11:85. The verb is also used in the singular imperative in the form of *'awfi* ﴿أَوْفِ...﴾, in Q12:88 with *al-kayl*.

'U:fi: ﴿أُوفِى﴾ is also used only once in the present form in Q12:59 with *al-kayl*.

The last time *w-f-y* 'وَفَىَ' is mentioned is in the form *yastawfu:n* ﴿يَسْتَوْفُونَ﴾ which is a verb in the present tense, in Q83:2.

'I:fa:' Al-Kayl 'إِيفَاءُ الْكَيْلِ':

As stated above, *'i:fa:' al-kayl* is mentioned four times in the Qur'an. In two cases, it appears in a general context, namely Q6:152 ﴿وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ﴾ which basically means "And fill up the measure and the balance with justice",[316] and Q17:35 ﴿وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ﴾ "And give full measure when you measure, and weigh with the straight balance".[317]

In Q6:152, the act of *'i:fa:'* falls upon: (1) *al-kayl*, and (2) *al-mi:za:n*. The reference here is general due to the fact that contextually this command is one of many, as mentioned before under *k-y-l* 'كَيَلَ' and *mi:za:n* 'مِيزَان'. The acts of measuring and weighing should be performed properly so that every party is to get his due share in the transaction involved, no more no less, without harming the interest of the other party.

This is achieved through the application of what is taught in Q17:35. So, while Q6:152 generalises, Q17:35 explains and indicates the steps that should be taken and what to use to fulfil the message of the Ayah. Therefore, Q17:35 says that *al-kayl*, as a measuring instrument should both have the right capacity and be filled up to the limit that is due to the receiver by measure. And when weighing, a *mustaqi:m* ' proper, upright, straight and true' balance that gives people their due shares is to be used. In other words, the instruments used for measuring and weighing must not be tampered with in favour of one party (most often, the giver) against another party.

As the act of *'i:fa:'* is in practice extremely hard to achieve, in the sense that giving people exactly what is due to them by measure or weight, no more no less, with certainty, Q6:152 carries on to say ﴿لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا﴾ "We burden not any person but that which he can bear".[318] This indicates that as far as the *'i:fa:'* is concerned, what is mandatory is doing one's best to achieve that point where no dispute would arise between the giver and receiver by measure or weight; what is beyond that, i.e., going to the extreme in any way to achieve *'i:fa:'*, is not dictated by Allah, and therefore, incurs no liability.

A similar message which takes man one more step further up in the heirarchy of moral upbringing and development is conveyed by ﴿ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً﴾ "This is good and better in the end",[319] which comes at the end of Q17:35. Therefore, it is clear that "giving by measure and weight is not only right in itself but is ultimately to the best spiritual and material advantage of the person who gives it".[320]

With regard to Q7:85, which reads ﴿فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ﴾ "So, give full measure and full weight",[321] and Q26:181 ﴿أَوْفُوا الْكَيْلَ وَلا تَكُونُوا مِنَ الْمُخْسِرِينَ﴾ "Fill up the measure and be not of those who give less than the due",[322] we find that they are parts of the story of the Prophet Shu'ayb, which has been discussed to some degree before.[323]

Q11:85 is also related to the same story. However, this Ayah mentions *al-mikya:l*, not *al-kayl*.

Looking into the story of the Prophet Shu'ayb with his people, we find that he has used every possible expression and reference to get his people to abstain from cheating others when measuring and weighing. In Q7:85 he says: *fa'awfu: al-kayla wa al-mi:za:na* ﴿فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ﴾. Here, he generalises; he is telling them: you are not asked, after the clear signs of Allah had reached you, to do more than just giving full measure and full weight. But he knows that cheating in this field runs like blood in their veins, and that the command of *'i:fa:'* might be rejected by them on the basis that to be certain that the other party in the transaction with them is not wronged in the least, they should give a bit more of what is measured or weighed just to the limit of certainty that injustice is not done to the other party. So for them, it would be a big jump from what they used to do and liked doing, i.e., diminishing people's dues, to diminishing their own goods, even if only to the limit of incurring no liability. So, he tries another way, ordering them not to tamper with the *mikya:l* or the *mi:za:n* as there is no need for that. Therefore, in Q11:85 he says ﴿وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ﴾ ordering

them to perform *'i:fa:'* on their instruments of measuring and weighing.

A *mikya:l* is called *wa:fin* 'وَافٍ' when it has the right capacity, and a *mi:za:n* is described as *wa:fin* when it is not manipulated, in the sense that it functions properly as it should and also when the counterpoise weights are not tampered with in favour of one party against the other. It is also worth mentioning that this is the only time in the Qur'an that *'awfu: al-mikya:l* ﴿أَوْفُوا الْمِكْيَالَ﴾ is used. The Prophet Shu'ayb adds *bilqisṭ* ﴿بِالْقِسْطِ﴾ to his command, i.e., as long as every party gets their due shares in fairness that is "clearly seen and not disputed"[324] by either party, this is what counts.

Then the Prophet Shu'ayb reaches the apex of his specification and refers to particulars in Q26:181-3 which read:

﴿أَوْفُوا الْكَيْلَ وَلا تَكُونُوا مِنَ الْمُخْسِرِينَ * وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ * وَلا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلا تَعْثَوْا فِي الأَرْضِ مُفْسِدِينَ﴾

He commands them to apply *'i:fa:'* to *al-kayl* in general which involves all the aspects of measuring without referring to weighing straight away. He then stresses this point, saying to them that they should not do whatever makes them fall under the category of the *mukhsiri:n* as that would be contradictory to the basic principles of *'i:fa:'*.

When this is made clear, he moves to another point, i.e., weighing. He is also very specific as to what should be used when doing this. He states clearly: ﴿وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ﴾. This has been dealt with before under *q-s-ṭ* 'قَسَطَ'.

As for the rest of his teachings and commands to his people that are related to the subject of this thesis, they have been discussed before as well under *b-kh-s* 'بَخَسَ', *kh-s-r* 'خَسَرَ', *k-y-l* 'كَيَلَ', and *w-z-n* 'وَزَنَ' respectively.

In Q12:59, we find the Prophet Joseph talking to his brothers commending his own act of *'i:fa:' al-kayl*; he says: ﴿أَلا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنزِلِينَ﴾ 'See you not that I give full measure and I am the best of hosts'.[325] Here he uses *'u:fi: al-kayl* ﴿أُوفِي الْكَيْلَ﴾ and not any other expression. He indicates that his *mikya:l*

has the right capacity, and his *maki:l* is measured properly and given in full without any diminishing. Disregarding his position in Egypt and his hospitality, since *'i:fa:'* requires doing one's best not to wrong others in their dues, he gives more than due to the extent of being certain that they are not wronged in the least in their dues.

The Prophet Joseph's brothers, on the other hand, knowing this about him and also counting on his kind generosity, use his exact words when they go back to him for more grain. They say in Q12:88 ﴿فَأَوْفِ لَنَا الْكَيْلَ﴾ "So, pay us full measure",[326] implying everything that he himself had implied and meant before.

Yastawfu:n ﴿يَسْتَوْفُونَ﴾ is another derivation of *w-f-y* 'وَفَىَ'. This is mentioned only once in the Qur'an in Q83:2 ﴿الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ﴾. In this Ayah, only measuring is mentioned, as it means: "those who when they measure against the people, take full measure".[327] Why weighing is not mentioned here is discussed under *ṭ-f-f* 'طَفَفَ'.

However, exegetes agree that *yastawfu:n* indicates an act of taking, receiving and demanding from people (something) in full and more, which causes them to do injustice to others.[328] Therefore, one of the main features of *al-muṭaffifi:n* is that: *yastawfu:n*, i.e., they make sure that they exact full measure for themselves even if their act leads to causing diminishing to people's properties, as they insist and ask for more than is due to them.

Exegetes also agree that: "*Al-kayl* is one of three types: *wa:fin* 'وَافٍ' (full), *ṭafi:f* 'طَفِيف' (short), and *za:'id* 'زَائِد' (surplus)".[329] Although here the word *kayl* and not *mikya:l* or *maki:l* is used, the reference most definitely is to the *maki:l* (what is measured). It is the same in English when one says: 'full measure' and 'short measure'; the question that arises is: What does 'measure' here mean or refer to? It is however, clear that the word is used either in Arabic *kayl* 'كَيْلٌ' or in

English 'measure' because of its wide range of application, but what is actually meant is another thing, i.e., the *maki:l.*

On the other hand, the Qur'anic message is always clear in enjoining *'i:fa:'* and prohibiting *tatfi:f.* As for giving *ziya:dah* (verbal noun of *za: 'id* 'surplus'), the Qur'an does not make it mandatory, but leaves it open so that if the giver by weight or measure chooses freely to give more than due, it is then entirely up to him, as the matter is left to his discretion.

However, one of the requirements for achieving *'i:fa:' al-kayl* is through abstaining from *mash al-tifa:f* 'مَسْحُ الطِّفَافِ' as has been explained under *t-f-f* 'طَفَفَ'. Abu Al-Qa:sim also reports that Ma:lik read ﴿وَيْلٌ لِّلْمُطَفِّفِينَ﴾ then said referring to how the *'i:fa:'* may be accomplished when measuring:

"لا تُطَفِّفْ وَلا تَخْلِبْ، وَلَكِنْ أَرْسِلْ وَصُبَّ عَلَيْهِ صَبًّا حَتَّى إِذَا اسْتَوْفَى (اسْتَوَى) أَرْسِلْ يَدَكَ وَلا تَمْسِكْ"[330]

which basically means 'do not commit *tatfi:f,* and do not cheat. Pour (what you measure) in the measure (generously) until it is full then let go and do not skimp'.

The Prophet (ﷺ) also gives very clear instructions as to how *'i:fa:'* is achieved in one of his hadi:ths. Suwayd ibn Qays said: "Coming from Hajar, Makhrafah Al-'Abdi 'مَخْرَفَةُ الْعَبْدِيّ' and I brought some clothes. The Prophet (ﷺ) came and haggled with us for some *sara:wi:l* 'سَرَاوِيل', and I had a weigher who weighs for wages 'وَزَّانٌ يَزِنُ بِالأَجْرِ' (i.e., a man whose job is to weigh for people and he does this for living). So, the Prophet (ﷺ) said to the weigher: "زِنْ وَأَرْجِحْ",[331] i.e., when you weigh make sure that one side of the scales is actually slightly heavier than the other; in other words, the tongue of the scales should turn to the side of the thing weighed. A similar hadi:th is also reported by Ibn Ma:jah on the authority of Ja:bir.[332]

Conclusion

Considering very carefully all the Ayahs that contain the words under study, and attempting to put them all together to give a complete picture to the subject and how these Ayahs relate to one another, I have come to the following conclusions:

* The Qur'an states that Allah is the Creator of everything. At some stage at the beginning of time, among the things that He created were the heavens and the earth. Q55:7 states that He raised high the heaven and set/laid down the Balance ﴿وَوَضَعَ الْمِيزَانَ﴾, so that man is to observe the rules of the Balance, and whatever he does should be in conformity with these rules. However, man is greedy by nature.[333] He tends to transgress and exploit his fellow men. Therefore the Qur'an follows this by ﴿أَلا تَطْغَوْا فِي الْمِيزَانِ﴾ (Q55:8), preaching against transgression and aggression.

It has been Allah's plan, according to the Qur'an, that Man should dwell on the earth. Therefore, the earth had to be made ready for receiving him. So, Allah spread it out and placed thereon firm and immovable mountains to make it stable, and caused to grow thereon all kinds of things well measured, and in due balance ﴿وَأَنبَتْنَا فِيهَا مِن كُلِّ شَيْءٍ مَّوْزُونٍ﴾ (Q15:19).

As for the Guidance of Mankind, Allah has sent messengers to the human race with clear proofs. He sent down with them the Book that contained His Law, and showed Man the way to achieve happiness both in this world and the hereafter. Not only were these messengers provided with 'the Book' but also with 'the Balance' that was to weigh man's deeds and thoughts, ﴿وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ﴾ (Q27:25), so that man could judge between what is good and what is bad. As a result men could get their rights from one another according to a just law and a just procedure that has no grudges or prejudices

against anyone, and does not cause one person to wrongly and unjustifiably rise up at the expense of another.

As the Balance has been given to Man to judge everything accordingly, Man should use it wisely. Weight should be established and observed in a way that does not do any injustice to anybody. Everyone's just share of things must be accorded to them ﴿وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ﴾(Q55:9). Causing the Balance to be deficient jeopardises peoples' rights and leads to the spread of corruption and all sorts of other social diseases; thus ﴿وَلَا تُخْسِرُوا الْمِيزَانَ﴾ (Q55:9).

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* The Qur'an also gives examples of peoples and nations that have chosen to do mischief on the earth after it has been set in order. The Madyanites, for example, went astray. So, Allah sent them His Prophet and 'their brother', Shu'ayb, who invited them to go back to the path of truth and to worship no one but Allah. And as one of their most besetting sins was wronging people as far as measuring and weighing were concerned, Shu'ayb pointed that out, directing them to give full measure and full weight, and not to wrong people in whatever belonged to them ﴿فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ﴾ (Q7:85).

Giving full measure and full weight means that whatever is measured or weighed should not be diminished in the least through, for example, manipulating the measuring and weighing instruments ﴿وَلَا تَنقُصُوا الْمِكْيَالَ وَالْمِيزَانَ﴾(Q11:84).

Giving and taking by means of measuring and weighing should be done in a way that is just and fair to both parties involved in the process ﴿أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ﴾ (Q11:85).

On another occasion, more details are given. When one measures anything, all the conditions that guarantee that no party would be wronged in the least and that a *full* measure is given, must be met. Also, as giving and receiving by weight

can only be achieved through the use of a balance, and that not every balance is suitable for such a job, the balance has to meet a specific and very important requirement: it has to be 'true, right, proper, straight, calibrated, upright, just and equitable',﴿وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ﴾ (Q17:35). The reason behind this is that fair dealings are both 'right' in themselves and ultimately to the best advantage of the persons involved ﴿ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً﴾ (Q17:35).

Shu'ayb stresses these teachings, yet again advising his people to give full measure as giving less than due is an evil act that puts them on an equal footing with *al-mukhsiri:n* ﴿أَوْفُوا الْكَيْلَ وَلا تَكُونُوا مِنَ الْمُخْسِرِينَ﴾ (Q26:181), who incur the wrath and punishment of Allah. He also emphasises the importance of using a suitable balance which is not manipulated, and does what it is meant to do ﴿وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ﴾ (Q26:182). The result of doing otherwise is unquestionably grave. However, they believed him not. Therefore, they deserved to be punished, and so "the torment of the day of shadow (a gloomy cloud) seized them"[334] ﴿فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ﴾ (Q26:189).

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* Being a person who gives full measure, especially in times of distress and hardship, is very rare, but, of course, is a quality that one should be proud of. The Qur'an tells us that in the Surah of Yu:suf, Q12.

Famine has hit many places including the Prophet Joseph's homeland. Therefore, his brothers come to Egypt seeking provisions. They are foreigners in a foreign land; so, perhaps, denying them any grain, or giving them the minimum amount of provisions would be accepted as they are not the only people suffering from that famine. However, the Prophet Joseph does not only give them 'full' measure, but is also hospitable to them. He tells them that giving them full measure is not a mistake even in times like these ﴿أَلا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ﴾ (Q12:59).

He does not use the famine as an excuse to decrease their measure; therefore, he has a reason to be proud.

However, he also knows how important it is for them to be able to come again to get their provisions from Egypt. So, he uses this in his plan and tells them that unless next time they are accompanied by their brother, they should not bother making the journey as no 'measure' will be given to them: neither full, nor short ﴿فَلَا كَيْلَ لَكُمْ عِندِي﴾ (Q12:60).

Back home, the brothers explain to their father that they will no longer be able to go to Egypt because all future measure has been denied to them ﴿مُنِعَ مِنَّا الْكَيْلُ﴾ (Q12:63), unless their brother goes with them ﴿فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ﴾ (Q12:63). Because they need as much as they can possibly get, a measure of a camel's load assumedly means a great deal to them ﴿وَنَزْدَادُ كَيْلَ بَعِيرٍ﴾ (Q12:65). They have already seen the hospitality and generosity of the 'Azi:z of Egypt, and so giving them an extra camel's load of grain is an easy thing for him to do; it is so little compared to what he has already got ﴿ذَلِكَ كَيْلٌ يَسِيرٌ﴾ [335] (Q12:65).

Going back to the Prophet Joseph, the brothers ask him to pay them full measure as has been his habit with them from before: ﴿فَأَوْفِ لَنَا الْكَيْلَ﴾ (Q12:88), which also sounds like a reminder of what he has said to them before showing his hospitality and urging them to come again ﴿أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ﴾ (Q12:59). It is a quality that is very much appreciated in the person who has it both by other people and by Allah who enjoined this kind of behaviour in the first place. It involves complete obedience to the Law.

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* The Ummah of the Prophet Muhammad (ﷺ), the nation of Islam, is no exception. That is why in Q42:17 Allah addresses the last of His Messengers

telling him that it is He who has sent down the Book and the Balance ﴿اللَّهُ الَّذِي أَنزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ﴾, exactly as He did with all the other prophets before him. Accordingly the followers of Muḥammad (ﷺ) are also addressed in a similar way to the other nations that preceded them: joining partners to Allah is prohibited, kindness to parents is a duty that must be observed, killing your own children for fear of poverty is not allowed, all sorts of shameful sins whether committed openly or secretly should be avoided, killing anyone except for a just cause and according to the Islamic Law, and taking orphans' property unjustly are extremely abominable deeds that must not be committed.[336] In addition to all these, giving full measure and full weight in a fair deal, and taking all the necessary steps to fulfil that, is commended. No one is burdened with more than he can bear ﴿وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لا نُكَلِّفُ نَفْسًا إِلا وُسْعَهَا﴾ (Q6:152).

Failure to achieve this puts one with *al-muṭaffifi:n* ﴿وَيْلٌ لِّلْمُطَفِّفِينَ﴾(Q83:1) who make sure to exact full measure and get even more for themselves when they receive by measure from other people ﴿الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ﴾ (Q83:2). However, when it is their turn to give, they do not treat people in the same way they want to be treated, and therefore, they skimp giving less than due when either measuring or weighing ﴿وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ﴾ (Q83:3). They do this as if that Day when they will be raised from the dead for Judgement will never come ﴿أَلا يَظُنُّ أُولَئِكَ أَنَّهُم مَّبْعُوثُونَ * لِيَوْمٍ عَظِيمٍ﴾ (Q83:4-5).

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* In this earthly world people cheat and wrong one another in regard of their due rights. They fall short in the measure and manipulate the balance. But, on the Judgement Day it is not those 'manipulated balances' that will be used; those are different balances that will be set up by the Almighty, Allah Himself ﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ﴾ (Q21:47), so that no one is to be wronged in the least in any way or in anything, even if it is as small as a mustard seed in weight

﴿مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ﴾ (Q21:47 and Q31:16), or even in the weight of an ant/atom ﴿مِثْقَالَ ذَرَّةٍ﴾ (Q4:40, 10:61, Q34:3&22, and Q99:7-8). Nothing whatsoever does Allah forget, ignore or fail to take into account, and nothing will escape the weighing on the Judgement Day, which, unlike Man's version of weighing, is the true and exact weighing ﴿وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ﴾(Q7:8).

People will come to witness and become part of the process of weighing. Those whose deeds availed them nothing will be disdained, despised and looked on with utter contempt; they will be humiliated due to their insignificance, worthlessness, and accordingly they will be given no weight by Allah ﴿فَلا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْناً﴾ (Q18:105).

However, when the people's deeds are weighed, they will be divided to two main groups:[337] those whose good deeds outweigh their bad deeds ﴿مَن ثَقُلَتْ مَوَازِينُهُ﴾ (Q7:8, Q23:102 & Q101:6), and those whose good deeds do not ﴿مَنْ خَفَّتْ مَوَازِينُهُ﴾ (Q7:9, Q23:103 & Q101:8). The former will be rewarded generously; but for the latter nothing awaits them except severe punishment unless Allah wills to forgive them.

CHAPTER THREE

CHAPTER THREE

General Considerations

Layout

This chapter deals with some different aspects of language that have an impact on the translation process in general and that of the Qur'an in particular. All the points treated in this chapter are related one way or the other to the translation of the measuring and weighing terms under study. This chapter helps pave the way for the next chapter where a comparative study is conducted with regard to the six translations involved in this work.

Introduction

Language in its written and spoken forms is one of the most important tools of expression and communication. Being what it is, it is also a translation of the final product of a complicated process such as thinking, dreaming, hallucinating, etc. The way things are expressed by means of language depends on many factors such as the level of education, intention, state of mind, etc. The list is actually endless.

Understanding an utterance also depends on another endless list of factors. Also, an utterance being made as a translation of a certain idea is by all means a 'mental process'. This means that the production of an original text is in actuality an act of translation. Similarly, for an utterance to be understood it has to go through a mental process which is nothing but an act of translation, as well. As George Steiner puts it: "To attempt understanding is to attempt translation".[1] This second product is not necessarily equivalent to the first product due to the different factors in action in both of these processes. For example, we always

find some people expressing themselves better than others; also sometimes one would want to say something but cannot put it into words. So, the first product, which is a translation of certain signals from the brain, which we may call 'ideas' or 'thoughts', when translated into words, might become different from the message intended in the first place. By this I do not mean the slips of the tongue that occur from time to time; what I mean is the occasional inability of people to express certain ideas the way they really want or hope for. How the brain actually does that job should not very much be a source of worry to us because "the human brain decodes messages, however imperfectly, at levels of efficacy and of nuance altogether beyond either our analytic grasp or mechanical simulation".[2]

Perfect Translation

The above argument also means that there is no such a thing as a perfect translation of anything all the time because the factors involved are always in a state of change. In other words, the mental process that produces an utterance is not the same when another is being produced. So, if this is the case on the level of every individual, it is more so when individuals are in contact. The matter, on the other hand, becomes more difficult when written texts are involved as the reader has to mentally translate the text depending entirely on the 'limited' tools he possesses. The gap gets even wider when two languages are involved because the mental processes become divergent and extremely complicated. Accordingly, translation from one language into another is a product of "a complex system of decoding and encoding on the semantic, syntactic and pragmatic levels".[3]

Also, if a text in the SL is difficult to understand in the context of that language, it is then bound to lose more than is lost by a normal text, understandable easily. It is true that some texts become clearer when translated, but this is definitely done at the expense of something in the SL because there is no such a thing as 'absolute synonymy' or 'perfect equivalence'. Absolute synonymy does not exist in any language because, to say the least, every single word has got a set of associations or components unique to it. Many words might

share some of these associations, but not all of them; otherwise, the second word would not have existed. According to Abu Hila:l Al-'Askari:

"فَكَذَلِكَ لا يَجُوزُ أَن يَكُونَ اللَّفْظَانِ يَدُلانِ عَلَى مَعْنًى وَاحِدٍ لأَنَّ فِي ذَلِكَ تَكْثِيراً لِلُّغَةِ بِمَا لا فَائِدَةَ فِيهِ"[4]

'It is thus not possible for two words to have the same sense, since this would imply pointless linguistic duplication'. Synonymy and absolute synonymy is discussed in more detail under 'Synonymy and Translation'.

Accordingly, what might look like absolute synonymy is not exactly so, but rather the word involved shares more associations with the original word than other words do. Therefore it is preferred to other words in *rendering the meaning* and conveying the message. Examples of this type of synonyms exist in abundance in all languages. This is, to a high degree, what happens in translation. A certain word, idiom or expression is favoured over others because the translator believes (*thinks, feels*) that it shares more associations with the SL 'item', bearing in mind that this is not the only factor in operation. For example, a word in a TL text might be used as a translation for another in the SL in a certain context, but not in another.

The problem becomes even more complicated when idioms and expressions particular to a language are used in a SL text as they do not necessarily exist in the same way, form and meaning in the TL; or they might not even exist at all.

Word and Sense in Religious Texts

Although the translator might be more inclined not to translate '*word for word*' as the final product might be something really ridiculous, preferring on the other hand to do a '*sense for sense*' translation, this contributes to creating a serious problem as far as religious texts are concerned. The translator has to decide what the SL text 'actually' means before even attempting to translate it into another language. And if the SL text is, for example, ambiguous or has more than one meaning, the decision then, is even more difficult because the translator, as an outsider, has to decide what the author, an insider, means. Also if we accept Fredric Will's claim that "what any particular word refers to cannot be

determined precisely",[5] the matter becomes even much more difficult, if not extremely puzzling.

To begin with, the translator may not be aware of the processes that resulted in the author saying what he said the way he did. Secondly, as far as the reader of the translation is concerned, he does not even know the decisions the translator had to make when he chose a particular word, idiom, form, etc., as the translation for what was in the Source Text. Maybe the author did not express himself the way he should, or perhaps he did, or probably the way a text is, in both form and content, is deliberate as , I believe, is the case with 'the word of God'. However, this is not for the translator to worry about because what really matters, or rather should matter, to the translator is the written text, and he also translates what he understands it to be saying. Therefore, such perplexities do not need to be dwelt on.

However, this is not to deny the fact that in the case of some religious texts, this issue is more problematic than it sounds. Perhaps, that is why, when talking about the Bible, "Emanuel Levinas subtly and astutely makes of Talmudic commentaries the only legitimate process of translation".[6] Perhaps also this is the reason that in Nida's theory which is also related to Bible translation, "the difference between exegesis and translation [begins] to disappear since how the message is rendered and what remains of the original formulation seem to be less important than the explanation itself".[7]

Basic Requirements of The Translator

The 'basic requirements of the translator' according to Nida are that "he must understand not only the obvious content of the message, but also the subtleties of meaning, the significant emotive values of words and the stylistic features which determine the 'flavour and feel' of the message. ... In other words, in addition to a knowledge of the two or more languages involved in the translational process, the translator must have a thorough acquaintance with the subject matter concerned".[8]

As is clear, Nida is implying that the translator should preferably be a theologian (or at least a missioner) who is able to explain the text as he translates it.

In contrast to Nida's views, Kharma states: "To master one's own language and culture is something difficult; to master a foreign language with its cultural furnishings is much more difficult, however, mastering two languages with their cultural furnishings is something inconceivable".[9]

In fact Nida's theory goes a long way even beyond trusting "the theologian and pray that God will provide the answer".[10] Commenting on Nida's theory, Gentzler says:

> "The text as dense as it may be, and the exegesis, as lucid as it may be, are never complete. There will always be gaps, room for differing interpretation, and variable reception. Therein lies the energy of the text. Nida would deny this as a matter of faith, positing instead the opposite viewpoint, i.e., that the original message can be determined and does not change. However, because he is working with words, even in this case the word of God, and because of the very fact that he is working with language, there will always be present metaphoric indeterminacy and historical change. No text ever explicates its own reception. Nida's translation theory wants to decipher the text and prepare it for consumption. He wants to explain the text as well as describe it. ... Nida does not trust readers to decode texts for themselves, thus he posits an omnipotent reader, preferably the ideal missioner/translator, who will do the work for the reader. His goal, even with the Bible, is to dispel the mystery, solve the ambiguities, and reduce the complexities for simple consumption".[11]

Intentionality of Text

The Qur'an is a good example of the intentionality of the text. What we have is, in fact, a deliberate text. Every letter, word and sense is meant to be the way it appears in this holiest of Books; otherwise it is a contradiction of all the factors of *faṣa:ḥah* and *bala:ghah*. The Qur'an, being the way it is, introduces a difficult problem. A solution has to be found to problematic words, structures, concepts, etc. The problems, in fact, being linguistic more than anything else in most cases, form an obstacle for the translator to deal with. The translator can only find solutions according to his own tools, such as his degree of

understanding of the text involved, the context in general, etc., in short, the language as a whole, and perhaps the culture of the SL as well.

In the end, the translator's decision remains 'personal', because it is **he,** and nobody else, who favours one word over another, one expression over another, etc.

The translator on the other hand, also has a set of other considerations to take into account. The most important of these is his obligations towards both the text and the receiver. His textual obligations show in his linguistic competence in both the SL and the TL, and also in his approach to the text itself. His duty towards the receiver lies in the clarity of his style, his faithfulness and the degree of success he achieves in rendering the SL text as it should be rendered considering all the factors involved and the different aspects of the SL text.

In other words, if the SL text is deliberately ambiguous or metaphorical, the translator has an obligation to, at least, try and preserve the ambiguity or metaphor in his translation. He might not always succeed because this mainly depends on (1) his understanding of the SL text, (2) the availability of the tools in the TL that help him to achieve this, and (3) his ability to make proper use of such tools. Yet, the decisions he makes remain a matter of personal choice.

Determining the *sense* in a sacred text, expressed *deliberately* in a certain way is not always an easy thing to do because when the sense is fully recognised, often the final product is no more than an explanation of the original. There are never clear-cuts *all the time* as far as religious texts are concerned. Religious texts often have a share of mystery about them that is not easily conceived or translated; this means that there are many cases where understanding the full sense of a text is an impossibility. The texts that are open for interpretations are examples of the kind of difficulty I am talking about here. The Qur'an itself testifies to the existence of some Ayahs which have very clear, well-established meanings and others that do not. In Q3:7 the former Ayahs are described as '*muḥkama:t* ﴿ءَايَاتٌ مُحْكَمَاتٌ﴾', and the latter as '*mutasha:biha:t* ﴿مُتَشَابِهَاتٌ﴾' and these latter ones prove even problematic in the context of the Arabic language

itself, as finding exact meanings, with certainty for them, is not an easy task most of the time.[12] Such Ayahs are open to interpretation.

The question that arises now is: does an explanation or interpretation that is assumed to be giving the full sense have the potential to replace the original? As far as the Qur'an is concerned, the answer is a definite 'no', because this cannot be even achieved in the context of the Arabic language, let alone in the context of a foreign language. The only way to express fully the sense of a text is perhaps to repeat it as it is in its SL accepting the fact that it means what it means the way it is. It is like searching very hard for a definition for 'water', then saying 'water is water', or as we say in Arabic: 'عَرَّفَ الْمَاءَ بَعْدَ الْجُهْدِ بِالْمَاءِ'.

Synonymy And Translation

According to D.A. Cruse the starting point for discussing the meaning of synonymy is to consider "two robust semantic intuitions. The first is that certain pairs or groups of lexical items bear a special sort of semantic resemblance to one another. It is customary to call items having this special similarity synonyms; however, the intuitive class of synonyms is by no means exhausted by the notion of cognitive synonymy, as a glance at any dictionary of synonyms will confirm".[13]

Cruse then quotes examples from the Larousse *Synonymes,* and the *Dictionary of English Synonyms* showing that some lexical items that are taken to be synonymous are not really very much so. He says: "the *Dictionary of English Synonyms* give *kill* as a synonym to *murder* (but interestingly, not vice versa), and *strong* as a synonym of *powerful*: but again, cognitive synonymy is demonstrably absent (an accidental killing is not murder, and a strong car is not necessarily a powerful car)".[14] He then goes on to introduce the second intuition which is that: "some pairs of synonyms are 'more synonymous' than other pairs: *settee* and *sofa* are more synonymous than *die* and *kick the bucket,* which in turn are more synonymous than *boundary* and *frontier, breaker* and *roller,* or *brainy* and *shrewd.* (The items in each of these pairs occur in close association in

Roget's Thesaurus, however intuition might suggest that with the last pair we are approaching the borderline between synonymy and non-synonymy.) These two intuitions seem to point to something like a scale of synonymy".[15]

Cruse then defines synonyms as: "lexical items whose senses are identical in respect of 'central' semantic traits, but differ, if at all, only in respect of what we may provisionally describe as 'minor' or 'peripheral' traits. ...

Synonyms also characteristically occur together in certain types of expression. For instance, a synonym is often employed as an explanation or clarification, of the meaning of another word. The relationship between the two words is frequently signaled by something like *that is to say*, or a particular variety of *or:*

He was cashiered, that is to say, dismissed.

This is an ounce, or snow leopard".[16]

Cruse also accepts the fact that the meanings of synonymous items overlap. This, actually leads us to Nida's definition of synonymy. In his *Componential Analysis of Meaning*, Nida states: "Terms whose meanings overlap are generally called synonyms. Such terms are usually substitutable one for the other in at least certain contexts; but rarely, if ever, are two terms substitutable for each other in any and all contexts. ... In most discussions of meaning, synonyms are treated as though the terms overlap, while in reality what is involved is the overlapping of particular meanings of such terms".[17]

Nida then goes on to elaborate on this issue by saying that:

> "Certain sets of related meanings appear to be so close to one another that one cannot determine whether or not they are complete synonyms. In such instances it may seem impossible to determine just how such meanings may differ from one another. This situation often occurs where the lexical units in question are not in one's active vocabulary. Compare for example, the related meanings of *stroll, meander,* and *saunter,* all types of walking. Even the dictionary definitions of these terms are largely overlapping or indistinct. For most users of English there are no readily describable differences between the meaning of these terms, since they all suggest leisurely pace, an irregular course, and indefinite goal. Most persons assume that there are differences of meaning but are unable to indicate what they are. If some speakers suggest what appear to them to be distinctive features of meaning, others will disagree. Such a series meanings highlights two important aspects of semantic analysis: (1) there are closely related meanings which cannot be analyzed, largely because they are marginal to everyday usage; not that the diagnostic components of their meanings are identical, but the features are obscure.(2) There is

a tendency to regard different forms as necessarily having different meanings. Basically this presupposition is true, for though a number of homophones exist in all languages, it is doubtful whether there are any real synonyms, i.e. different forms with identical meanings".[18]

According to the above quotations, it is easy to conclude that synonymy is a natural feature of probably all languages. On the other hand, I believe that perfect or complete or absolute synonymy is not. 'Absolute synonymy' is here used to mean the complete replacement or substitution of one lexical item by another in all contexts and at all times; in other words, everything that one word means is what the other word means no more and no less. As a matter of fact, I believe I am justified in saying that according to this definition absolute synonymy is impossible in any given language.[19]

Commenting on absolute synonymy, Cruse states that: "two lexical units would be absolute synonyms (i.e. would have identical meanings) if and only if all their contextual relations were identical.[20] It would, of course, be quite impracticable to prove that two items were absolute synonyms by this definition, because that would mean checking their relations in all conceivable contexts (it would also be theoretically impossible, if, as is probably the case, the number of possible contexts were infinite). However the falsification of a claim of absolute synonymy is in principle very straightforward, since a single discrepancy in the pattern of contextual relations constitutes sufficient proof".[21] Put more clearly, "any difference in meaning whatsoever disqualifies a pair of lexical items from being absolute synonyms".[22] This is actually my personal opinion as well and also the reason behind my conviction that every single word in the language is unique as each word has its own identity. However, as Nida said, not everyone can point out the difference or differences between two supposedly synonymous items.

Cruse then goes on to conclude that:

"One thing becomes clear once we begin a serious quest for absolute synonyms, and that is if they exist at all, they are extremely uncommon. Furthermore, it would seem reasonable to predict that if the relationship were to occur, it would be unstable. There is no obvious motivation for the existence of absolute synonyms in a language, and one would expect either that one of the items would fall into obsolescence, or that a difference in semantic function would develop. ... It seems

probable, and many semanticists have maintained, that natural languages abhor absolute synonyms just as nature abhors a vacuum".[23]

On the other hand, many scholars have studied synonymy or *tara:duf* 'التَّرَادُف' in the Arabic language, and, categorically, we have two opposite views. One view supports the claim that absolute synonymy is possible and that it does exist in Arabic, while the other denies this claim completely and tries to explain the differences between the lexical items which the supporters of the former view claim to be synonyms.

M. A. Chaudhary[24] dedicates three chapters in his brief book on Synonymy in the Qur'an listing examples from the Arabic language in general and the Qur'an in particular and many names of old and modern linguists who support and oppose the existence of absolute synonymy in Arabic.

Disregarding the fact that I support the view that absolute synonymy is not possible, it seems futile to discuss here, especially after quoting Cruse and Nida above, the different views on this particular issue because the fact of the matter remains, that is, even in modern times, we still have two different views with regard to absolute synonymy. Therefore, supporting one view is as valid as supporting another, especially when we look into the impact of this on translation.

Adopting the view that absolute synonyms exist within a given language does not mean that this is going to be the case in translation. In the case of Arabic and English, it is my conviction that it is, in principle, possible to find an absolute synonym for an English word in Arabic and vice versa.

This, as a matter of fact, might be a good starting point in the process of translation as it would be ideal if the translator could find synonyms in the target language for every word and context in the source text. Yet, such a situation is too good to be true.

The difficulty of achieving this might arise from the fact that as languages differ from one another, it is not possible to find absolute synonyms for every word in the language. Also not every word in a given text has a synonym in the TL; and even if this happens to be the case the differences between sentence

structures, for example, between the SL and the TL might prove problematic. In other words if synonymy in words is extremely difficult to find, contextual synonymy is even more unlikely.

Translation Loss

One thing which can be stated with absolute certainty is the inevitability of translation loss. If one word in Arabic is synonymous with another in English, its neighbour in the same sentence might not be the same. Generally speaking meaning is of problematic nature because "what any particular word refers to cannot be determined precisely".[25]

Referring to translation loss Hervey and Higgins state that: "Translation is fraught with compromise. Compromise in translation means reconciling oneself to the fact that, while one would like to do full justice to the richness of the SL, one's final TT inevitably suffers from various translation losses. Often one allows these losses unhesitatingly".[26] Once this is borne in mind all delusions about absolute synonymy in translation will lose much, if not all, of their force. What the translator has to do then is to endeavour to reduce or minimize translation loss.

Changes of Meaning

As a result of distance in time and cultural changes some words stop being used, they become obsolete, others appear and as far as the meaning is concerned many changes take place. In other words, the number of associations unique to every word in the language gets affected as a result of, for example, cultural changes and also the way a word is being used at a given time. The word-associations become subject to addition and omission.

This can be made very clear when we consider the following example from *King Lear, Act III, sci VII*, "when Gloucester, ... bound, tormented and about to have his eyes gouged out attacks Regan with the phrase 'Naughty lady'. It ought to be clear that there has been considerable shift in the weight of the adjective, now used to admonish children or to describe some slightly comic (often sexual)

peccadillo".[27]

Therefore, great care must be taken when studying the meaning of a word that falls under the same category. The changes to the meaning must not affect our understanding because such words have to be considered in their original environment. Translating 'naughty' in the modern sense of the word would be entirely ridiculous. The same rule applies to any other type of text. The meaning of a Qur'anic word or term, for example, should not then be determined according to the changes that might have occurred as a result of the time gap since the Qur'an was firstly revealed to the Prophet (ﷺ) until today. The words in general should be understood in the light of what they meant then. This actually does not mean that a great number of words have changed slightly or fully in meaning. This assertion is made just in case the translator comes across words that might be carrying different connotations nowadays. Also, this does not mean that the translator/reader of the Qur'an is going to come across mysteries that are hard to solve or cannot be solved, or even some unexpected surprises. Even in case that this actually happens, this might be a result of the translator's lack of knowledge of what those words or expressions actually mean/meant either in or out of context.

We have to bear in mind that when the Qur'an was being revealed, not all the *Saḥa:bah* knew the meaning of every word in the Qur'an. This is why they used to ask the Prophet (ﷺ) about the meaning of what they could not understand. A very well-known example is the Qur'anic usage of the word *zulm* 'ظُلْم' (Literally, going out of the way; also refers to wrong-doing or injustice) in Q6:82 ﴿ٱلَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوٓا إِيمَٰنَهُم بِظُلْمٍ﴾, "those who believe and confuse not their beliefs with wrong".[28] The Prophet (ﷺ) explained that in this Ayah, *zulm* 'ظُلْمٍ' (translated 'wrong') refers to something different from what the word usually means. He (ﷺ) referred the *Saḥa:bah* to Q31:13 where the Qur'an says ﴿إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ stating that what is meant is the association of partners to Allah, which is known as *shirk*[29] and will be referred to below.

As is clear, the Qur'anic usage of the word *zulm* has given it another dimension and expanded its sphere of meaning to assimilate another word namely *shirk*.

Q2:254 reads ﴿وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾, 'and the *ka:firs* are the *za:lims*', (*za:lim* being the person who commits an act of *zulm*). First, we have to state that every *ka:fir* is *za:lim*, but not vice versa, and this is by virtue of the meaning of the word *ka:fir*. *Kufr*, the verbal noun, is basically related to 'covering';[30] this means that a *ka:fir* is a person who 'covers', 'hides' or 'ignores' knowingly the benefits he has received. Therefore, the person who does not believe in Allah, according to Islam, is called *ka:fir*. In other words, all non-Muslims are *ka:firs*. By virtue of its basic meaning, *ka:fir*, accordingly, is not an insult but a statement of linguistic fact. The word has not got, therefore, that insulting connotation or even denotation it does have nowadays in South Africa, for example, as it is used there by Muslims and non-Muslims alike with an offensive connotation and has become one of the most extreme swear words to be used there.

The word *kufr* has also become in Islamic terminology the exact antonym of 'belief or *'i:ma:n* إِيمَان'. The Qur'an, referring to this point, also states in Q5:44 ﴿وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾, 'And whosoever does not judge according to what Allah has sent down, such are the *ka:firs*'.[31]

As for *shirk*, it is basically 'Polytheism'; strictly speaking, it is "the worship of others along with Allah. It also implies attributing divine attributes to any other besides Allah. It particularly implies associating partners in worship with Allah, or to believe that the source of power, harm or blessings is from others besides Allah".[32] This means that a believer in Allah (*mu'min*) or a Muslim may commit an act of *shirk* and be called *mushrik*. In Q12:106, the Qur'an states ﴿وَمَا يُؤْمِنُ أَكْثَرُهُم بِاللَّهِ إِلا وَهُم مُّشْرِكُونَ﴾, "And most of them believe not in Allah without associating (others as partners) with Him".[33] Here we have a clear reference that most people would believe in Allah and at the same time join others as partners to Him. This can be referred to as *shirk khafi* 'شِرْكٌ خَفِيٌّ'.

To conclude, it can easily be seen now that *z̲ulm*, *shirk* and *kufr* are related to one another and in various ways to *'i:ma:n* which stands as the other extreme. However, in their own rights, they all stand as separate and distinct terms from one another. The context sometimes dictates the meaning to be understood.

The above argument is meant to reveal that even at the time of revelation the meaning of certain words that were considered unrelated overlapped and expanded while others, if I may say, became more strict in their references.[34]

The Impact of The ST on The Translation

From the way the Qur'an was revealed, written, collected and memorised until today we understand that the word order, that is the sequence in which elements occur, in its widest sense, is deliberate. The result is that words put in a certain order lead to the creation of different structures, styles, shifts in emphasis, etc. The words themselves are chosen to fit with one another. All this has resulted in a text that is matchless in every aspect .

What translators normally try to do is to match the source text in as many aspects as possible. In the case of the Qur'an we find that no word can replace another, no word can do the job of another, every word is there for a purpose to convey a certain message and give a certain meaning. On the other hand, the translator may consider the different ways an utterance can be translated. He then chooses what he thinks to be the most suitable. He is not always forced by virtue of what the words mean to choose a certain word.

The translator sometimes changes his translation preferring one word to another. The words in the translation, therefore, do not have the power to be unreplaceable. This is very unlike the Qur'an where the fit of the words is perfect and absolute. This is one of the things that has placed the Qur'an at the pinnacle of *fasa:h̲ah* and *bala:ghah*, and made many people aspire to acheive in their compositions, whether poetry or prose, something of a similar standard. And although more than 14 centuries have passed since the first revelation of the Qur'an no one has been able to match the Qur'anic style. Therefore, to put it in an Islamic way, what Allah the Creator says cannot be matched by the created.

The difference between the Word of Allah and the word of man is like the difference between Allah Himself and man. As the created can never be equal to the Creator, their respective words can never be equal either. We can consider, for example, Q36:82 ﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُن فَيَكُونُ﴾, 'Verily, His command, when He intends a thing, is to say to it: "Be" and it is'. This is a clear example from the Islamic point of view which is derived from the Qur'anic concept of God, of the difference between the Word of Allah and the word of man.

Translating The Word of God

George Steiner in his *Foreword* to *Translating Religious Texts*, (p.xiii) makes a similar remark. He argues: "Here we flounder in deep waters. If a text is 'revealed', if its initial encoding is then transfered into a mundane and falliable sign-system, that of secular and post-Adamic speech, to what truth-functions, to what correspondent faithfulness can any translation aspire?"

Perhaps, this is one of the reasons that made some people say that the Qur'an is untranslatable. However, we should bear in mind the following:

1) There are many differences in the ways of expression between all languages.
2) There are in practice no absolutes, perfect synonomy or perfect equivalence in translation.
3) There is always a translation loss of different degrees as a result of many factors, both linguistic and cultural.
4) No translation can substitute the original, even when the translation is better than the original, which is not the case in the Qur'anic translations.
5) The translation of the Qur'an serves as no more than an introduction to non-Arabic speaking audience, Muslims and non-Muslims alike.

If we do this, we can be more tolerant in our approach to the translations of the Qur'an. However, it must also be said that there are translations that contain grave errors that most certainly distort the Message and lead to misguidance. Therefore, instead of serving as faithful introductions, such translations become

no more than mis-introductions. The Qur'an delivers a certain message, bad translations give the wrong message and defeat the purpose of the translation as an assumedly faithful reflection of the source text. And as the reader might not be able to compare the translation to the original, the translator has not only failed his readers but, albeit inadvertantly, betrayed and cheated them as well, let alone doing injustice to the ST.

This is actually a very serious problem in the translation of religious texts because religions are supposed to be for the guidance of people. Among many other things, religious teachings are meant to rectify things, change others, abolish this and introduce that, etc. All the issues that are involved not only affect the human race and our survival on this planet but also every thing else around us as well. As a result, translating texts of such extreme importance that have such an influence on our life here and in the hereafter either justifiably or unjustifiably, requires firstly and above all the translator's awareness of the sensitivity of the issue. A translator who is not aware of the problems of the translation of religious texts will be making a grave mistake to start with because these books are not meant to be read then put on a shelf next to a novel or a play: people are supposed to abide by the Word of God.

However, in many cases different factors interfere in the process such as the translator's real intentions for embarking on such a task, his religious background, his command of both the Source and Target languages, his knowledge of the Source and Target language cultures, etc. Other factors such as time and funds allocated to finish such a project play an important role as well. Even the size of the translation has to be taken into consideration.

Therefore, I believe I am justified in saying that even in the most ideal of situations where the translator assumedly meets all the requirements, the translations of the Qur'an, many as they are, serve as just a step towards understanding the Word of Allah. And no debate in Islam can be based fundamentally on a translation of the Qur'an. We have so many translations already and perhaps we still need many more.

Culture and Translation

Newmark is of the opinion that as translator one has "to study the text not for itself but as something that may have to be reconstituted for a different readership in a different culture".[35] In fact this is a very tricky and problematic point because before any attempt is made to render any kind of text into another language, it has got to be understood first in the context of its own language, in other words, it has got to be studied for itself. The next step would, probably, be to consider how the text is to be translated into the TL. It is then that the translator has to summon to consciousness probably all that he knows about the TL and culture in order to make his translation understood by the different readership to whom he is presenting the translation.

To apply this to the Qur'an, several points have to be taken into account. In spite of the fact that one may find similarities between different cultures, differences of various degrees do exist as well; and sometimes, they exist in abundance. As languages are a means of communication between people we can expect linguistic differences to exist due to cultural ones. However, in the case of reading a translation, it would be very naïve to assume that such cultural differences would not appear, or that the translator would have to exert some supernormal effort so that his translation is not to read like a translation. (This of course excludes incompetent translators.) More details about this issue are given under 'Repetition'.

The reader of any translated work is assumed to know that what he is reading is a translation, and not the original. However, he does not dwell on this issue because it is not a necessity that what is lost in the translation affects the 'text' a great deal. Even in a case where the ST message is greatly affected by the translation, the reader is only in a position to judge this when he compares the translation to the original.

The Qur'an And Cultural Differences

In the case of translating the Qur'an - and I believe this also should apply to religious texts in general - extreme care has to be taken by the translator because

as stated elsewhere every letter, word, sentence, form, content, etc., is believed to be deliberate. If this fact is ignored, or not taken into account, then this can create many problems in understanding the divine Message. The translator will then be creating confusion, instead of giving a faithful rendering. The importance of this particular point can be made clear with reference to the fact that, as stated elsewhere, no debate with regard to the Qur'an can be based on a translation of it; on the other hand Qur'anic debates in Arabic can arise around one letter 'حَرْف', change to a diacritical sign 'تَشْكِيل', or a preposition 'حَرْف جَرٍ'.[36] This is why Islam does not accept the concept of 'the Authorised Version' of the Qur'an, if it is in any language other than its original. The only authorised Qur'an is what we have in its original wording, and it is not authorised by a human being, but by Allah Himself as is clear from the Qur'anic testimony in Q15:9 where the Qur'an is referred to as *Al-Dhikr* ﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾, i.e. "Verily We: It is We who have sent down the *Dhikr*, and surely We will guard it".[37]

It is understood from the Islamic claim then, which is the writer's belief too, that the Qur'an is for all mankind and that it has a universal message that is suitable for all nations at all times. In many Ayahs in the Qur'an we find this stated very clearly; for example, the Prophet Muḥammad (ﷺ) is addressed in Q21:107 which reads: ﴿وَمَا أَرْسَلْنَاكَ إِلا رَحْمَةً لِّلْعَالَمِينَ﴾, "We sent thee not, but as a mercy for the *'A:lami:n* (mankind, jinns and all that exists)".[38] A similar message is given in Q34:28, ﴿وَمَا أَرْسَلْنَاكَ إِلا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا﴾ "We have not sent you except as a (universal messenger), a giver of glad tidings and a warner to all mankind".[39] There are also many more examples to this effect in the Holy Book. It is in this previous sense that we can say that the Qur'anic *message* is not culture-bound in its entirety. It is a fact that there are several references to things and issues immediately related to the Arabic culture which might not be shared with other cultures, yet, it is also replete with experiences shared by all mankind to whom the message is directed.[40]

One must not forget that the Qur'an is an Arabic Book revealed to an Arab and was initially preached to an Arabic audience. It is natural for it therefore to

mention things and incidents that are very much related to the culture and history of the Arabs. Also, as stated many times before, that the Qur'anic style, although Arabic, cannot be matched even in Arabic, as the book stands at the pinnacle of *fasa:hah* and *bala:ghah*. It always remains unique and inimitable. And therefore, it is no wonder to find that many Arabic men of letters would make use of Qur'anic quotations or endeavour to use a style similar to that of the Qur'an to embellish their writings.[41]

On the other hand, as a result of the Qur'an being an Arabic Book, an Arabic sound, tone or stream is naturally expected to exist between its covers.

However, the Qur'an carries a universal message. The references made, as far as the teachings, for example, are concerned, are to experiences shared by all men at all times. This message is conveyed through the means of the language which is, to a high degree, culture-coloured in the sense of using metaphors, ways of expression, structures, etc.

It can also be said that the Qur'an is linguistic-bound in the sense that the translation of the Qur'an into any language is not the Qur'an; in other words, the translation (the production) does not and cannot replace the original, no matter how good the translation is.

Also, the Qur'an is believed by Muslims to be miraculous and inimitable in all aspects. However, it should be clear that the non-Arab cannot always see the miraculous and inimitable nature of the Qur'anic language, no matter how closely related to his culture the issues involved are, due to the simple factor of his lack of knowledge in Arabic. This also means that not all natives of Arabic can determine the miraculous nature of the Qur'anic style as the matter depends in one aspect on their level of knowledge of their native tongue. To put it in simple terms, to an Arab lacking the necessary linguistic knowledge to appreciate the Qur'anic style, the miraculous nature of the Qur'anic language can hardly be seen. Perhaps, this shows the reality of the Qur'anic challenge to the Arabs in particular to produce something like it. They had the tools and means to do it, and they still failed, just like everybody else for the last 1432 lunar years.[42]

This last point is of particular interest because it sheds some light on the fact that what cannot be matched in the same language is highly unlikely to be representable in exactly the same way in another. Perhaps this is one of the fundamental points with regard to translation loss referred to elsewhere in this thesis. Yet, translation also sometimes suffers not only from losses but also from additions.

Translation And Addition

In general, the translator resorts to addition when he thinks that the text is made clearer to the reader that way; so he explains it. This, however, does not change the fact that a new element that was not there before, that is, not in the ST, has been added to the TT. If we take, for example one of the most recent English translations of the Qur'an, that of Colin Turner, we find that in his exegetically-led translation, he renders Q1:5 ﴿...إِيَّاكَ نَعْبُدُ﴾ as "5. King of all creation! It is You whom we worship...".[43] This raises the question, if "King of all creation" is to be considered an exegetical addition, as it is definitely not in the Arabic text, how much addition can be considered legitimate? Also, the usefulness of such an addition, whether it serves as an important explanation or not has to be considered as well.

The Business of The Translator

I totally agree with Longfellow that it is not the business of the translator to explain what the author means, at least not in the body of the text. He states: "The business of a translator is to report what the author says, not to explain what he means; that is the work of the commentator. What an author says and how he says it, that is the problem of the translator".[44] However, sometimes we find that the translator does explain what he *thinks* the author means.[45] If we consider another example from the translation of Colin Turner[46] we find that Q2:2-3: ﴿ذَلِكَ الْكِتَابُ لا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ * الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾ (which are numbered 3-4, as the *Basmalah* is considered an Ayah), are rendered

as: "3. This Quran is a Book in which there is no uncertainty or room for doubt; it is a source of guidance for the God-fearing. In the eyes of the Quran there are three classes of men: 4. The first group consists in those who believe in the realm of the unseen, who perform their prayers and spend from that which God has bestowed upon them in order to meet the needs of those who have little;".[47] As a matter of fact, the entire translation, being exegetical, goes the same way due to its different nature from ordinary translations.

In my view, there is always the danger that the translator might not only be adding to the original text what it does not say (though might be implied), but also restricting in this way the meaning of the Ayahs to what he says in the translation. Colin Turner's work, on the other hand, is of a very particular sort and should therefore be read in that light. In his introduction, he states that what his work "does not represent is an attempt at anything approaching full equivalence; as we have already seen, this is impossible in the context of literary translation, and even more so in the context of the Quran".[48] He also says:

> "Yet *The Quran: A New Interpretation* is not a straightforward translation, as indeed the title implies. While all translations are at the same time interpretations, what distinguishes the present work from all other English renderings of the Quran is the fact that it is a combination of translation and exegesis - *tafsir* - in which the verses of the Holy Book have been 'opened out' to reveal some of the layers of meaning expounded by the Prophet and transmitted through the ages by the Prophet's family and companions. In this sense, the present work is not only the result of five years of translation on my part; it is also the fruit of some thirty years of research into the principles of *tafsir* and *hadith* interpretations carried out by the illusterious scholar of the Quran, Muhammad Baqir Behbudi, whose seminal work *Ma'ani al-Quran* (The Meanings of the Quran) is the corner-stone on which this translation - or, more correctly, this 'exegetically-led' reading - is based".[49] (underlining mine).

Legitimate Additions

On the other hand, one also must admit that there are 'legitimate additions' in translation. This actually happens when the translator comes across a feature of the SL that might not exist in the TL and necessitates explanation. For

example, one of the features of the Arabic language is that it sometimes omits words whose meaning is present by implication in the utterance although their actual wording is not except in normal use. In such cases, we find that the translation would be unable to convey the actual meaning or might sound vague without adding the missing words. However, if it happens that this kind of ellipsis 'الْحَذْف والاخْتِصَـار' exist in a particular case in exactly the same way in both the SL and TL, the addition would then be unnecessary.

In Q12:82 we read ﴿وَاسْأَلِ الْقَرْيَةَ﴾ which literally means 'and ask the town'. We understand that if asking was to take place that would be directed to '(the people of) the town'. But with the omission of 'the people' from the Arabic the reference carries a deeper meaning which is: 'if you even go to the extreme of asking absolutely everything both humans and non-humans in the town...'

Q2:93 reads ﴿وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ﴾, the reference here is to the Jews when they worshipped the golden calf instead of Allah. The Ayah states that their hearts were made to 'absorb the calf' which in fact means that their hearts were saturated with the 'love and worship' of the calf. However, it is only 'the calf' and not 'the love and worship of the calf' that is mentioned in the Ayah; this is because (1) the love and worship of the calf is clearly understood by implication, and (2) the use of ﴿الْعِجْلَ﴾ with the verb ﴿أُشْرِبُوا﴾ makes the reference more emphatic as it was everything related to the calf that saturated their hearts.

Other examples are: Q2:197 ﴿الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ﴾, where the reference in practice is not to *Hajj* (Pilgrimage) but to the 'time' for *Hajj*.

Q47:13 ﴿قَرْيَتِكَ الَّتِي أَخْرَجَتْكَ﴾ refers to 'your town (whose people) drove you out'.

Q34:33 ﴿مَكْرُ اللَّيْلِ وَالنَّهَارِ﴾ 'the scheming of night and day' which means '(your) scheming by night and by day'.

Al-Hudhli says: "يَمْشِي بَيْنَنَا حَانُوتُ خَمْرٍ"[50] which literally means 'Among us walks *an alcohol shop*'. As is clear from this example, if the translator sticks to

the actual wording, the result would be meaningless if not entirely ridiculous. What Al-Hudhli is actually saying is: among us walks (or is) 'the owner of' a shop where alcohol is being sold [the owner of an 'off-license'].[51] It is in such situations that the term 'legitimate addition' may apply as without which the content of the message would be lost. This means that the translation could not keep the form of the original text, nor its musicality, nor could it preserve the *bala:ghah* of the utterance as a result of the omission in the SL. Finally the meaning is sacrificed or rather lost for the sake of trying to imitate or stick to the SL form, which was lost from the start by virtue of structural differences between the SL and TL. What we end up with in cases like this is translation failure. The translator has to have a clear objective and that is the meaning (with the least addition) is to be given priority. As stated before, translation loss is inevitable, but as the translator has to endeavour to minimize translation loss, he also has to exert as much effort to minimize additions and not to attempt unnecessary ones.

It is also clear from the above that there must be a limit for addition. Uncalled-for additions are not legitimate because there is always the danger of the actual meaning being affected. Additions of different degrees are found in all translations of the Qur'an, and it seems that this is prompted by the fact that languages do differ greatly one from the other, and also as a result of the translator's efforts to clarify or explain the meaning of the ST.

However, it is really hard to decide where the line should be drawn between what we can refer to as 'translation' and perhaps 'interpretation'. It is very common for many translators to refer to their translations of the Qur'an as interpretations.[52] In this way, they directly or indirectly admit that there are both losses and additions in their work. It seems, therefore, to me that 'economy' is one very important factor in what can be called translation; in other words, the translator is to try to use the least number of words only to the extent that the ST is rendered with enough TL words to convey the message intended.[53] This is what we can refer to as '***economy in loss***' and '***economy in addition***'. Yet, if both economy and accuracy are combined, it is only then that we can hope to

achieve successful translations. In the case of the translation of the Qur'an this is an impossible dream to achieve.

The Qur'an, undoubtedly, uses the right word in the right place with the right structure delivering the exact meaning and message intended by the Divine Speaker all the time without fail, using the least number of words. This is almost, if not absolutely, impossible in human speech and creation. One example should be sufficient here; Q12:80 reads ﴿فَلَمَّا اسْتَيْأَسُوا مِنْهُ خَلَصُوا نَجِيًّا﴾, its basic meaning being "When they despaired of persuading him to change his mind, they conferred privily apart".[54] Here one is astonished at the economy of the Arabic words and intensity of meaning; very few words draw an extremely vivid picture of unsolved crisis.

Decision-Making in Translation

If we turn to the translation now, we find that the translator has to make a decision as to which word and structure to use to render what he personally understands to be the meaning of the SL text and the message intended. In other words, he has to decipher the content of the ST, determine its meaning/s, then decide on the form that is most suitable in conveying the message according to the rules of the TL which he has got no choice but to abide by. He also has to find out the points of emphasis in every Ayah and try to stress their meaning in the translation.

The translator is naturally bound by both the TL culture and rules of the TL. However, this cultural issue is not a big problem for at least the following reasons: **(1)** the Qur'anic message is universal, **(2)** the translation is known not to be a replacement of the original, **(3)** the Qur'an is not culture-bound in its entirety, in the sense explained above, **(4)** the reader expects to come across issues that are culturally different from his, **(5)** by way of example, the paying of *zaka:h*, in the form of camels, cows, or sheep to a people from a different culture that might not even know what these words refer to does not form a problem because such Qur'anic rules in particular will not apply there.

Cultural Differences: An Obstacle?

Dwelling too much on finding answers to cultural differences to the satisfaction of the TL readership is, I believe, as problematic as trying to imitate the Qur'anic language or style in the translation, because this, in many cases, will be at the expense of the quality of the product in the TL, and it might also lead to ambiguity, and probably to structural 'clumsiness', let alone misguidance.

However, the translator is under obligation to render such words as camels, cows, sheep and the like including terms and concepts that are not part of the TL culture, as they appear in the ST, into the TL. But how can he achieve this if such things are not part of the TL culture and as a result, probably, there are no words for them in the TL?

First of all, if we look at this cultural issue from this particular angle, we will end up with the same conclusion; that is, the translator should not consider cultural differences to be an obstacle in the way of his work because, ultimately, the translation is supposed to reflect these cultural elements of the SL text, and perhaps even keep them as they are, because the SL text might be a production of its own culture which is likely to be different from the TL culture. The earlier the translator makes such a decision the easier it becomes to tackle such problems.

According to Susan Bassnett, "it is clearly the task of the translator to find a solution to even the most daunting of problems".[55] This, first of all, is naturally restricted by the tools available in the TL; in other words, if a certain concept does not exist in the TL, what can the translator do? That is why in cases like this the translator accepts the fact that the SL text is untranslatable to a very high degree (examples are given below). But, as the translator has to provide for untranslatable texts and find solutions because they may be parts of bigger texts, he, therefore, "resolves for that one of the possible solutions which promises a maximum of effect with a minimum of effort. That is to say, he intuitively resolves for the so-called MINIMAX STRATEGY".[56]

As it is a well known fact that every language has its own linguistic system, what the translator attempts to achieve first is a 'meeting point' for those different systems and this serves as a starting point for his translation.

Every sentence has its own unique identity due to the fact that no two sentences are the same because no two words are ever the same. Therefore, the translation of each and every sentence requires its own technique of translation. The context, on the other hand, i.e., the sentences that come before and after a given sentence, implies that more than one system is in action at the same time and they all work together towards the achievement of a common goal which is rendering the author's 'intended' message. Basically, the text and the translation should have the same purpose.

The translator, one way or the other, has to be aware of these systems. Sentences that share the same pattern (for example, Subject+ Verb+ Object), do not necessarily require the application of the same translation system, as other internal or external factors might be involved and therefore have to be considered such as a sentence being a statement of fact, ironic, idiomatic, etc.

Ultimately, the translation remains something personal as far as the choice of vocabulary and, to a degree, structure are concerned. This is due to the fact that the word order in one language is not necessarily the same in another even when both belong to the same family of languages. This actually leads to an acceptance of the fact that if the SL and TL belong to two different families of languages, the gap between them will be rightly expected to be wider and the translation problems or difficulties much greater.

Exoticism: An Answer?

It is perhaps an easier task to 'translate' the Qur'an for non-Arabic-speaking Muslims than for non-Arabic speaking non-Muslims as far as certain terms and concepts are concerned. The concepts of *Sala:h*, *Zaka:h*, *Sawm*, *Hajj*, *'Ihsa:n*, *Sadaqah*, Jihad, etc., do not exist in exactly the same way, if at all, in non-Muslim cultures. In other words what a Muslim understands from the word

ṣala:h 'صَلاة' is different from what a non-Muslim understands from the word 'prayer' which is a common rendering for the Arabic word.

What I suggest, therefore, in cases like this is that the translator is to explain the concept only once, preferably in a footnote; and in order to avoid the coinage of a new word in the TL and long explanations as well, I suggest the adoption of the Arabic word referring to the concept involved and the incorporation of such words into the TL. This way the translator will not have to invent a new word or exert any effort in trying to find what he thinks to be the 'nearest' equivalent. There will be no fear then that "the reader may not understand what the 'exoticism' means"[57] because an explanation for it has been provided.

It is a very well known fact that with the contact between different cultures, words get imported and exported and that over time they get incorporated in the language and in many cases their origins are even forgotten. They might still keep their meanings as in their original languages or change slightly as a result of changes in the adopting culture, or even get pronounced with slight changes to appeal to the ear of the adopting language. Many examples can be quoted such as the Hindu and Buddhist *Karma*, the Japanese *Karate*, the Arabic *Shari'ah*, *Intifada*, *Jihad*, *Mujahideen*, *Imam*, *Sheikh*, *Amir*, *Fatwa*, *Halal*, the Egyptian *Ka*, the Russian *Perestroika*, the Italian *balcony*, etc.

According to Hervey and Higgins "... the extreme options of signaling cultural foreignness in a TT fall into the category of exoticism. A TT translated in an exotic manner is one which constantly resorts to linguistic and cultural features imported from the ST in the TT with minimal adaptation",[58] if any at all. They then continue to point out that this way "thereby constantly signals the exotic source culture and its cultural strangeness".[59] In other words, as James Dickins puts it: "Widespread use of exoticism can have an alienating effect - the reader feels he is in a foreign environment".[60]

Hervey and Higgins answer this argument by stating: "Of course, this may be one of the TT's chief attractions, as with some translations of Icelandic sagas or Arabic poetry that deliberately trade on exoticism".[61]

On the other hand, such 'cultural strangeness' or 'alienating effect' is not really as serious as it sounds. Let us not forget that the reader is dealing first and foremost with a *translation.* He knows from the start, and this is what any and every reader should always bear in mind, that what he is reading is not the original. Therefore, encountering a different culture with its different terms, concepts, beliefs, customs, traditions, ways of expressions, etc., is normal, natural and expected. The reader already knows that he might be entering a foreign environment by virtue of the fact that he is reading a translation. This is even more the case, if the reader happens to know the source language as well. Therefore, if he reads the text in issue in its original language, he then realises that, from the first moment, he might be stepping into a foreign environment. This is probably similar to what the translator himself experiences as he reads a text before translating it.

We also have to bear in mind that it is very far-fetched and extremely rare, if ever, that an author writes anything with translation in mind to avoid cultural strangeness or alienating effects.

It is, however, understood that the result is never guaranteed. The translator is not translating with the purpose of pleasing his readership if what he is translating is not meant to please them. Even if this is the case, cultural differences might not lead to creating the same effect in the TL culture. The translation serves as a window through which the readers can get to see other cultures.

Repetition

Discussing issues related to the Soviet school of translation, Lauren G. Leighton asserts that: "Few Soviet translators would agree with the dogmatic literalist Vladimir Nabokov's assertion that "we must dismiss, once and for all, the conventional notion that a translation 'should read smoothly,' and 'should not sound like a translation.' ... In point of fact, any translation that does not sound like a translation is bound to be inexact upon inspection" (1958: XII)".[62]

We have to state first of all that whether a translation should sound like a translation or not does not mean admitting 'bad translations'. In other words, a translated text should read well and with no clumsiness of style as a result of being affected by the SL rules, for example. This, as a matter of fact, is a difficult problem to tackle because while a translator's aim should be to present the given text in good language complying with the rules of the TL, in many cases he finds himself in a situation that results in the impact of the SL showing glaringly.

One of the best examples of this is the feature of repetition[63] in the Arabic language. "A man may say to another 'أَعْجِلْ أَعْجِلْ': 'Hurry up, hurry up', and to an archer: 'ارْمِ ارْمِ': 'Shoot, shoot'.[64] A poet says:

كَمْ نِعْمَةٍ كَانَتْ لَكُمْ كَمْ كَمْ وَكَمْ كَانَتْ وَكَمْ[65],

and another said:

هَلا سَأَلْتَ جُمُوعَ كِنْدَ ةَ يَوْمَ وَلَّوْا أَيْنَ أَيْنَا؟".[66]

where the underlined words are repeated successively. Muhalhal also repeated "عَلَى أَنْ لَيْسَ عَدْلاً مِنْ كُلَيْبٍ"[67] more than twenty times in one of his poems, and so did Al-Ha:rith ibn 'Abba:d with "قَرِّبَا مَرْبِطَ النَّعَامَةِ مِنِّى".[68]

The Qur'an being an Arabic book is no exception. To give but a few examples, Q96:1-2 read: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِى خَلَقَ * خَلَقَ الإِنسَانَ مِنْ عَلَقٍ﴾, 'Read in the name of your Lord who created * Created Man of a blood-clot'. In this example, the word ﴿خَلَقَ﴾ (created) is repeated twice; and while 'Read in the name of your Lord who created Man of a blood-clot' would read smoothly in English without the reader feeling that something more is needed to make the sentence sound like good English, the result is that the translator has omitted part of the original text. Whether such omission affects the meaning or not does not alter the fact that the translation did not cater for an 'item' in the original. The importance of this point arises from my conviction that even, just for the sake of hypothesis, if the meaning does not suffer as a result of such omission, all texts are words put together and the translator must not forget that he translates on the basis of these

words. Newmark states: "Many translators say you should never translate words, you translate sentences or ideas or messages. I think they are fooling themselves. The SL texts consists of words, that is all that is there, on the page. Finally all you have is words to translate, and you have to account for each of them somewhere in your TL text, sometimes by deliberately not translating them ..., or by compensating for them, because if translated cold you inevitably over-translate them".[69]

In the above Qur'anic example, Q96:1 ends with the word ﴿خَلَقَ﴾, and does not require a complement unlike 'create' which requires an object. Also, in Q96:2 due to the Arabic structure and rules of grammar ﴿خَلَقَ الإِنسَانَ مِنْ عَلَقٍ﴾ is a complete and meaningful sentence. Yet, if we compare this to English we find that it goes against the rules of English to start a sentence as in the translation of Ayah 2, i.e., 'created Man of a blood-clot'. While the *fa:'il* 'فَاعِل' (subject) position can be filled in Arabic with no other pronoun but 'He', seven options are available in English to choose from (i.e. 'I', 'you', 'he', 'she', 'it', 'we', 'they'). This of course does not ignore the importance of context. Yet, considering the context in Q96:1-2, the translator will have to relate the two Ayahs together in his translation in order to make sense while the difference in Arabic is that each Ayah can also stand (on its own) separately as complete and meaningful.

Repetition here also serves other purposes: the reference to the Creator moves from the general to the particular. 'Read in the name of your Lord who created man of a blood-clot' makes the Ayah lose one of its important dimensions, that of generality as the reference is that 'your Lord' is the One who created everything known and unknown, seen and unseen, etc. 'Created man' is a movement to the particular by way of example pointing out the complexity of the human being. Yet, in spite of such complexity, the basic component with reference to one of the primary stages of creation is 'a blood-clot', which although basic still reflects the fact that 'blood' is a complex component in itself. This is represented by the word ﴿عَلَقٍ﴾ which also carries the meaning of 'hanging' in the sense that that blood-clot sticks to the surface of the womb.

What we end having here is a complexity of meaning with the use of a repeated word which ties all the involved strings together. Also that repeated word ends with a syllable which rhymes with the last word in this short Ayah, number 2. As a result a musical effect is created; it is like the sound of drums at short intervals emerging from a powerful and intense meaningful pattern.

This shows clearly the importance of repeating the word ﴿خَلَقَ﴾ with regard to at least meaning and music. The translator might not be able to acheive such an effect in the translation because of the TL rules of grammar and the sound gap between SL and TL. Therefore, and also by virtue of the fact that the wording of the Qur'an is deliberate and that every word serves a purpose, I believe that I am justified in saying that if a word is repeated in the original it should, if possible, be repeated in the translation, unless of course the context dictates a different rendering for the repeated word. However, in any case, every word must be catered for. It is my conviction that the translator has to 'account for each and every word in the SL text' and also consider them in context. This statement is not a defence of 'literal translation' which, however, can sometimes be the most effective form of translation. I believe that literal translation should not be devalued; but if adopting such a method results in inaccuracy, it should abandoned.

According to Mona Baker "text is a meaning unit, not a form unit, but meaning is realised through form and without understanding the meanings of individual forms one cannot interpret the meaning of the text as a whole. Translating words and phrases out of context is certainly a futile exercise, but it is equally unhelpful to expect a student to appreciate translation decisions made at the level of text without a reasonable understanding of how the lower levels, the individual words, phrases, and grammatical structures, control and shape the overall meaning of the text".[70]

Another example is Q12:4 with relation to the story of the Prophet Joseph; he says: ﴿إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ﴾, 'I saw eleven planets and the sun and the moon: I saw them prostrating themselves to me'.[71] It is clear

that the verb 'رَأَى' (to see) is repeated twice in the Arabic as well as in the translation, although the translation could have done without such repetition. It would have still made perfect sense if it went: 'I saw eleven planets, the sun and the moon prostrating themselves to me'.[72] After quoting and analysing many Arabic texts, Barbara Johnstone concludes:

> "An arguer presents truths by making them present in discourse: by repeating them, paraphrasing them, doubling them, calling attention to them with external particles. ... Argumentation by presentation has its roots in the history of Arab society... Arabic argumentation is structured by the notion that it is the presentation of an idea -- the linguistic forms and the very words that are used to describe it -- that is persuasive, not the logical structure of proof which Westerners see behind the words".[73]

I do not totally agree with this last conclusion as it ignores the fact that it is impossible to prove the truth of anything all the time by just presenting it in liguistic forms or repeating certain words or ideas. Nevertheless, this quotation sheds some light on the importance of repetition in Arabic and that as a feature it is deeply rooted in the language itself.

The example in Q12:4 provides another dimension to the argument. It is understood that the Prophet Joseph saw what he saw in a dream although he did not say this himself in the above quotation. This is undersood from his father's answer not to tell his brothers about his 'dream' ﴿رُءْيَاكَ﴾ (Q12:5). The repetition of the ﴿رَأَيْتُ﴾ (to see) indicates that there was not the least doubt in the Prophet Joseph's mind that what he saw was real; it was at least a bit more than just a normal dream. He, of course, could not prove that he saw what he claimed he did due to the very nature of dreams. Therefore, he resorted to that feature in the language which gave his argument the persuasive force it needed and that was 'repeating' the key word ﴿رَأَيْتُ﴾ 'saw'. This example shows recourse to a feature of the language when concrete proof cannot be provided. On the other hand, what proved the Prophet Joseph's claim of 'seeing' was the physical coming true of his dream near the end of the narrative and not his linguistic presentation "by simply

saying it, again and again".[74]

In cases where rational argumentation is needed we find that repetition becomes a means that communicates the truth and supports the proof. Ample examples can be found in Q27:59-65.

Generally speaking, one of the functions of repetition in Arabic is to give force to the point made and add emphasis to the argument; in most cases the repeated words are not redundant or affect the style in a way that makes it clumsy. The same can hardly be said about the English language. This will also be made clearer when considering later in this thesis the different translations for Q55:7-9 where the word *al-m:iza:n* ﴿الْمِيزَانَ﴾ is repeated three times.[75]

We can see from such examples that the SL does have a clear impact on the translation. This impact, especially when dealing with religious texts, is inescapable. This shows how important the form is and also the influence it exercises or the effect it has when translating. The difficult problem is that if the translator chooses to deliberately ignore the repeated words, he has actually failed in catering for all the words in the ST. Whether the translator may be justified or not for not translating repeated (or unrepeated) words as long as the meaning is not affected, is of secondary importance because every word in the Qur'an (repeated as well as unrepeated) serves a purpose; and if the translator fails in seeing this, it is not for him to decide that others too will not see what he could not see.[76] What the translator should do is 'his job' and as stated elsewhere "what an author says and how he says it, that is the problem of the translator".[77] This is not to ignore the fact that as the translator might be trying to preserve the stylistic features of the SL text and hoping to maintain, as much as he possibly could, part of its beauty, as represented by 'repetition', there is always the great possibility that he might actually be doomed to fail due to the differences existing between the SL's and the TL's systems of functioning.[78]

What the translator could do though, in an attempt to maintain the accuracy and faithfulness, and at the same time, the flow of the translation would be to add a footnote to draw the attention of the reader/critic to the actual wording of the

original. In this way, the translator minimises the effect of, at least, the form of the SL on the translation and satisfies the reader/critic by accounting for all the words in the text involved.

Against Nabokov's above assertion that 'any translation that does not sound like a translation is bound to be inexact upon inspection', a counter-argument may be raised: what are the criteria that produce a translation sounding like a translation? How does a translation, 'sounding like a translation' sound? According to Nabokov's view, there must be certain features in the translation itself that makes it sound like one. Does this mean, for example, complete adherence to the SL rules even at the expense of the TL? As a matter of fact, such an argument raises more questions than answers because how 'a translation should sound like a translation' is not defined.

On the other hand, the majority of the translations of the Qur'an actually do sound like translations. The main reason for this, I believe, is because of the impact of the Qur'anic ***form*** on the TL. The division of the Qur'an to Ayahs, the translator's clear attempt to adhere to the text's wording, the importance of the text, the attempts to match the Arabic style in the translation, the existence of terms that are untranslatable unless a detailed explanation is given, etc., are but a few reasons for why many Qur'anic translations sound like translations, or rather, do not sound natural.

This is not to ignore the fact that several attempts have been made to minimize this effect. However, the result is always at the expense of something else. Arberry, for example, compares the Qur'anic translations prior to his own, saying:

> "In making the present attempt to improve on the performance of many of my predecessors, and to produce something which might be accepted as echoing however faintly the sublime rhetoric of the Arabic Koran, I have been at pains to study the intricate and richly varied rhythms which - apart from the message itself - constitute the Koran's undeniable claim to rank amongst the greatest literary masterpieces of mankind. ... This very characteristic feature ... has been almost totally ignored by previous translators; it is therefore not surprising that what they have wrought sounds dull and flat indeed in comparison with the splendidly decorated original. ... I have striven to devise rhythmic patterns and sequence-groupings in correspondence with what the Arabic presents, paragraphing the grouped sequences as they seem to form original units of revelation".[79]

As is clear from Arberry's comments above as well as in many other places in his 'Introduction', much has been lost in the previous translations and even his own attempt is but a 'faint' echo of the 'sublime rhetoric of the Arabic Koran'.

Other Features

Repetition in the above mentioned form is, of course, not the only feature of Arabic, which has a recognizable impact on the translation. There are many other features that might even be considered extremely odd when the translator tries to represent them in his work. It is quite common to find Western critics referring to what they claim to be incoherence, inconsistency or lack of harmony in the Qur'anic style.[80] Such views ignore the fact that it is both inconceivable and impossible to judge one language according to the rules of another. Languages do differ immensely one from the other. What might be considered elegant style in Arabic is not necessarily looked upon the same way in English and vice versa.

An excellent example of such a difference is *al-shi'r al-'amu:di* 'الشِّعْر الْعَمُودِى' in Arabic where a whole poem, diregarding how many lines it has, shares the same rhyme, which is alien to English. Also, in one part of this thesis the concept of *bala:ghah* has been briefly discussed. In the English language, although 'rhetoric' is a common translation for *bala:ghah*, the meanings of the two concepts are hardly the same. Basing an argument on the wrong premiss results in the wrong conclusions.

Iltifa:t

If we take for example the feature of *Iltifa:t*[81] 'الالْتِفَات' in Arabic, we find that it is almost impossible to represent this to an English reader without him finding it odd. Iltifat is the change of reference from, for example, addressing first person singular to third person plural, or referring to Allah in different ways such as I, He, We, Me, Us, God, etc. Q65:1 starts with ﴿يَاأَيُّهَا النَّبِيُّ﴾ 'O Prophet' which is a direct address to the Prophet (ﷺ), then it continues ﴿إِذَا طَلَّقْتُمُ النِّسَاءَ﴾

'when you divorce women' where 'you' is in the plural form indicating that all the believers are addressed and not only the Prophet (ﷺ). Also, the Ayah ends with ﴿لا تَدْرِى﴾ 'you know not' where 'you' is in the singular.

As is clear, there was more than one change of addressee in this Ayah. Disregarding the reasons for such changes, which are perfectly acceptable and easily explainable in the context of the Arabic language, to the Western reader they are sometimes incomprehensible. However, the tricky part in this particular example is the fact that the English-speaking reader cannot spot this change of addressee without referring or being referred to the Arabic. There are many other examples of this feature and many others as well which present similar difficulties.[82]

As for the Qur'anic references to Allah in various pronouns, the reader has to bear in mind that that is deliberate and in no way demonstrative of incoherence. Such a way of reference is a "linguistic device meant to stress the idea that God is not a "person", and cannot, therefore, be circumscribed by the pronouns applicable to finite beings".[83] Also, the transfer is made according to the situation and therefore even becomes a linguistic necessity. In my opinion, it is a question of *bala:ghah.*

If we consider Q2:186 ﴿وَإِذَا سَأَلَكَ عِبَادِى عَنِّى﴾ where the Prophet (ﷺ) is addressed 'And when My (*'iba:d*) servants ask you about Me', it is expected that the answer to this conditional phrase will still be an address to the Prophet (ﷺ). Instead what we have is a direct answer ﴿فَإِنِّى قَرِيبٌ﴾ 'I am near' which can be considered an address to both the Prophet (ﷺ) and the inquirers as well. Here, the nearness of Allah is emphasised by the direct answer; the *bala:ghah* of such an answer is beyond human capabilities.

The Impact of the Translator's Intentions on the Translation

Gaining a better understanding of the Arabic language definitely diminishes such misperceptions of incoherence. However, it seems that such views do not

necessarily result from only ignorance of some aspects or features of Arabic, rather they are sometimes deliberate attacks with the purpose of misrepresenting the Qur'anic message. George Sale starts his translation of the Qur'an with instructions to missionaries and propagators of the Christian religion with regard to the "rules to be observed by those who attempt the conversion of the Mohammedans".[84] E. M. Wherry who reproduced Sale's translation with additional notes and commentaries states in his introduction his reasons for doing so. As his work was a missionary among Muslims, Wherry wanted to "promote a better knowledge of Islam among missionaries",[85] in order to be able to improve the missionaries techniques in trying to convert Muslims to Christians by refuting their religion. Richard Bell's translation began with the assumption that the Holy Qur'an is not really 'Holy' but was "written by Muhammad himself".[86] J. M. Rodwell[87] shares the same belief that the Qur'an was the Prophet Muḥammad's 'mishmash'.

There are also many other translators who had ulterior motives and were mainly interested in opposing Islam. They were motivated by their sheer hatred of Islam, as is clear from the many unsubstantiated accusations and references made in their introductions against Islam in general, and the Qur'an and the Prophet Muḥammad (ﷺ) in particular.

It is in situations like these that the translation, disregarding its share of accuracy, can never be trusted. No wonder there is a lot of misunderstanding about Islam in general in the West as a result of such translations that people read assuming their accuracy and fidelity, to gain insight into the Qur'an and its teachings and end with misinterpretation and misconceptions. It is because of the existence of translation errors that are beyond belief that I find it extremely hard to believe that the translator was *that* ignorant;[88] if he was, he should not have embarked on such a task. Therefore, the only option left is that the errors were deliberate aiming at misrepresenting the Qur'an to non-Muslims.

Permissibility of Translating The Qur'an

The issue of the permissibility of translating the Qur'an into a foreign language has been the cause of heated debates among the Muslim Ulema in different parts of the Islamic world. Perhaps one of the reasons for that is the fact that history did not preserve for us any records of Muslims attempting translating any part of the Qur'an to a foreign language for a period of time well over twelve centuries.[89] Also, there was the fear that the translation might become a replacement of the original, or even recited when performing *sala:h* instead of the Arabic text. Such arguments as well as counter-arguments have been reported in many references, perhaps, the most detailed of which that I know of is A. I. Muhanna's book "دِرَاسَةٌ حَوْلَ تَرْجَمَةِ الْقُرْآنِ".[90]

However, it seems that whether it is permissible to translate the Qur'an or not, has become an irrelevant issue, due to the fact that no one can stop the publication of Qur'anic translations. The question in this case should perhaps be: how reliable are such translations?

It is a fact that every translator who attempts such a task believes that he has something 'more' to say. Different translations assumedly reflect different aspects of the Divine Message. Yet, all the translators, both Muslim and non-Muslim, admit that their translations fall a long way short of being exact. For example, the effect of the recitation of the Arabic text on the hearer cannot with any degree of success be achieved in any translation. This, in Pickthall's words, is the "inimitable symphony, the very sounds of which move men to tears and ecstasy".[91]

Translatability of The Qur'an?

This actually raises the question, if such is the state of the Qur'an, how translatable is it? Inspite of the fact that a detailed answer supported by justifications and examples can be provided, as has already been attempted by

many writers,[92] attempting to give a simple answer might sound far-fetched. However, a simple, straightforward and well-justified answer is, in fact, possible.

It is my conviction that *everything* is translatable, otherwise there would be no communication between different languages. This actually means that, like any other text, the Qur'an is translatable. What we must bear in mind though is that "the whole enterprise of translation requires a recognition that black can never be white, male never be female, French can never be English, and the culture of ancient Palestine can never be that of modern Europe or North America".[93] One must admit the inevitability of translation loss in any text. Perfect translatability, like absolute synonymy, is an illusion; and therefore, perfect translatability of the Qur'an is no more than a myth and its possibility "would require (only) the confidence of ignorance to claim".[94] The confirmation of this is reflected, perhaps indirectly, in the fact that many translations have the Arabic text side by side with the translation, which is a practice that should be encouraged.

If we actually consider the number of translations of the Qur'an in existence, we realise that (1) the Qur'an is translatable; otherwise what do we call such translations? (2) perfect translatability is impossible; otherwise, that number of translations in the same language (English, for example) would not have existed.

As a matter of fact, the Arabic text still carries more meanings and subtle references to justify many more translations than those we already have. This is actually a clear evidence to the veracity of the Prophetic saying that the wonders of the Qur'an never ends: "لا تَنْقَضِي عَجَائِبُهُ".[95] In Colin Turner's words:

> "When one considers the complexities involved in translating a work such as the Quran, one often wonders whether it might not be easier for the whole English-speaking world to learn Arabic in order to read the Quran than for one translator to bring the Quran to the whole of the English-speaking world. As far-fetched as this option might sound, it is the one favoured by most Muslim scholars, whose opinion it is that the Quran is only the Quran if it is in Arabic and that however much it is translated, and into however many languages, the product which emerges on the other side can never be anything more than one man's humble - and, it goes without saying, falliable - interpretation".[96]

CHAPTER FOUR

CHAPTER FOUR

Layout

In this chapter our main concern is going to be analysing the six English translations chosen for the purpose of this work with regard to the underlined words in the following Ayahs in the following order; their immediate contexts are also going to be taken into account as long as clarifying the meaning makes this necessary.

It must also be noted though that this chapter, as a whole, should be read in conjunction with Chapter Two where the terms that this work deals with are discussed in much more detail

Q55:7-9

﴿وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

أَلا تَطْغَوْا فِي الْمِيزَانِ

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلا تُخْسِرُوا الْمِيزَانَ﴾

Q42:17

﴿اللَّهُ الَّذِي أَنزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ﴾

Q57:25

﴿وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ﴾

Q6:152

﴿وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ﴾

Q7:85

﴿فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلا تَبْخَسُوا النَّاسَ أَشْيَآءَهُمْ﴾

Q11:84

﴿ وَلا تَنقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّى أَرَاكُم بِخَيْرٍ ﴾

Q11:85

﴿ وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلا تَبْخَسُوا النَّاسَ أَشْيَآءَهُمْ﴾

Q17:35

﴿وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ﴾

Q26:181-3

﴿أَوْفُوا الْكَيْلَ وَلا تَكُونُوا مِنَ الْمُخْسِرِينَ * وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ * وَلا تَبْخَسُوا النَّاسَ أَشْيَآءَهُمْ﴾

Q83:3

﴿وَيْلٌ لِّلْمُطَفِّفِينَ * الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ * وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ﴾

Q21:47

& Q31:16

﴿مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ﴾

Q4:40, Q10:61,

Q34:3&22, & Q99:7&8

﴿مِثْقَال ذَرَّةٍ﴾

Q15:19

﴿وَأَنبَتْنَا فِيهَا مِن كُلِّ شَيْءٍ مَّوْزُونٍ﴾

Q12:59

﴿أَلا تَرَوْنَ أَنِّى أُوفِى الْكَيْلَ﴾

Q12:60

﴿فَلا كَيْلَ لَكُمْ عِندِى﴾

Q12:63

﴿مُنِعَ مِنَّا الْكَيْلُ﴾

Q12:63

﴿فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ﴾

Q12:65

﴿وَنَزْدَادُ كَيْلَ بَعِيرٍ﴾

Q12:65

﴿ذَلِكَ كَيْلٌ يَسِيرٌ﴾

Q12:88

﴿فَأَوْفِ لَنَا الْكَيْلَ﴾

Q21:47

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ﴾

Q7:8-9

﴿وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ * وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ﴾

Q7:8, Q23:102

& Q101:6

﴿مَن ثَقُلَتْ مَوَازِينُهُ﴾

Q7:9, Q23:103

& Q101:8

﴿مَنْ خَفَّتْ مَوَازِينُهُ﴾

Q18:105

﴿أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَآئِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا﴾

Q55:7

﴿وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ﴾

Yusuf Ali And the Firmament has He
Raised high, and He has set up
The Balance (of Justice),*

* The "balance of justice" in this verse is connected with "the balance" in the next two verses, that men may act justly to each other and observe due balance in all their actions, following the golden mean and not transgressing due bounds in anything. But the Balance is also connected figuratively with the heavens above in three symbols: (1) Justice is a heavenly virtue; (2) the heavens themselves are sustained by mathematical balance; and (3) the constellation Libra (the Balance) is entered by the sun at the middle of the zodiacal year.

Pickthall And the sky He hath uplifted; and He hath set the measure,

Arberry and heaven -He raised it up, and set
the Balance.

Khan&Helali And the heaven He has raised high, and He has set up the Balance.

Khatib And the Heaven He lifted it up and set the measure,*

* The word measure here does not mean the method of measuring things, but rather the precision, perfectness and the exact measure of everything, the truth or justice.

Asad And the skies has He raised high, and has devised [for all things] a measure,*

* The noun *mi:za:n,* usually denoting a "balance", has here the more general connotation of "measure" or "measuring" by any means whatsoever (Zamakhshari), in both the concrete and abstract senses of the word. (Cf. also the parabolic use of the term *mi:za:n* in 42:17 and 57:25.)

With the exception of **Asad**'s translation, all the above translations provide "set" and "set up" as equivalents to the Arabic verb *wada'a* ﴿وَضَعَ﴾. It is, however, clear that one of the main features of the verb 'وَضَعَ' is related to direction. Q55:7 contrasts the two verbs *rafa'a* 'رَفَعَ' and *wada'a* ﴿وَضَعَ﴾ one with

the other with reference to direction. The former verb *rafa'a* 'رَفَعَ' refers to the heaven being raised "high", while the latter verb *wada'a* ﴿وَضَعَ﴾ indicates that the *mi:za:n* has been placed 'low'. This way of contrasting the two verbs adds life and unity to the picture the Ayah draws and makes its elements outstanding. There is more than one dimension in this picture. The brain is also activated to draw a comparison between the positions of the things the Ayah refers to and how they are set to fit in the picture.

Such an important feature of position, with regard to direction, is lacking completely in "set" and "set up".

There are also many other features that are not present in the translation as well, such as the fact that 'رَفَعَ' and 'وَضَعَ' are tri-literal verbs sharing a great deal of musicality because they have the same pattern 'وَزْن': they both have the same vowel sounds following the consonant sounds. Also, both verbs end with the same 'ع' sound. A corresponding form of assonance is obviously difficult, if not impossible, to achieve in the translation due to the differences between the SL and TL.

Asad's translation, on the other hand, uses the word "devised" for ﴿وَضَعَ﴾, which, as I see it, draws an unacceptable picture of a person thinking out a scheme or a plan, a picture that requires the exertion of some 'effort' to 'devise', and the consideration of several or different options or alternatives in case one plan falls through. This is very unlike what the Qur'an states about Allah, the Creator. In the above Ayah, Allah ﴿وَضَعَ الْمِيزَانَ﴾: an emphatic statement of fact. In Q37:82 Allah states ﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُن فَيَكُونُ﴾, that is, according to **Khan&Helali**, "Verily, His command, when He intends a thing, is only that He says to it, "Be!" -and it is!", and in Q50:38 we read:

﴿وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ﴾,

that is, according to **Yusuf Ali**, "We created the heavens and the earth and all between them in Six Days, nor did any sense of weariness touch Us".

It is in this sense that the word "devised" cannot be seen anywhere near a suitable rendering for ﴿وَضَعَ﴾. Also, 'devise' has sometimes a negative connotation. However, 'devise', I believe, has one advantage, which is its reference to the fact that ﴿وَضَعَ﴾ involves many details in the 'setting up' of the Balance and many elements put together, and not just the mere placing 'down' of ﴿الْمِيزَانَ﴾, i.e., the directional reference.

As for ﴿الْمِيزَانَ﴾, each translation has a different way of treating it. While **Arberry** and **Khan&Helali** are content with "the **B**alance" as an equivalent, with no explanation provided, or any added information between brackets or even in a footnote (for, at least, the capital **B**), the rest of the translations have a bit more to say.

Yusuf Ali does not find "the **B**alance" on its own, a sufficient translation for ﴿الْمِيزَانَ﴾. His translation suggests that although he accepts the fact that that *mi:za:n* is 'special', as he uses a capital **B** for it, a reference to what it is meant to achieve needs to be added. Therefore, although "the **B**alance" on its own is understood to symbolise 'Justice', **Yusuf Ali** adds "(of **J**ustice)", that is, he uses a capital '**J**' for 'Justice' and parentheses as well. If **Yusuf Ali** is justified in doing this, then the translations of **Arberry** and **Khan&Helali** are lacking this dimension. However, if he is not justified, then he has definitely added to the original text words that, in my view, have restricted the meaning of the word *mi:za:n* to probably one function. This consequently does away with the other physical and metaphorical associations and references of ﴿الْمِيزَانَ﴾. (See the meanings of 'الْمِيزَان' in Chapter Two.)

Pickthall, **Khatib** and **Asad** favour "measure" as a translation of ﴿الْمِيزَانَ﴾. It is very clear therefore how they have distanced their translations from the original. Applying a back-translation test to this Ayah will, most certainly, not lead back to 'الْمِيزَان'; and although the same situation may sometimes obtain for

any other word, it is more crucial in this context because "measure" is most unlikely to be an equivalent of ﴿الْمِيزَانَ﴾.

The above translators must have considered 'the **B**/balance' before deciding on "measure". However, as most of them give no explanation as to this problem, I am not in a position to argue for them.[1] Yet, it seems that they might have wanted to say that ﴿الْمِيزَانَ﴾ in this context is no more than a metaphor and not meant to be taken literally, nor even related to balancing physical things. This is where, I believe, their understanding of the metaphor has distanced them from the fact that there must be a relationship between what the word that is used as a metaphor means, perhaps literally, and what it refers to in a metaphorical way.

If the balance is used to 'balance' things or 'weigh' one thing against another in order to achieve a certain objective, this feature is missing in the word "measure".

Khatib tries to shed some light on his choice of "measure" by adding in a footnote what he thinks clarifies the situation. However, his explanation makes his choice of "measure" more difficult to appreciate as he uses the word "balance", with a small **b**, as a translation of ﴿الْمِيزَانِ﴾ in the following Ayah (Q55:8) showing inconsistency. One is tempted to think, had **Khatib** used 'the balance' in his translation instead of "the measure", and used his footnote to explain that 'the balance' has the other meanings he stated in the footnote, this would have served his purpose better.

Asad justifies his choice in a footnote quoting Al-Zamakhshari. However, Al-Zamakhshari says, with reference to ﴿الْمِيزَانَ﴾: "He (Allah) meant everything that is used for weighing things and determining their measures".[2] Then, he gives examples of such instruments that are used for measuring and weighing physical substances.[3] In the same quotation, he also says: "meaning, He (Allah) has created it (the balance) and placed it on the earth".[4] It is, therefore, clear that **Asad** uses just part of the quotation which he thinks justifies his choice of words.

Another important point to consider in **Asad**'s translation is that the translation ignores the fact that *mi:za:n* is preceded by the definite "ال" (*al*), meaning 'the' and uses instead the indefinite article "**a**". Therefore, while the Arabic text emphasises the fact that the reference is made to a specific thing, the translation fails to cater for this.

Also, "devised for all things a measure" fails on another level: if the objective of ﴿الْمِيزَانَ﴾ (translated: measure) is to balance things, create balance or achieve balance, this meaning is only achieved in the Arabic word only by virtue of the use of the word *mi:za:n*, and also as a result of the fact that the *mi:za:n* is the instrument whose main objective is balancing. However, it would even be possible to interpret **Asad**'s translation as meaning that 'there are different measures for different things', which, as an idea, is basically correct. Nonetheless, we find that ﴿الْمِيزَانَ﴾ is much more subtle than this because the Arabic text refers to a more fundamental issue that is: there is a '**master rule**' for all those 'measures' called ﴿الْمِيزَانَ﴾. Thus, while the Arabic word is absolutely precise, there is very significant loss in the translation.

Q55:8
﴿أَلا تَطْغَوْا فِى الْمِيزَانِ﴾

Yusuf Ali	In order that ye may Not transgress (due) balance.
Pickthall	That ye exceed not the measure,
Arberry	(Transgress not in the Balance,
Khan&Helali	In order that you may not transgress (due) balance.
Khatib	that you should not transgress in the balance,
Asad	so that you [too, O men,] might never transgress the measure [of what is right]:

﴿وَضَعَ الْمِيزَانَ﴾ is followed by Q55:8 ﴿أَلا تَطْغَوْا فِى الْمِيزَانِ﴾ which is a direct address to mankind. As man lives on the earth and not in heaven, the reference has to be made to something which he knows, otherwise clumsiness in reference would result. This is very clear in the Arabic text because of the use of (1) the verb *wada'a* ﴿وَضَعَ﴾, and (2) the word *mi:za:n* ﴿الْمِيزَانِ﴾ for the second time. However, in the translations, with the use of the verbs "set", "set up" and "devise", the directional reference is lacking, and to a degree this affects the meaning. In other words, one may ask: if the Creator has set 'the B/balance' of 'the heaven' when He raised it up, how can man transgress that B/balance? That B/balance is not on earth to be transgressed or for any man to try to manipulate.

The Ayah does not place such a restriction on the meaning. The B/balance that the Ayah refers to is not restricted to the balance of '(the) heaven' only. This is made clear by the use of both the verb *wada'a* 'وَضَعَ' , and *al* 'ال', the definite article meaning 'the', in *al-mi:za:n* ﴿الْمِيزَانَ﴾ 'the Balance' which makes the reference to something definite and not indefinite.

But perhaps because of this, the above translations are forced to understand or rather interpret *'an la:* 'أَنْ لا', abbreviated *'alla:* ﴿أَلا﴾, as a justification of the previous Ayah meaning 'so that', 'in order that' or even just 'that'. This method actually restricts the meaning and function of *'an* 'أَنْ' to one thing only, unlike Al-Qurṭubi's explanation[5] which has been quoted under *ṭ-gh-w* 'طَغَوَ'.

Now, let us consider the situation in the light of the following possibilities:

(1) 'أَنْ' (*'an*) means 'أَىْ' (*'ay*) 'meaning': in spite of the fact that this could be an acceptable explanation supported by many Arabic examples, a problem arises when trying to make sense out of the Ayah with the use of the translation of 'أَىْ', that is, 'meaning'. The translation will then perhaps read: '... and set the Balance, *meaning* transgress not in the Balance'. The impression that is given accordingly is that the addressee is told: '[I] have set the Balance, and if you do not understand what this [My action] means, it means 'do not transgress in the Balance''. Here one can see that the conclusion is not based on the premises. It is clear that something is missing. This can actually be avoided if we try to understand ﴿أَلا﴾ (*'alla:*) slightly differently, as will be explained shortly. Also even, if 'أَنْ' means 'أَىْ', and 'أَىْ' makes sense if used as a replacement, this does not mean that its translation 'meaning' will have the same effect.

(2) 'أَلا' (*'alla:*) means 'لِئَلا' (*li-'alla:*) 'in order not': here we have a similar situation to the above as the meaning will, therefore, be: '... and set the Balance in order that [so that] you do not transgress in it'. With a translation like this, the result is ridiculous because first there are many laws stated by Allah that Man breaks, secondly the following question arises: if Allah has set up the Balance so that humans do not transgress in it, does not this mean that this is a Divine Statement that we, humans, cannot actually transgress in it? Also, would not this mean that if Allah had not created the Balance, we might have still transgressed in it bearing in mind that the Balance did/does not exist? The whole issue therefore would be quite ambiguous and hard to comprehend: how can one transgress in something which it is beyond one to transgress in? How can one

transgress in something which does not exist, and before its existence it is referred to as existing and possibly being transgressed in as well?

It is because of these above two arguments that (**a**) the meaning of words in certain ways can easily prove problematic, (**b**) ﴿أَلا﴾ (*'alla:*) should not be understood as either an explanation or justification of what precedes it. It should instead be understood as a *direct* command from the Creator of the Balance not to commit any act of transgression in it.

If we now turn to the translations we have, we find that **Pickthall**'s falls under the second category described above. He uses the word "that" which in this context is not in the least different in meaning from 'so that' or 'in order that', to cater for the Arabic 'أَنْ' (*'an*). However, as he uses the word "measure" as the translation for ﴿الْمِيزَانِ﴾ again here, the meaning of "measure" seems to be something like 'limit/s'; in other words: Allah has set the limits so that one does not exceed those limits. The problem here is that by virtue of what the words in the translation mean, the limits ("the measure") cannot be exceeded, while in actuality the Ayah is stating that such 'limits' *can* be exceeded (by virtue of the fact that man has freedom of choice); yet, when such a thing happens, it is a sin and punishable by Allah. Therefore, one is actually shown the limits and what is beyond them as well.

The use of the word "measure" here excludes completely the outcome of exceeding the limits which is the disturbance of *the balance*, the word which is most accurately used in the Ayah in its actual wording (assuming that 'the Balance' is synonymous with 'الْمِيزَان').

The reason for using 'exceeding the limit' is that this is what *tagha:* 'طَغَى' basically means. Bearing this in mind, in the translation part of the meaning, therefore, is not catered for. Perhaps, part of the problem is that 'exceed' is a verb that requires an object while 'طَغَى' does not; and although in the translation the object is "the measure", "the measure" is made as 'a limit', while the Ayah

does not even allow the least act of *ṭughya:n* 'طُغْيَان' *within* the whole process even before reaching those limits. This reference is completely absent in the translation though made clear in the Arabic with the use of 'حَرْف الْجَرّ' the preposition 'فِى' (*fi:*). It is therefore, clear that the Arabic Ayah has a much wider meaning unlike the translation which also raises more questions than it perhaps should.

With the exception of **Arberry**'s, all the translations say almost exactly the same thing with regard to ﴿أَلا﴾ (*'alla:*). The negative reference is, of course, preserved, and "in order that", "so that" and "that" are used.

The only translation which satisfies my preferred understanding is that of **Arberry,** as he does not consider 'أَنْ' (*'an*) as an explanation or justification for ﴿وَضَعَ الْمِيزَانَ﴾. It is only here, as in the Arabic that **A** leads to **B**. The one unusual thing in **Arberry**'s translation though, is that he puts Q55:7-8 between parentheses. He probably considers them 'a side comment' made by Allah on the matter. Also, as he does not use any footnotes at all, the reader might have the impression that what is between the parentheses is an addition made by the translator and not part of the original wording. However, strangely enough, this is probably the only time where **Arberry** has used parentheses and any additions he makes by way of clarifying the meaning are incorporated in the text and not distinguished by any means.

Both **Arberry** and **Khatib** cater for the Arabic ﴿فِى﴾ (*fi:*); **Khatib**'s translation, however, is quite awkward and inconsistent. After using the word "measure" for ﴿الْمِيزَانَ﴾ in Q55:7, he changes this in Q55:8 introducing the word "balance", which makes the reader wonder how this word came about. The link between the two Ayahs is thus somewhat broken as a result of one Ayah referring to a particular thing and its justification referring to another. **Khatib** does not even explain how "the balance" came about in a footnote, although he made use

of one in the previous Ayah. He seems here to forget that the reader of the translation might not be able to read the Arabic and realise that the same word is repeated in the Ayahs though translated differently for some unstated reasons.

As for "transgress", it is perhaps a good rendering of ﴿تَطْغَوْا﴾. However, using "transgress" on its own with "balance" or "measure" as an object makes the translation fall short of the exact meaning. As 'transgress' means 'to go beyond a limit or bound', the implication is that one should go beyond the limits of the balance (before being considered a transgressor), that is, he should keep *within* the limits, on this side of the line, because crossing to the other side is 'transgression'. The problem with this is that the Ayah makes use of the preposition ﴿فِـى﴾ (Lit., 'in') which indicates that it is also an act of transgression to offend *within* the limits, on this side of the line as well. The line is 'the balance'; falling short or going beyond is *tughya:n* 'طُغْيَان'. This is referred to in Islam as 'اَلتَّعَسُّفُ فِـى اسْتِخْدَامِ الْحَقِّ', that is, 'misuse of one's right'. The story of the man who sold his house except for a tree which was in the house, in the time of the Prophet Muhammad (ﷺ) is too well known to be narrated here, and is a good example.

In all the translations above, if ﴿فِى﴾ is not translated, then a fundamental item is missing, and when catered for by 'in', 'transgress in' restricts the meaning to '*within*', and does away with *going beyond.* This actually shows: (**1**) the limitation of the translation in catering for the exact meaning; (**2**) if 'transgress' is an adequate translation for ﴿تَطْغَوْا﴾, and "in" for ﴿فِـى﴾, "transgress in" is not necessarily the perfect fit, though, it is perhaps, less problematic.

In Q55:7 **Yusuf Ali** uses "Balance" with a capital **B**, and states that that Balance is "(of Justice)". Yet, in Q55:8, he uses "balance" with a small **b**; and although **Khan&Helali** do not indicate in their translation to Q55:7 that it is "the Balance" (of Justice), it is clear that they are following in **Yusuf Ali**'s footsteps,

as they not only change to "balance" with a small **b** in Q55:8, but also borrow "(due) balance" from him.

What we actually have here is either a change in the understanding of the reference of ﴿الْمِيزَانَ﴾, or perhaps the translators felt that the special reference is no longer needed as the reader would be able to relate "the Balance" of Q55:7 to "the balance" of Q55:8. However, it seems that the translators were aiming at achieving both things. First, they effected a change of reference; the Balance was with Allah, then passed to Man to keep, and secondly, the reader will have no difficulty relating the two occurrences because, to say the least, they sound the same (the ear cannot tell whether the 'balance' is with a **B** or a **b**), and share exactly the same central or basic meaning.

Yusuf Ali and **Khan&Helali** put "(due)" before the word "balance", which is an obvious addition; they were perhaps hoping that it would clarify the meaning. Yet, is there such a thing as 'a due balance' and 'not so due a balance'? one is proper and another improper in the word of God given the above context?

The word ﴿الْمِيزَانِ﴾ in the Ayah is in no need of such clarification, by virtue of the fact that ﴿الْمِيزَانَ﴾ of Q55:7 is 'set, set up, made, or created' by Allah in the most perfect manner, and is the same *Mi:za:n* referred to in the following Ayahs. It does not change and cannot be changed. And if we accept the metaphorical reference of 'الْمِيزَان', then we may say that no one can change the Law of Allah without his action being considered a *kabi:rah* 'كَبِيرَة', great sin.

All the translations use the pronoun "you" or the corresponding archaic plural form "ye" as a rendering for the pronoun used in ﴿تَطْغَوْا﴾ with the exception of **Asad**[6] who, for some reason, decides that "you" only is not enough, and preferred to spell it out between square brackets, hence "you [too, O men,]" which makes one also wonder about the use of the added "too". However, "men" may be an attempt to indicate that ﴿تَطْغَوْا﴾ is plural.

Also, ﴿الْمِيزَانِ﴾ in his translation becomes "the measure [of what is right]", preferring therefore, the metaphorical interpretation of 'الْمِيزَان', unlike his statement in the footnote related to Q55:7 with regard to ﴿الْمِيزَانَ﴾ "in both the concrete and abstract senses of the word". As is clear, the concrete sense has no place here, a point which is also emphasised in and by his translation of Q55:9.

Finally, it is worth noting that with the exception of **Arberry** and **Pickthall** we find that **Yusuf Ali** and **Khan&Helali** use "may not", **Khatib** "should not", and **Asad** "might never" before the verb "transgress". It is clear that the Ayah does not make use of similar devices, and that the force of the command springs from (1) the Speaker Himself, and (2) His word ﴿تَطْغَوْا﴾ being powerful enough both meaning-wise and sound-wise, and rich with its imagery that it makes the picture vivid as all forms of *ṭughya:n* 'طُغْيَان' are utterly condemnable.

Q55:9

﴿ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ﴾

Yusuf Ali So establish weight with justice,*
And fall not short
In the balance.

* To be taken both literally and figuratively. A man should be honest and straight in every daily matter, such as weighing out things which he is selling: and he should be straight, just and honest, in all the highest dealings, not only with other people, but with himself and in his obedience to Allah's Law. Not many do either the one or the other when they have an opportunity of deceit. Justice is the central virtue, and the avoidence of all excess and defect in conduct keeps the human world balanced just as the heavenly world is kept balanced by mathematical order

Pickthall But observe the measure strictly, nor fall short thereof.

Arberry and weigh with justice, and skimp not in the Balance.)

Khan&Helali And observe the weight with equity and do not make the balance deficient.

Khatib but establish the weight with equity, and do not skimp the balance.

Asad Weigh, therefore, [your deeds] with equity, and cut not the measure short!

Q55:9 starts with the connective 'حَرْف الْعَطْفِ' *wa:w* (و). This *wa:w* joins the command ﴿أَلَا تَطْغَوْا فِي الْمِيزَانِ﴾ with ﴿أَقِيمُوا الْوَزْنَ بِالْقِسْطِ﴾, then with ﴿لَا تُخْسِرُوا الْمِيزَانَ﴾. In other words, we have in Q55:8-9 three commands related to one another in the sense that they cover different aspects of the issue of 'weighing'. The *wa:w* differs greatly in meaning from **Yusuf Ali**'s "so", and **Pickthall**'s and **Khatib**'s "but". **Asad**, on the other hand, chooses not to stick to the letter of the Arabic and resorts to a different rendering that makes Q55:9 a result of Q55:8. He adds "therefore", but as he does not enclose it in brackets, he considers its existence

legitimate and represented in the Arabic. **Arberry** and **Khan&Helali** go for the straightforward, less problematic and easy option of "and".

It has been stated under *w-z-n* 'وَزَنَ' that ﴿أَقِيمُوا الْوَزْنَ﴾ is meant to refer to the keeping and continuation of keeping of *al-wazn* ﴿الْوَزْنَ﴾ in a proper state at all times. The matter does not actually end with 'the mere establishment of weight, with justice', as the translations suggest. As a rule, it is the keeping of the rule, the abiding by it and the continuous application of it in the strictest and most proper of manners that is referred to in the Ayah.[7] Perhaps, this can be made clearer when we consider the meaning of the verb *'aqa:ma* 'أَقَامَ' in Q18:77 that reads ﴿فَوَجَدَا فِيهَا جِدَاراً يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُ﴾, that is, "They found there a wall about to collapse [fall, tumble down] and so he set it up straight".[8] This example shows that it is not only the mere repairing or building up of the wall that is meant, but also the doing so in the right way; in other words, the wall was set up straight in the right way which is what the word *'aqa:ma* 'أَقَامَ' means.

Accordingly, **Arberry**'s and **Asad**'s translations resorted to the easy option of "weigh" which does away with a great deal of meaning as the translations show their failure in distinguishing between ﴿أَقِيمُوا الْوَزْنَ﴾ and 'زِنُوا'. According to the above context, when one is told to 'weigh with justice', this may imply that the weigher was not conducting the weighing in a just way, while ﴿أَقِيمُوا الْوَزْنَ بِالْقِسْطِ﴾ means that one has to be aware that it is a rule which must be kept at all times and that breaking it at any time or in any way is not allowed and incurs punishment.

Yusuf Ali and **Khatib** use "establish", which is to do with putting or setting up something on a firm foundation, in contrast with **Pickthall**'s and **Khan&Helali**'s "observe" which is perhaps more related to the practice, such as observing a law which implies its existence in the first place. In this case, ﴿أَقِيمُوا﴾ accomodates both establish (on right foundations) and observe (in the proper manner).

"Weight" is obviously a straight (direct) translation of ﴿الْوَزْنَ﴾. Here we come across an interesting point: in spite of the fact that **Yusuf Ali**, **Khan&Helali** and **Khatib** use "weight", only the first uses the word without the definite 'the'. **Yusuf Ali**'s "establish weight" sounds more general, applying to any situation that involves weighing, which is basically what the Ayah is concerned with. The two latter translations cater for the Arabic "ال" in ﴿الْوَزْنَ﴾ with "the"; but as a result the phrase sounds incomplete. One is tempted to ask: establish/ observe "the weight" of what?

One is also tempted to think that perhaps this was what was going on in **Asad**'s mind as he was translating this Ayah, as he adds between square brackets "[your deeds]". **Asad**'s "weigh [your deeds]" is a clear statement that he is sticking to the figurative side all the way. In fact, he is reading too much into the 'metaphor'. For him, ﴿الْمِيزَانَ﴾ is not a balance, but a measure, and ﴿الْوَزْنَ﴾ is not general, but particular, not concrete but abstract. He is very unlike **Yusuf Ali** who states in a footnote that ﴿وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ﴾ is to be taken both literally and figuratively; then he explains both references.

Asad's "weigh [your deeds]" does, undoubtedly, restrict the meaning of the Ayah as he directs the reader's mind towards metaphorical weighing. He again fails to show the balance between his statement in his footnote for Q55:7 and his actual translation.

Pickthall's translation of ﴿الْوَزْنَ﴾, that is "measure", is perhaps the most problematic. "Measure" preserves the flow of his translation in relation to what comes before and after ﴿وَأَقِيمُوا الْوَزْنَ﴾; yet, it seems that he went for the easy option of ignoring the fact that the Source Text utilizes two distinct words, not one. It is extremely doubtful that any person, even with the least degree of knowledge of Arabic would fail to see the difference between 'الْمِيزَان' and 'الْوَزْن'. It is also extremely unlikely that **Pickthall** did. However, the problem seems to be caused by the choice of the word "measure" in the first place. **Khatib** had to change his "measure" to "balance"; **Asad** had to ignore ﴿أَقِيمُوا الْوَزْنَ﴾, (as he went

for what may be rendered as 'زِنُوا'), and had to stick to an abstract sense; and then **Pickthall**, here, renders ﴿الْوَزْنَ﴾ and ﴿الْمِيزَانَ﴾ in exactly the same way, and ends up replacing ﴿الْمِيزَانَ﴾ in ﴿وَلَا تُخْسِرُوا الْمِيزَانَ﴾ by an adverb, ("thereof"). **Khatib**, **Asad**, and **Pickthall**, all use the same word, "measure".

As the rules of ﴿الْوَزْنَ﴾ have to be established and observed, the main element which should be predominant all the time is ﴿بِالْقِسْطِ﴾. The precision of the word ﴿بِالْقِسْطِ﴾ is rather striking when compared to the words used in the translation. ﴿بِالْقِسْطِ﴾ tells one exactly what should be achieved and how to do it.

As stated before under '*q-s-ṭ* قَسَطَ', the word *qisṭ* 'الْقِسْط' refers to any one getting his rightful '***share***', no more no less. It is different from the word *'adl* 'الْعَدْل' as also explained before. It is this simple, clear, and above all, concrete statement of 'share' that distinguishes ﴿بِالْقِسْطِ﴾ from "with justice/equity" which the above translations, except for **Pickthall**'s, employ.

Justice and equity are related to fairness, and right judgement and conduct etc., and therefore, share a great deal of meaning with ﴿بِالْقِسْطِ﴾. Yet, perhaps, justice and equity are a bit more abstract, and as a result, lack one of the main components (associations) of 'الْقِسْط' as shown in the above Ayah.

Pickthall's "strictly" is less explanatory, or rather less clear, than ﴿بِالْقِسْطِ﴾, yet stronger and more meaningful than "with justice/equity". I believe it would have been more suitable had **Pickthall** used 'transgress' in the previous Ayah instead of the much softer "exceed" for ﴿تَطْغَوْا﴾, to go with "strictly". It is also worth mentioning here that **Yusuf Ali**'s "with justice" in Q55:9 sounds like an echo of his added "(of Justice)" in Q55:7.

The second command in Q55:9 is ﴿وَلَا تُخْسِرُوا الْمِيزَانَ﴾. Most translators seem to accept the fact that the *wa:w* ﴿...وَ﴾ here just joins the two commands together, hence, their rendering "and". **Pickthall**, on the other hand, joins the two negative commands of Q55:8 and Q55:9 together with the negative connective "nor".

As is clear from the Arabic, the *'ikhsa:r* 'الإِخْسَار' falls upon *al-mi:za:n* ﴿الْمِيزَانَ﴾; in other words, ﴿وَلَا تُخْسِرُوا الْمِيزَانَ﴾ describes the state of *al-mi:za:n*, i.e. being *kha:sir* 'خَاسِر' as a result of the people's act. **Yusuf Ali**'s "fall not short", and **Pickthall**'s "nor fall short" only cover the imperative aspect, and refer directly to the addressees themselves falling short, and not to the *mi:za:n*. Their reference to ﴿الْمِيزَانَ﴾ is indirect, unlike the Arabic. Their *mi:za:n* shows the result of the people falling short, while ﴿وَلَا تُخْسِرُوا الْمِيزَانَ﴾ covers another much wider aspect: even if the *mi:za:n* does not show that it might have been tampered with and still gives what looks like a true reading, the *'ikhsa:r* still applies and is still forbidden.

Yusuf Ali's "in the balance" is dictated by the English structure. "In" is used in the translation although its common Arabic equivalent *fi:* 'فِي' is not part of the Ayah ﴿وَلَا تُخْسِرُوا الْمِيزَانَ﴾. Although structurally correct and acceptable in English, the use of "in" in the translation of this Ayah raises an interesting point. When translating ﴿أَلَا تَطْغَوْا فِي الْمِيزَانِ﴾, **Yusuf Ali**'s choice of words and structure led to the disappearance (absence) of ﴿فِي﴾ from the translation. So, *fi:* ﴿فِي﴾ that he absents from Q55:8, he presents in Q55:9, while it should have been the other way round had he wanted to reflect the Arabic.

Pickthall's translation transfers the reference from one thing to another. His "thereof" refers to "the measure" in the same Ayah, which is a translation of ﴿الْوَزْنَ﴾. The Ayah in its original wording refers to ﴿الْمِيزَانَ﴾ and not to ﴿الْوَزْنَ﴾. The matter is still not made any easier to understand when considering that ﴿الْمِيزَانَ﴾ of Q55:7-8 is rendered "the measure". Q55:9's ﴿وَلَا تُخْسِرُوا الْمِيزَانَ﴾

mentions the instrument used for weighing by name, unlike the translation which ignores this fact, then it moves the reference to somewhere else. As a result, the reader is left in the dark as to where the emphasis of the original text is placed.

Arberry's "skimp" refers to 'giving less than ***enough***', which is not exactly what is meant by ﴿وَلَا تُخْسِرُوا الْمِيزَانَ﴾; it is the act that involves and leads to the giving of less than is ***rightfully due*** or ***should*** that is meant. His "in the Balance" only differs from **Yusuf Ali**'s in one aspect, namely the use of the capital **B** in the word "**B**alance". **Arberry** is actually more consistent than all the other translators in his use of this word.

Khatib's "skimp" is rather unusual, as the act of skimping when weighing normally happens to the thing weighed, while "the balance" in his translation is the direct object of "skimp". His translation, I believe, makes it sound as if part of "the balance", as an instrument, is taken away, which is even more literal than the Arabic itself allows.

Khan&Helali have succeeded in capturing that point related to the state of ﴿الْمِيزَانَ﴾ being *kha:sir*. Their "do not make the balance deficient" is a clever way of referring to the fact that any deficiency suffered by "the balance" will be reflected in the injustice done to the people and their rightful dues.

Asad's "cut not the measure short" is similar to the other translations as it refers to the thing measured. Also, "cut short" is burdened with a metaphorical meaning which it might be too weak to carry. The result is a very remote resemblance to the Arabic. Also, **Asad**'s "measure" is that "[of what is right]" and of "[your deeds]". As stated above, **Asad** rather sees the metaphor than the concrete reference or anything else in general.

CONCLUSION:

The Ayahs above do not show any signs indicating that their meaning **must** or **should** be restricted to either the physical act of weighing material things or the metaphorical act of balancing things intellectually. What they actually show is an adherence to words of concrete (particular) references from which the metaphor might be derived. The Ayahs in this particular sense are unique in their

wording as one does not have to twist the words to get to the metaphorical meaning, as is clear in the additions shown above. The use of the word ﴿الْمِيزَان﴾ is both central and fundamental as all the other words revolve around it.

With the use of the word 'B/balance' perhaps a similar effect may be achieved, while 'measure', although it can be justified sometimes, is more distant, at least with regard to the other relations existing between ﴿الْمِيزَان﴾ and the rest of the words in Q55:7-9.

It is also worth mentioning that in these Ayahs, the Qur'an forbids both transgression ﴿أَلا تَطْغَوْا فِي الْمِيزَانِ﴾, and falling short ﴿وَلا تُخْسِرُوا الْمِيزَانَ﴾, and enjoins something *in between* that is fair and proper ﴿وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ﴾. The unique feature here is the fact that the position of ﴿وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ﴾ is *between* the two Ayahs ﴿أَلا تَطْغَوْا فِي الْمِيزَانِ﴾ and ﴿وَلا تُخْسِرُوا الْمِيزَانَ﴾; what can be more balanced than this, one wonders.

Q42:17

﴿اللَّهُ الَّذِي أَنزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ ...﴾

Yusuf Ali It is Allah who has
Sent down the Book in truth,
And the Balance *
(By which to weigh conduct).

* Revelation is like a balance, an instrument placed by Allah in our hands, by which we can weigh all moral issues, all questions of right and wrong in conduct. We must do so constantly. For the Judgment in any given case may come at any time: it may be quite near, and we must always be prepared. The Balance may also refer to the God-given faculty by which man can judge between right and wrong.

Pickthall Allah it is who hath revealed the Scripture with truth, and the Balance.

Arberry God it is who has sent down the Book
with the truth, and also the Balance.

Khan&Helali It is Allah who has sent down the Book (the Qur'an) in truth, and the Balance (i.e. to act justly).

Khatib God it is who has sent down the Book with the truth, and with the Balance. *

* That is, with which rights and obligations are in balance; or, justice.

Asad [For] it is God [Himself] who has bestowed revelation from on high, setting forth the truth, and [thus given man] a balance [wherewith to weigh right and wrong].*

* The above two interpolations are based on 57:25, where the idea underlying this verse has been stated clearly. The implication is that since God Himself has given man, through successive revelations, a standard whereby to discern between right and wrong, it is presumptuous and futile to argue about the nature of His Being and His ultimate judgement: hence the reference, in the second half of this and the next verse, to the Last Hour and, thus, the Day of Judgement.

In spite of the non-existence of lexical items related to physical weighing as in Q55:7-9 other than ﴿الْمِيزَانَ﴾, several scholars have referred to ﴿الْمِيزَانَ﴾ in this

Ayah as the actual weighing instrument that was initially given to the Prophet Noah , as discussed in detail under *mi:za:n* 'مِيزَان' in Chapter Two.

We have also argued before that *'anzala* 'أَنْزَلَ' is perhaps better understood in the sense of actual 'sending down'. This view is supported by (1) the central (basic) meaning of ﴿أَنزَلَ﴾, (2) the fact that ﴿الْمِيزَانَ﴾ is joined to ﴿الْكِتَابَ﴾ with regard to its being sent down, and (3) the Ulema's reference to the Prophet Noah's *mi:za:n*. However, it seems to me that the most important reason is: as Allah is the source of all things, all things given to man may be referred to as being 'sent down'. The Creator is Superior to and Greater than the created; therefore, ﴿أَنزَلَ﴾ is the most appropriate word in referring to Allah's givings.

Yusuf Ali's translation satisfies the above understanding of the 'sending down' of "the Balance". Yet, his "Balance" suggests more than just a simple weighing instrument. He emphasises this in the body of the translation in the form of adding "(by which to weigh conduct)", and in a footnote as well. He accepts, according to his own explanation in the footnote, that "the Balance" is "an instrument placed by Allah in our hands" -which is a reminder of Noah's story- but what it weighs are not material things, rather "all moral issues, all questions of right and wrong", "in conduct". It is clear, therefore, that he actually, prefers the figurative meaning.

Pickthall's translation is more direct in its reference to the metaphorical meaning as suggested by his "reveal" for ﴿أَنزَلَ﴾, and the capital **B** in "the **B**alance".

Khan&Helali explain what is meant by "the Book" being "(the Qur'an)", as the Ayah is an address to the Prophet Muhammad (ﷺ). Their "Balance" is also a bit more than just a physical instrument. It is the 'Law' that tells people "(to act justly)", as they state between parentheses, explaining why "the Balance" has been sent down together with "the Book".

Arberry's translation is along the same lines, though he adds "also" in his translation to ﴿وَالْمِيزَانَ﴾. It is obvious that his reason for adding "also" after "and" to cater for ﴿وَ﴾ is his use of "with" in "sent down the Book **with** the truth" for fear that ﴿وَالْمِيزَانَ﴾ (with *fatḥah* on the *nu:n* 'نَ') might be understood as 'وَالْمِيزَانِ' (with *kasrah* under the *nu:n* 'نِ') which would lead to the wrong reading and therefore the wrong translation as does **Khatib**.

Khatib's translation suffers from a grave error as he considers ﴿وَالْمِيزَانَ﴾ related to ﴿بِالْحَقِّ﴾ ("with the truth") in describing "sent down the Book". According to his translation, "the Book" has been sent down '*with the truth and balance*'; and although the Ayah refers to two things as being sent down, namely ﴿الْكِتَابَ﴾ and ﴿الْمِيزَانَ﴾, **Khatib**'s translation commits the error of referring to only one thing, that is ﴿الْكِتَابَ﴾ "the Book". His footnote does not even help in explaining the reason for such an apparent change to the diacritical sign; it only indicates that he, too, favours the metaphorical '*mi:za:n*'. Actually his committing of such an error makes one wonder about the capital **B** in "the **B**alance". What use is it? And why is not the initial '**t**' in "truth" capitalized as well?

Asad's translation is perhaps the longest and most complicated of all. He actually loads his translation with unjustified explanations between square brackets and in the body of the translation itself. According to **Asad**, it is *because* "God [Himself]" has given Man "revelation from on high" that He has also given him "a balance", which is, undoubtedly, not what the Ayah says. The translation seems to suggest that "the Book" and "the balance" are one and the same thing! The footnote in part of it also emphasises this, while the rest of it is not directly related to ﴿الْمِيزَانَ﴾. Also, ﴿الْمِيزَانَ﴾ is only "a balance". His addition of "[wherewith to weigh right and wrong]" is another reference to the same abstract 'balance' which the rest of the translations refer to.

CONCLUSION

Accordingly it is only **Pickthall** that has left the door slightly open for the physical balance that weighs concrete things to creep through. All the translators, with the exception of **Asad** have used a capital '**B**' for "the **B**alance", which makes one wonder: had a small '**b**' been used, would not that have given more room for the true weighing instrument, while still referring subtly to the metaphor by virtue of the secondary meaning of the word 'balance'?

Reading Q42:17 in its wider context, we realise that the Ayahs refer to things placed in one side of the scales, and others on the other side. First Q42:15 shows that the Prophet Muḥammad (ﷺ) is commanded to do justice among the people. The Ayah reads ﴿وَأُمِرْتُ لأَعْدِلَ بَيْنَكُمُ﴾. On one side ﴿لَنَا أَعْمَالُنَا﴾ 'we have our deeds', on the other ﴿وَلَكُمْ أَعْمَالُكُمْ﴾ 'and you have your deeds'; there is no contention/argument ﴿حُجَّةَ﴾ between 'us' ﴿بَيْنَنَا﴾ and 'you' ﴿بَيْنَكُمُ﴾. And in Q42:16 ﴿وَالَّذِينَ يُحَاجُّونَ فِى اللَّهِ﴾ 'those who dispute concerning Allah' are met with a double sentence ﴿غَضَبٌ﴾ 'wrath/anger' and ﴿عَذَابٌ شَدِيدٌ﴾ 'terrible chastisement'.

It is, therefore, clear that all things are weighed against one another to achieve balance.

Q57:25

﴿... وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ...﴾

Yusuf Ali

And sent down with them
The Book and the Balance*
(Of Right and Wrong), that men
May stand forth in justice;[9]

* Three things are mentioned as gifts of Allah. In concrete terms they are the Book, the Balance, and Iron, which stand as emblems of three things which hold society together, *viz.*, Revelation, which commands Good and forbid Evil; Justice, which gives to each person his due; and the strong arm of the Law, which maintains sanctions for evildoers. For *Balance*, see also 42:17.

Pickthall

and revealed with them the Scripture and the Balance, that mankind may observe right measure;

Arberry

and We sent down
with them the Book and the Balance
so that men might uphold justice.

Khan&Helali

and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice.

Khatib

and We sent down with them the Book and the Balance, that man may uphold equity.

Asad

and through them* We bestowed revelation from on high, and [thus gave you] a balance [wherewith to weigh right and wrong], so that men might behave with equity;

* Lit. " with them".

There is obvious similarity between this Ayah and Q42:17, as they both share the 'sending down' of ﴿الْكِتَابَ﴾ 'the Book' and ﴿الْمِيزَانَ﴾ 'the Balance'.

Yusuf Ali makes use of explanation between parentheses to indicate, this time clearly and directly, that "the Balance" of this Ayah is that "(of Right and Wrong)"; his footnote also helps in emphasising his preferred understanding.

Arberry's and **Khatib**'s translations stick to the wording of the Ayah giving equal emphasis to both "the Book" and "the Balance".

Pickthall's and **Khan&Helali**'s translations are exactly the same with regard to the '*revealing*' of "the Scripture" and "the Balance". The only difference is **Khan&Helali**'s "(justice)" as an explanation to "the Balance".

Asad's translation here echoes the problems of his translation to Q42:17. **Asad**'s "a balance" results from the bestowing of "revelation" which is a reference absent from the Ayah, making his addition unjustifiable, if not wrong. However, his most awkward addition is "[thus gave you]" which is nowhere to be found in the Ayah; it is not even implied in any way. This is exactly like saying: 'I have given Zayd a car, so that 'Amr can drive to work'.

﴿لِيَقُومَ النَّاسُ بِالْقِسْطِ﴾ explains the reason for the sending down of the two things stated in the Ayah, that is, ﴿الْكِتَابَ وَالْمِيزَانَ﴾. It is a reference to all acts done by man so that everyone gets his due share of things in fairness.

Pickthall's "observe right measure" shows a degree of remoteness from the Arabic. Perhaps, observing the right measure might lead to achieving *al-qist* 'الْقِسْط', that is, people getting their rightful shares/dues, but in this case, the translation leaves the reader to reach such a conclusion by himself, while the Ayah states this directly. Also, **Pickthall** uses the words "right measure" for ﴿...الْقِسْطِ﴾; it is the same word "measure" which he uses also in Q55:7-9 as a rendering for both ﴿الْمِيزَانَ﴾ and ﴿الْوَزْنَ﴾. It is looking at all these Ayahs together that can cause some confusion due to the range of application of "measure".

Asad's "so that men might behave with equity" refers to people's behaviour under which many things can be classified. However, it cannot be considered out of context. The Qur'anic usage of ﴿الْكِتَابَ﴾, ﴿الْمِيزَانَ﴾ and ﴿النَّاسُ﴾ is in the general sense by virtue of the fact that the Ayah begins with ﴿وَلَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ﴾ (We sent Our messengers with clear signs). So, to say the least, the word ﴿النَّاسُ﴾

(men) applies to all mankind, and cannot be restricted to the people of just one Messenger. **Asad**'s translation, on the other hand, indicates that the Prophet Muḥammad (ﷺ) was given "a balance", so that "men might behave with equity", thus, excluding all the peoples and Messengers prior to the time of the Prophet (ﷺ).

Khan&Helali's "keep up" refers to maintaining *al-qisṭ* 'الْقِسْط' in the sense that *al-qisṭ* is already established, and it is the continuation of keeping it up that is meant in the Ayah. As a matter of fact, ﴿لِيَقُومَ النَّاسُ بِالْقِسْطِ﴾ does not presuppose the existence of any *qisṭ* that needs only to be maintained, observed or kept up. It actually, goes deeper than this; it covers both the 'theory' and the 'practice'.

Arberry's and **Khatib**'s "uphold" is more related to approving and supporting, while ﴿لِيَقُومَ النَّاسُ﴾ goes much further than just upholding.

Yusuf Ali's "stand forth" lacks the element of establishing which is clear in the Arabic. "In justice" also lacks the achievement of *al-qisṭ* 'الْقِسْط'.

As for ﴿الْقِسْطِ...﴾ being rendered as "justice/equity", this has been discussed under Q55:9. Also, the meaning of 'الْقِسْط' is to be found under *q-s-ṭ* 'قَسَطَ' in Chapter Two.

Considering Q57:25 in its wider context, we can catch a glimpse of balancing in the preceding Ayahs. Q57:23 contrasts ﴿تَأْسَوْا عَلَى مَا فَاتَكُمْ﴾ with ﴿تَفْرَحُوا بِمَا ءَاتَاكُمْ﴾; Q57:24 does the same with ﴿الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ﴾ and ﴿الْغَنِيُّ الْحَمِيدُ﴾, and all these aspects seem to be brought together in Q57:25 where ﴿الْمِيزَانَ﴾ is mentioned, being the tool that weighs one thing against another.

CONCLUSION

Here again, *al-mi:za:n* may be understood in both its concrete and abstract senses. Perhaps that is why four translations out of the above six render ﴿الْمِيزَانَ﴾ as "the **B**alance" with a capital '**B**', and in Q42:17 five out of six do the same. It

seems that the main, and probably the only, reason for this is its association with ﴿الْكِتَـابَ﴾ (the Book) being sent down or revealed. The translations, here, in general, attempt, albeit faintly, to keep the options open as in the original.

Q6:152

﴿... وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ...﴾

Yusuf Ali	give measure And weight with (full) justice -
Pickthall	Give full measure and full weight, in justice
Arberry	And fill up the measure and the balance with justice.
Khan&Helali	and give full measure and full weight with justice.
Khatib	and fulfil the measure and the weight with equity.
Asad	And [in all your dealings] give full measure and weight*, with equity

*This refers metonymically to all dealings between men and not only to commercial transactions: hence my interpolation of "in all your dealings".

As stated under *w-f-y* 'وَفَىَ', the act of *'i:fa:'* 'إِيفَاء' requires extreme care to fulfil and awareness of the consequences of failing in achieving it because on the one hand, failure may result in *'ikhsa:r* 'إِخْسَار' (giving less), and on the other *tughya:n* 'طُغْيَان' (giving/taking too much more);[10] both of which are not commendable in the Qur'an. Therefore, for one to make sure that other people's dues are not diminished by him, *'i:fa:'* necessitates giving that much more which is enough to guarantee that *'ikhsa:r* does not occur. The importance of *'ikhsa:r* is due to the fact that most people tend to give others less rather than too much.

Yusuf Ali's "give" is far from doing the word ﴿أَوْفُوا﴾ justice, as ﴿أَوْفُوا﴾ is not just mere giving.

Khan&Helali's, **Pickthall**'s and **Asad**'s "give full", on ther hand, is very much nearer to its Arabic counterpart in the above Ayah. The difference between

them, is perhaps related to their structure in their respective languages rather than their meaning as individual words.

Arberry's "fill up" falls a bit short of the exact meaning as 'filling up' does not necessarily fulfil all the requirements of *'i:fa:'*. Also, the way he structured his translation of this Ayah renders it a bit ambiguous as will be pointed out shortly.

Khatib's "fulfil" is rather strange as 'fulfil' is usually used with words like 'duties, obligations, expectations, hopes, etc.'. So, perhaps in this context, it is not exactly the right word to use.

With the exception of **Arberry** who renders ﴿الْمِيزَانَ﴾ as "the balance", all the translations use the words "measure" and "weight" for ﴿الْكَيْلَ وَالْمِيزَانَ﴾.

Arberry's "fill up the measure" places the weight of the reference on something which is different from that meant in the Ayah, namely "the measure" in the sense of 'مِكْيَال', the tool used for measuring. As for "the balance" in his translation, the same thing applies. Also, the structure of his translation is rather ambiguous as it leads to another meaning; that is the consideration of "justice" as something to fill the measure and the balance with! The Arabic is more general, agreeing with the wider context and referring to the entire process of measuring and weighing implying all the specifics involved with the use of meaningfully loaded words that though they have a sense of generality, still have the ability to render the reference more specific if need be. By contrast, the translation does not cover the same range of application; it is much more restrictive.

We have a similar situation with all the other translations as well, as they are neither general nor specific enough compared to the Arabic.

The word "weight" is as general as the translations can get with reference to ﴿الْمِيزَانَ﴾, but not as specific. However, while the Arabic Ayah places the emphasis on what achieves or determines the weight of something, the translations' way of generalizing is very different. They emphasise the "*weight*" for which a different word in Arabic, with a still different connotation may be used. A back-translation test can easily and clearly show this.

Yusuf Ali renders ﴿بِالْقِسْطِ﴾ as "with (full) justice" which raises more questions than answers. Perhaps, the use of the word "(full)" is to make up for its being missing after "give" to cater for ﴿أَوْفُوا﴾; but obviously in this case, it is put in the wrong place because "(full)" does not refer to "give" in the above context. "(full) justice" makes one wonder about 'short justice', 'half justice', 'not so full justice', etc.? Can things like this be considered legitimate forms of justice? Or rather, can they be called 'justice' at all?

The ambiguity of "with (full) justice" cannot be missed; also, its degree of accuracy as a translation for ﴿بِالْقِسْطِ﴾ is very low due to the difference in meaning between 'justice' (commonly rendered 'الْعَدْل') and *al-qisṭ* 'الْقِسْط'. 'الْقِسْط' leads to the achievement of 'الْعَدْل', but 'الْعَدْل' does not necessarily result in achieving 'الْقِسْط'. (The cutting off of the hand of a thief is an act of *'adl* 'عَدْل', not *qisṭ* 'قِسْط', while giving people their rightful shares of something is *qisṭ* 'قِسْط', and thus *'adl* 'عَدْل'.)

The suitability of 'justice' and 'equity' as translations for *al-qisṭ* 'الْقِسْط' has been discussed under Q55:9. The continuous use of "justice" and "equity" shows that each covers only certain aspects of the Arabic word. "With/In justice" still, like the whole structure of all the translations, does not read well and is awkward or clumsy English.

A final point is that **Asad** does not consider ﴿الْكَيْلَ وَالْمِيزَانَ﴾ as referring only to commercial transactions, and goes for the wider meaning as he explains in his footnote. He might be justified if we consider that the word *al-mi:za:n* has, in addition to its basic reference to a specific material instrument, a symbolic meaning as well. Also the Arabs say: "يَكِيلُ بِمِكْيَالَيْنِ" (Lit., He measures with two measures) for a person who applies double standards, which also indicates that the word *al-kayl* has a symbolic aspect to it as well. Yet, it is undeniable that the meaning of these words cannot be restricted to the symbolic reference only, and that **Asad**, I believe, is reading too much between the lines.

Q7:85

﴿... فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ ...﴾

Yusuf Ali	Give just Measure and weight, nor withhold From the people the things That are their due;
Pickthall	so give full measure and full weight and wrong not mankind in their goods,
Arberry	So fill up the measure and the balance, and diminish not the goods of the people;
Khan&Helali	so give full measure and full weight and wrong not men in their things,
Khatib	So fulfil the measures and the weights, and do not underrate the goods of the people,
Asad	Give therefore, full measure and weight [in all your dealings], and do not deprive people of what is rightfully theirs.*

*Lit., "do not diminish to people their things" -an expression which applies to physical possessions well as to moral and social rights. Regarding my interpolation of "in all your dealings", see Surah 6, note 150.

The above Ayah is similar in its wording to Q6:152, and much of the same comments apply here as well. Therefore, only the differences will be pointed out here.

Yusuf Ali's "give just measure" raises the question: Is "just measure" a 'full measure'? Not necessarily! This is where "give just ..." and ﴿أَوْفُوا﴾ reach the first parting of the ways.

Also, **Yusuf Ali, Pickthall, Khan&Helali** and **Asad** use "full/just" as adjectives that describe "measure and weight". This is not the case in the Arabic as no adjectives are related to either ﴿الْكَيْلَ﴾ or ﴿الْمِيزَانَ﴾. In simple terms, the

meaning of 'fullness', if one can say so, is represented in the verb ﴿أَوْفُوا﴾, but not in "give"; and in the translation, the 'fullness' is related to the "measure" and "weight", but not to ﴿الْكَيْلَ﴾ or ﴿الْمِيزَانَ﴾ in their connotation as referents to measuring and weighing in general.

Khatib's way of generalising though, led him to use the plural in "the measures" and "the weights" for the singular ﴿الْكَيْلَ﴾ and ﴿الْمِيزَانَ﴾, while all that **Asad** does is change the place of his addition "[in all your dealings]" in comparison to his translation of Q6:152.

With the absence of 'بِالْقِسْطِ' from the Arabic, and therefore the absence of the commonly used 'with/ in justice/equity', the translations sound less awkward than they do in Q6:152.

As for ﴿وَلَا تَبْخَسُوا﴾, different translations covering different aspects of *al-bakhs* 'الْبَخْس' are provided.

Yusuf Ali's "withhold" differs from *bakhasa* 'بَخَسَ' in the sense that the Arabic word does not necessarily refer to complete 'withholding' (to use the same word); it is, instead, in one sense, the keeping of some or part of what rightfully belongs to others, in another it is much stronger than "withhold".

Pickthall's and **Khan&Helali**'s "wrong" is more general than required, as wronging people with regard to their belongings does not necessarily mean or refer to *bakhs* 'بَخْس'.

Khatib's "underrate" only covers one aspect of *bakhs* 'الْبَخْس', namely the placing of too low a value or estimate on the thing involved. The devaluation of a commodity has been referred to in this thesis under *b-kh-s* 'بَخَسَ', in Chapter Two. "Underrate", therefore, falls short of the exact meaning. The translation is too specific. The Ayah has a much more wider meaning or range of application than **Khatib**'s translation.

Asad's "deprive" is not perhaps made very much clearer by his footnote in the sense that the reader is informed that what is meant is not really 'deprivation', but diminishing. It would have been better, if he had explained instead what his "diminish" means. However, if we force the meaning a little bit we may still be able to see an echo of *bakhs* in the context of "deprive". "Depriving people of what is rightfully theirs" may also indicate depriving them *unjustly* of *part* of what is rightfully theirs.

Arberry's "diminish" covers that aspect of *bakhs* which is related to the things involved becoming less, but it still fails to convey the aspect of intentional and unrightful reduction or decrease.

It is this last point which all the translations, with the partial exception of **Asad**'s, have failed to cater for when translating the verb *bakhasa* 'بَخَسَ'. It is more or less, collectively, all the words used to render ﴿تَبْخَسُوا﴾ above that refer to what is actually implied in the Arabic word.

Q11:84

﴿ وَلَا تَنقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَاكُم بِخَيْرٍ ...﴾

Yusuf Ali And give not
Short measure or weight:
I see you in prosperity,*

* The Midianites were a commercial people, and their besetting sin was commercial selfishness and fraudulent dealings in weights and measures. Their Prophet tells them that that is the surest way to cut short their "prosperity", both in the material and spiritual sense. When the Day of Judgement comes, it will search out their dealings through and through: "it will compass them all round," and they will not be able to escape then, however much they may conceal their frauds in this world.

Pickthall And give not short measure and short weight. Lo! I see you well-to-do,

Arberry And diminish not the measure and the
balance. I see you are prospering;

Khan&Helali and give not short measure or weight, I see you in prosperity;

Khatib and do not shorten the measure and the weight. I see you in prosperity,

Asad and do not give short measure and weight [in any of your dealings with men].* Behold, I see you [now] in a happy state;

* Thus belief in the one God and justice in all dealings between man and man (see *surah* 6, note 150) are here placed together as the twin postulates of all righteousness. Some commentators assume that the people of Madyan were of a particularly commercial bent of mind, and given to fraudulent dealings. It is obvious, however, that the purport of this passage and of its sequence goes far beyond anything that might be construed by a purely "historical" interpretation. What this version of Shu'ayb's story aims at is - as always in the Qur'an - the enunciation of a generally applicable principle of ethics: namely, the impossibility of one's being righteous with regard to God unless one is righteous - in both moral and social senses of this word - in the realm of human relationships as well. This explains the insistence with which the above prohibition is re-stated in a positive form, as an injunction, in the next verse.

Firstly we have to notice that the above Ayah refers to ﴿الْمِكْيَالَ﴾ (*al-mikya:l*) and ﴿الْمِيزَانَ﴾ (*al-mi:za:n*) which are the instruments used for measuring and weighing.

Yusuf Ali, Pickthall, Asad and **Khan&Helali** render this Ayah ﴿وَلَا تَنقُصُوا الْمِكْيَالَ وَالْمِيزَانَ﴾ in more or less the same way. They all agree that the Ayah is a command not to give 'short measure or weight'.

It is, therefore clear that the translations do not acknowledge any difference between *bakhasa* 'بَخَسَ' and *naqaṣa* 'نَقَصَ', nor do they actually refer to ﴿الْمِكْيَالَ﴾ or ﴿الْمِيزَانَ﴾ as instruments for measuring and weighing; rather what is indicated are 'what is measured' and 'what is weighed', that is 'الْمَكِيل' (*al-maki:l*) and 'الْمَوْزُون' (*al-mawzu:n*) respectively. The Arabic words in the Ayah, though, have the capacity of accommodating 'the measure' and 'the balance' on the one hand, and 'the measured' and 'the weighed' on the other, which is a feature that is lacking in the translation.

Asad's translation still does not admit the fact that the reference here is, as I believe, strictly to physical measuring and weighing, as he inserts "[in any of your dealings with men]" in the translation.

In his footnote **Asad** seems to prefer a more general meaning than what he calls the ""historical" interpretation". He also seems to ignore the fact that the Qur'anic stories in addition to their being narratives of actual events that took place at some stage in human history, are not all the time, as he seems to favour, highly symbolic and rich with indirect references. Rather they are meant as examples, reminders and warnings that what had happened to ordinary human beings in earlier times could easily happen again if the same sins are committed. The stories are related for the purpose of drawing lessons from them. The Qur'an states this in so many Ayahs. Two examples should suffice here. In Q6:10 we read: ﴿وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُم مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ﴾ that is, as

Arberry puts it "Messengers indeed were mocked at before thee; but those that scoffed at them were encompassed by that they mocked at". And in Q24:34 we read: ﴿وَلَقَدْ أَنزَلْنَا إِلَيْكُمْ ءَايَاتٍ مُّبَيِّنَاتٍ وَمَثَلاً مِنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِلْمُتَّقِينَ﴾, that is "We have sent down to you signs making all clear, and an example of those who passed away before you, and an admonition for the godfearing". (**Arberry**).

It is because of the authenticity of such stories that the *mufassiru:n* refer to such historical events in their *Tafsirs*; and, I believe, this should be the case in the translation as well, as there is plenty of room in the footnotes for any added commentary or detailed explanations. **Asad**, however, seems to deny the happening of certain historical events. See for example, his commentary on Q3:49, (Chapter Four, note 11).

Khatib's "shorten the measure and the weight" is rather unusual as (**1**) "shorten" may be understood to refer to the height of the measure which would be a laughable matter, and (**2**) "shorten ... the weight" is rather awkward.

Arberry's "diminish" is perhaps a good rendering for ﴿تَنقُصُوا﴾; yet, like all the other translations, what is diminished is what is measured. As for 'diminishing the balance', how does one diminish a balance - unless the word is understood differently?

Q11:85

﴿ وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلا تَبْخَسُوا النَّاسَ أَشْيَآءَهُمْ ...﴾

Yusuf Ali "And O my people! give
Just measure and weight,
Nor withhold from the people
The things that are their due:*

* Both Plato and Aristotle define justice as the virtue which gives everyone his due. From this point of view Justice becomes the master virtue, and includes most other virtues. It was the lack of this that ruined the Midianites. Their selfishness was "intent on mischief," *i.e.*, spoiling other people's bussiness by not giving them their just dues.

Pickthall O my people! Give full measure and weight in justice, and wrong not people in respect of their goods.

Arberry O my people, fill up the measure
and the balance justly, and do not
diminish the goods of the people,

Khan&Helali "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people,

Khatib And O my people, give full measure and full weight with equity, and do not undervalue people's goods;

Asad Hence, O my people, [always] give full measure and weight, with equity, and do not deprive people of what is rightfully theirs,*

* See *Surah* 7, note 68.

Here again, because an exact equivalent for ﴿أَوْفُوا﴾ is lacking, the weight of the reference is laid elsewhere in the translations.

Yusuf Ali's translation is no different from his translation to Q7:85. The same applies to **Pickthall**, **Khan&Helali**, **Asad** and **Arberry**. As for **Khatib**, he

only replaced "fulfil" by "give full ...", and "underrate" by "undervalue" which are basically the same.

﴿أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ﴾ makes use of the instuments of measuring and weighing; this aspect can only be found in **Arberry**'s "fill up the measure". However, because of "fill up" the meaning of ﴿أَوْفُوا﴾ is missing with regard to the capacity of the measure itself. As for "fill up the balance", the Ayah refers to both the instument to be adjusted the proper way, not to be manipulated, and also to the weight of what is being weighed, and not to just one thing as in the translation.

As for ﴿وَلَا تَبْخَسُوا﴾ and ﴿بِالْقِسْطِ﴾, see Q55:9 and Q7:85 respectively. The only difference here, is **Khan&Helali**'s "reduce" for ﴿تَبْخَسُوا﴾ which is much more specific than "wrong".

CONCLUSION:

As is clear none of the above translations is capable of conveying the message as exactly as it appears in the Arabic. They only cover one aspect at the expense of another being uncatered for. Compromise is what the translators are typically forced to accept, and here is a perfect example.

Q17:35

﴿وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ...﴾

Yusuf Ali	Give full measure when ye Measure, and weigh With a balance that is straight:
Pickthall	Fill the measure when ye measure, and weigh with a right balance;
Arberry	And fill up the measure when you measure, and weigh with the straight balance;
Khan&Helali	And give full measure when you measure, and weigh with a balance that is straight.
Khatib	And fulfil the measure when you measure; and weigh with an equitable balance.
Asad	And give full measure whenever you measure, and weigh with a balance that is true:*

* Lit., "straight" (*mustaqi:m*) - a term which in the Qur'an has invariably a spiritual or moral connotation. Hence, as in the similar phrase in 6:152, the above injunction applies not merely to commercial transactions but to all dealings between man and man.

It is understood from the discussion of this Ayah under *k-y-l* 'كَيَلَ', *q-s-ṭ* 'قَسَطَ' and *w-z-n* 'وَزَنَ: الْوَزْن', that ﴿أَوْفُوا الْكَيْلَ﴾ can be both a general and a specific reference at the same time. The generality results from the fact that *al-kayl* may be understood to refer to measuring and all that the act of measuring involves. However, it may also be specific, referring to 'the measure', the instrument 'الْمِكْيَال' as this is one of the meanings of *al-kayl* as well. The second piece of evidence supporting this latter view is the use of the word ﴿...الْقِسْطَاسِ﴾ which specifically refers to the weighing instrument.

Khatib's "fulfil the measure" is an awkward a translation for ﴿أَوْفُوا الْكَيْلَ﴾, as "fulfil" is not the right word to use in this context, and as a result the meaning of the measure is not clear.

Yusuf Ali's, **Khan&Helali**'s, and **Asad**'s translations for ﴿أَوْفُوا الْكَيْلَ﴾ is "give full measure". The reference is made to the thing that is measured; it should be given in full. Although "full measure" refers to the exact amount, there is no reference to the state of the instrument itself.

Arberry's and **Pickthall**'s "fill/up the measure" refers to the measuring instrument that it should be filled/up; and just like the above mentioned translations, the state of the measure being proper and of the right size and capacity is not indicated. Perhaps, the translators assume that the measure (*al-mikya:l*) is not in any way tampered with. In this case, "full measure" comes closer to the message intended in the Ayah, as "fill the measure" does not really imply that the measure is of the right size.

As a result of such translations referring to the measure in the sense of *al-mikya:l*, we realise that the range of application of the word *al-kayl* is very much wider. And although the word 'measure' on its own might have a wide range of application as well, it is its context that greatly restricts that range. Also, "Give" as a translation for ﴿أَوْفُوا﴾ is, as stated before, not an exact translation by any means. So, as the translators were trying to solve one problem, they stumbled on another and could not solve either. That is why they had to be content with trying to deliver the message as best as they could without sticking to the letter of the original.

Yet, when translating ﴿وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ﴾, they had to change their method and go back to their common practice, that is, following the original as it goes. Almost all translators of authoritative texts generally adopt a fairly literal approach where possible, and only deviate from this when forced by differences between the SL and the TL.

All the translations use "balance" for ﴿...الْقِسْطَاسِ﴾. Whether 'الْقِسْطَاس' is originally Greek for 'justice' or 'balance', or Arabic derived from 'الْقِسْط', as has been discussed under *q-s-ṭ* 'قَسَطَ', the word is used in Arabic to refer to the weighing instrument, that is, the balance. In this sense, the translations seem to have used the right rendering. However, this makes one wonder why neither of the above translators used the word 'scales'.

Yet, ﴿...الْقِسْطَاسِ﴾ is not a mere 'balance'. By virtue of the fact that it shares a great deal phonetically with 'الْقِسْط', another element is added to its meaning as a balance, and that, as indicated under *q-s-ṭ*, is the doing (justice) to the parties involved in the transaction in a way that each receives his fair share. This is the advantage that ﴿...الْقِسْطَاسِ﴾ has over 'الْمِيزَان' in this context. This 'sound effect' indicates that it is the tool of (justice) itself that is used to achieve justice and not just a mere instrument for weighing that is assumed to achieve justice.

It is here that the translations fall short. 'The balance' might always be the symbol of justice; but the word itself does not indicate this while ﴿...الْقِسْطَاسِ﴾ indicates this clearly and directly, not even by means of implication.

In Arabic ﴿...الْقِسْطَاسِ الْمُسْتَقِيمِ﴾ makes perfect sense. However, the same cannot be said about the above translations.

Yusuf Ali, and **Khan&Helali** say "a balance that is straight". **Arberry**'s "the straight balance" is not very different. The translators are trying to cater for ﴿الْمُسْتَقِيمِ﴾ in the wrong manner. "Straight balance" is not particularly good English, and therefore it does not do justice at all to its Arabic counterpart. The reason for such awkwardness may be that 'straight' has as its basic meaning 'not bent', 'not crooked'. However, there is no requirement for a balance to be straight in this way - and no guarantee that a straight balance will weigh correctly.

The Arabic describes 'the balance' as being fair and calibrated, and meant to achieve, justly, what it is designed for. Although the word "straight" might be a good translation of the adjective 'الْمُسْتَقِيم' in some contexts, and "the balance" of 'الْقِسْطَاس', it is the combination or collocation of the two together that does not lead to the hoped-for result.

Although **Khatib**'s "equitable balance" might be more acceptable to the reader's ear than the unusual "straight balance" above, one still has to force the words to get to the meaning. At the end of the day, "straight/equitable balance" only faintly reflect the Arabic message.

Pickthall's "right balance" might be considered good English in a different context. It may stand against the 'wrong balance' to use. However, that "balance" is only "right" in the sense that it is the one to use in a particular situation. For example, for an extremely heavy object, a small balance might not be the "right" one; the balance that weighs liquids or grains might not be adequate for weighing gold or other similar objects, etc. Therefore, the "right balance" is not necessarily ﴿...الْقِسْطَاسِ الْمُسْتَقِيمِ﴾.

Asad's "a balance that is true" is by comparison a better option as it implies that the balance used is assumedly properly adjusted to function the way it should, it is not crooked or bent. However, a true balance, though it also indicates that the scales are even, does not guarantee that it will necessarily function as it should. The Arabic ﴿...الْقِسْطَاسِ الْمُسْتَقِيمِ﴾ implies and states that it is a balance that meets all the criteria needed to achieve (justice) that must be used; it is not an option.

Asad's footnote, though, gives the literal meaning of ﴿الْمُسْتَقِيمِ﴾, implying probably that he realises that there is more to ﴿الْمُسْتَقِيمِ﴾ than is indicated by the word "true". Here again, he does not like to rule out other dealings that are not related to "commercial transactions".

Though true balance may sound quite poetic, it is also not a standard collocation.

Q26:181-183

﴿أَوْفُوا الْكَيْلَ وَلا تَكُونُوا مِنَ الْمُخْسِرِينَ * وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ * وَلا تَبْخَسُوا النَّاسَ أَشْيَآءَهُمْ ...﴾

Yusuf Ali

(•) "Give just measure,*
And cause no loss
(To others by fraud).
(•) "And weigh with scales
True and upright.
(•) "And withhold not things
Justly due to men, ...

*They were a commercial people, but they were given to fraud, injustice, and wrongful mischief (by intermiddling with others). They are asked to fear Allah and follow His ways: it is He who also created their predecessors among mankind, who never prospered by fraud and violent wrongdoing, but only justice and fair dealing.

Pickthall

(•) Give full measure, and be not of those who give less (than the due).
(•) And weigh with the true balance.
(•) Wrong not mankind in their goods, ...

Arberry

Fill up the measure, and be not cheaters,
And weigh with the straight balance,
and diminish not the goods of the people,

Khan&Helali

(•) "Give full measure and cause no loss (to others).
(•) "And weigh with the true and straight balance.
(•) "And defraud not the people by reducing their things, ...

Khatib

(•) And fulfil the measure, and be not among those who short measure.* (•) And weigh with the just balance, (•) and do not diminish the people's goods, ...

* That is, those who do not give the right weight.

Asad

(•) "[Always] give full measure, and be not among those [unjustly] cause loss [to others]; (•) and [in all your dealings] weigh with a true balance, (•) and do not deprive people of what is rightfully theirs;* ...

* Cf. *su:rah 7,* note 68.

Here, ﴿أَوْفُوا الْكَيْلَ﴾ refers to (1) the measure: the instrument, being of the right size and capacity, (2) the thing that is measured being given out in accordance to the exact amount that (is due) or should be given, which can only be achieved when the measure (the instrument) is not in any way manipulated.

﴿وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ﴾ refers to all the different ways of committing all sorts of acts that result in *'ikhsa:r*, such as using a measure that is not correct, and/or giving others less than is due to them, using measures 'مَكَايِيل' of different sizes to get more for oneself, and give less to others, etc. *'Ikhsa:r* in this context is bad practice and an act of meanness and cheating as it is done on purpose.

However, if it is done unintentionally, the term still applies to the act itself as ﴿الْمُخْسِرِينَ﴾ does not by virtue of its meaning distinguish whether the act was deliberate or not. It is in this sense that the *'ikhsa:r* 'الإِخْسَار' differs from the *bakhs* 'الْبَخْس' which is an intentional act and also much stronger in meaning.

The use of the word ﴿الْمُخْسِرِينَ﴾ then indicates that extreme care is to be taken when measuring so that one is not categorized as *mukhsir* 'مُخْسِر'. Yet, the Ayahs also indicate that the *'ikhsa:r* committed by the people of the Prophet Shu'ayb was deliberate and that they were obstinate in their rejection of their Prophet's teachings, and persistent in their cheating.

The same, with regard to the *'ikhsa:r* being a deliberate act, also applies to the other two times where the word is used, namely in Q55:9 ﴿وَلَا تُخْسِرُوا الْمِيزَانَ﴾ and Q83:3 ﴿وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ﴾. When the act is so, not done by mistake, it becomes punishable and incurs grave consequences as is clear from the story of the Prophet Shu'ayb's people and the Ayahs after Q83:3 with regard to the Judgement Day where people will be held accountable for their deeds.

The above translations for ﴿أَوْفُوا الْكَيْلَ﴾, that is "give just measure", and also "give full measure", "fill up the measure" and "fulfil the measure", have all been discussed before. Also, although the act of *'ikhsa:r* has also been discussed with

regard to Q55:9 ﴿وَلَا تُخْسِرُوا الْمِيزَانَ﴾, the context here is different and requires considering in its own right as well.

Bearing all the above in mind , let us consider the following:

Yusuf Ali, Khan&Helali and **Asad** consider ﴿الْمُخْسِرِينَ﴾ in the sense of "causing loss" to others. It is, of course, obvious that the *'ikhsa:r* does result in "causing loss" to people, and according to **Yusuf Ali**, this act is done "(by fraud)", tricking people out of their goods, which is considered criminal deception. Also, according to **Asad** *'ikhsa:r* is done "[unjustly]". Yet, although these explanations bear some truth in them, this does not change the fact that 'to cause loss' is not a precise translation, as the reference is then made to the result of the act, and not to the act itself which is what ﴿الْمُخْسِرِينَ﴾ refers to.

As explained in much more detail in Chapter Two under *kh-s-r* 'خَسَرَ', the verb 'خَسِرَ' (*khasira*) is related to 'loss'. So, 'خَسَرَ' (present: 'يُخْسِرُ') and 'أَخْسَرَ' (present: 'يُخْسِرُ') differ in meaning from 'خَسِرَ' (present: 'يَخْسَرُ'). It is this latter verb that is related *immediately* to 'loss'. Yet it is the former that is used in the above Ayah in the form of *al-mukhsiri:n* ﴿الْمُخْسِرِينَ﴾. This shows clearly that although the translations, to a degree kept the message of the Ayah, they achieved this through referring to a different verb, albeit still from the same root; and as the meaning of 'loss' is part of the root *kh-s-r* 'خَسَرَ', the translations did not go too far from the exact meaning.

However, we have to bear in mind that if "cause no loss (to others)" is to be considered on its own, as is possible with regard to **Khan&Helali**'s translation, a serious problem with regard to the range of reference of that command may arise. For example, if Zayd takes a sum of money from 'Amr to invest for him, then this money, or part of it, is lost due to a market crash, can such a loss be considered *'ikhsa:r*, or even an act of "causing loss to others"? Therefore, in spite

of the difference between *'ikhsa:r* and "causing loss (to others by fraud)", "cause no loss (to others)" on its own can hardly be accepted as an accurate translation.

Another difference between the ST and the translation is that the ST preaches against 'being' one of the *mukhsiri:n* ﴿وَلا تَكُونُوا مِنَ الْمُخْسِرِينَ﴾; therefore, it is only **Asad**'s translation that refers to this, as it reads: "and **be** not among those who ...". Yet, the three translations we are dealing with here use "cause them loss".

Asad says: "those who [unjustly] cause loss [to others]", explaining what the Arabic word means using a structure that, like the Arabic, refers to the people who commit *'ikhsa:r*, while **Yusuf Ali** and **Khan&Helali** take only 'the command' part and transform it into "(to others by fraud)", "and cause no loss (to others)". Similarly, **Asad** has "... not ...cause loss".

Pickthall, on the other hand, is content with keeping his reference and his explanation as general as in the Arabic, hence, ﴿وَلا تَكُونُوا مِنَ الْمُخْسِرِينَ﴾ becomes "and be not of those who give less (than the due)". His addition between parentheses is particularly interesting as it agrees with the context and he does not just stop at the literal meaning.

Arberry's "cheaters" in "be not cheaters" is probably acceptable if the Arabic is 'وَلا تَكُونُوا مُخْسِرِينَ', with the omission of both the preposition ﴿مِنَ﴾ and the definite article ﴿ال﴾, although "cheaters" is not particularly accurate. **Arberry**'s translation therefore, ignores an important part of the Arabic. Yet, it seems that by using "cheaters" he was trying to imitate the Arabic structure in the sense that ﴿الْمُخْسِرِينَ﴾ are the ones who commit the act of *'ikhsa:r*, and the "cheaters" are the ones who commit the act of cheating. But, as is clear, this ignores the difference between the Arabic word and the word that is used to render it in English. Cheating is much more general than *'ikhsa:r* because not every act of cheating is *'ikhsa:r* (in measures and weights).

Khatib's "short measure" is awkward as the word "short" is used as a verb in the imperative which is not in conformity with normal English usage. His

footnote is also puzzling as it refers to "weight" and not to 'measure' ﴿الْكَيْلَ﴾ as in the Ayah.

As in Q17:35, we have here in Q26:182 ﴿وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ﴾.

With the exception of **Yusuf Ali** who uses the word "scales" instead of his "balance" of Q17:35, for ﴿الْقِسْطَاسِ...﴾, all the other translations stick to the word "balance". Also, ﴿الْمُسْتَقِيمِ﴾ according to **Yusuf Ali** becomes "true and upright". In spite of the fact that a balance may be described as "true", it is very unusual to describe it as "upright", which is normally used in an abstract moral sense. Also, **Yusuf Ali** uses two adjectives for one in the Arabic original. Perhaps, he realises that either of them on its own does not reflect clearly the meanings implied in ﴿الْقِسْطَاسِ الْمُسْتَقِيمِ...﴾. If this is the case, one wonders why he used only one word, which also happened to be a different word, to render ﴿الْمُسْتَقِيمِ﴾ in Q17:35, although the wording of the Qur'anic original is exactly the same.

The change from "balance" to "scales" is also rather interesting. Perhaps, **Yusuf Ali** wants to draw the reader's attention to the fact that the act of balancing does not necessarily involve weighing. Yet, objects can also be balanced on scales. As a matter of fact, this argument has no effect on the Ayah, because whether 'balance' or 'scales' is used to render ﴿الْقِسْطَاسِ...﴾, they still fall one step short of the exact meaning of ﴿الْقِسْطَاسِ...﴾. This meaning might be implied in 'balance' or 'scales', yet it is explicit in ﴿الْقِسْطَاسِ...﴾. A balance or set of scales might be used to determine the weight of an object, yet does not guarantee the result and therefore implied references are necessary in this aspect; with the use of ﴿الْقِسْطَاسِ...﴾, due to its similarity to 'الْقِسْط', one is given the direct and explicit assurance of the result of the use of such apparatus, and in this case ﴿الْمُسْتَقِيمِ﴾ makes this more emphatic. The 'justice' that will be achieved is not a twisted justice, as its executer, that is ﴿الْقِسْطَاسِ...﴾, is not twisted either.

If we consider the rest of the translations in this light, we realise that the differences between the Ayah and its translations remain the same.

Pickthall's "right balance" in Q17:35 here becomes "true balance" which is also **Asad**'s and partly **Khan&Helali**'s. **Khan&Helali**'s addition of "straight" is no different from **Arberry**'s usage. Accordingly, **Arberry**'s and **Asad**'s have been the only entirely consistent translations with regard to the Qur'anic ﴿وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ﴾.

Khatib's "just balance" perhaps aims at reflecting the element of 'قِسْط' in ﴿...الْقِسْطَاسِ﴾, yet, if this is true one is left to wonder about the word ﴿الْمُسْتَقِيمِ﴾? In any case, one has to admit that just as "equitable balance" is not a very common thing to say in English, "the just balance" is the same.

Here again, we see clearly that the translation of individual words, regardless how good it might be, does not mean that their combination will make sense in the TL.

As for ﴿وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ﴾, this is also found in Q7:85 and Q11:85. **Pickthall**'s, **Arberry**'s and **Asad**'s translations for ﴿تَبْخَسُوا﴾ do not change as they have been consistent in using "wrong", "diminish" and "deprive" respectively. Therefore, there is no need to repeat what has been discussed before under Q7:85 and Q11:85.

Yusuf Ali's translation is also the same as he is using "withhold" as he has done twice before. The only difference here is that he specifies that what is being withheld is "justly" due to others; therefore, here, he explicitly states that *al-bakhs* is an act of injustice. Also, the change from "the things" in Q7:85 and Q11:85 to only "things" here, is quite interesting as it gets nearer to the meaning of the Ayah.

Khatib's change from "underrate" in Q7:85 and "undervalue" in Q11:85 to "diminish" here perhaps reflects his realisation that *al-bakhs* is not just underrating or undervaluation. However, if this is true, why did he not change his translations in Q7:85 and Q11:85 to "diminish"? Perhaps, **Khatib** is trying to

reflect the different phases of *bakhs* through his different translations. The only problem with this is that the Arabic word in the above mentioned Ayahs is not in any way restricted in meaning as to reflect only one phase in each.

Khan&Helali use "defraud ... by reducing" as a translation for ﴿تَبْخَسُوا﴾ which is rather different from "wrong" in Q7:85 and "reduce" in Q11:85. It is the use of the word "defraud" here that led the translators to have to explain in what way the act of defrauding is committed. "Defraud" refers to 'tricking people out of what is rightfully theirs' while ﴿تَبْخَسُوا﴾ does not *necessarily* involve 'tricking' or 'deceiving' as it can be an act of open *ṭughya:n*; perhaps this is where the two words go separate ways.

Q83:1-3

﴿ وَيْلٌ لِّلْمُطَفِّفِينَ * الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ * وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ﴾

Yusuf Ali

(•) Woe to those
That deal in fraud -*
(•)Those who, when they
have to receive by measure
From men, exact full measure.
(•) But when they have
To give by measure
Or weight to men,
Give less than due.

* "Fraud" must here be taken in a widely general sense. It covers giving short measure or short weight, but it covers much more than that. The next two verses make it clear that it is the spirit of injustice that is condemned - giving too little and asking too much. This may be shown in commercial dealings, where a man exacts a higher standard in his own favour than he is willing to concede as against him. In domestic or social matters an individual or group may ask for honour, or respect, or services which he or they are not willing to give on their side in similar circumstances. It is worse than one-sided selfishness: for it is double injustice. But it is worst of all in religion or spiritual life: with what face can a man ask for Mercy or Love from Allah when he is unwilling to give it to his fellow-men? In one aspect this is a statement of the Golden Rule. 'Do as you would be done by'. But it is more completely expressed. You must give in full what is due from you, whether you expect or wish to receive full consideration from the other side or not.

Pickthall

(•) Woe unto the defrauders:
(•) Those who when they take the measure from mankind demand it full,
(•) But if they measure unto them or weigh for them, they cause them loss.

Arberry

Woe to the stinters
who, when they measure against the people, take full measure
but, when they measure for them or weigh for them, do skimp.

Khan&Helali

(•) Woe to *Al-Muṭaffifi:n* [those who give less in measure and weight (decrease the rights of others)],
(•) Those who, when they have to receive by measure from men, demand full measure,
(•) And when they have to give by measure or weight to men, give less than due.

Khatib Woe betide the skimpers,* (•)
who, when they take a measure from people, take it in full, (•)
but when they measure for them, or weigh for them, they skimp. (•)

* That is, those who give short measures and weights.

Asad (•) Woe unto those who give short measure: (•) those who, when they are to receive their due from [other] people, demand that it be given in full - (•) but when they have to measure or weigh whatever they owe to others, give less than what is due!*

* This passage (verses 1-3) does not, of course, refer only to commercial dealings but touches upon every aspect of social relations, both practical and moral, applying to every individual's rights and obligations no less than to his physical possessions.

As explained under *ṭ-f-f* 'طَفَفَ', the word *muṭaffifi:n* 'مُطَفِّفِين', in one sense, is related to something 'little' or 'very small amount' being withheld. There are many different ways to achieve that, and as a result the meaning of the word goes beyond its basic meaning. That is why Imam Malik said, as quoted before (see Chapter Two under *ṭ-f-f* 'طَفَفَ'): "يُقَالُ فِي كُلِّ شَيْءٍ وَفَاءٌ وَتَطْفِيفٌ". However, the second and third Ayahs above go on to specify what the term means.

Yusuf Ali's "those that deal in fraud" for ﴿مُطَفِّفِينَ..﴾ cannot be considered an accurate rendering because "dealing in fraud" has different spheres of application from *tatfi:f* 'تَطْفِيف' and does not necessarily refer to *tatfi:f* specifically. Therefore, going from "those that deal in fraud" to its so-called explanation "those who when they receive by measure ..." is like a sudden change, very unexpected by the reader because the images drawn in the reader's mind by "fraud" are not related in any way, or at least directly, to measures and weights.

On the other hand, by virtue of what the root *ṭ-f-f* 'طَفَفَ' and its derivations refer to the mentioning of measures and weights by way of explanation is no surprise to the reader. It seems that **Yusuf Ali** was trying to achieve an effect

similar to the Arabic by starting with a general reference that makes the listener want to know what is meant by it, then the specific explanation follows. Yet, the result, as is clear, is by no means the same.

In part of his footnote, **Yusuf Ali** attempts to explain that one of the aspects of "fraud" is the *tatfi:f* in measures and weights. He wants the reader to consider "fraud" "in a widely general sense"; however, it is obvious that the sense of fraud is very much wider than the sense of *tatfi:f*. The unusual thing is that he wants the reader to consider the translation, and not the original.

Pickthall's "defrauders" is just a short form of **Yusuf Ali**'s "those who deal in fraud"; it only has one advantage over **Yusuf Ali**'s, and that it is similar to the Arabic, in the sense that only one word is used; meaning-wise it is different and does not render the Arabic accurately.

Arberry's "stinters" is similar to **Pickthall**'s "defrauders" in being just one word, yet different as it is not related to fraud. However, a person that stints is not necessarily a *mutaffif*. It is that act of withholding 'little' and therefore, giving less that is lacking in 'stint'. A man who *stints* himself of food to let his children have enough cannot be called *mutaffif*.

Khatib's "skimpers" is no better. Skimping is more related to supplying, giving or allowing (things) in too small an amount or insufficient quantity, and therefore, lacks the basic meaning of *tatfi:f*. **Khatib**'s footnote refers to only one aspect of *tatfi:f*, that is 'giving' and does not refer to 'taking' as explained in the Ayah itself. The footnote does not refer to the Arabic word itself, nor does it refer to how "skimpers" came to refer to that meaning.

Asad's "those who give short measure" covers one aspect of the basic meaning of *tatfi:f*, that is, giving less. Yet, it restricts the meaning to 'measuring' and, therefore, fails to cater for what is actually implied in the Arabic word.

Khan&Helali resort to exoticism as they use the word the Ayah itself uses, that is, "*Al-Mutaffifi:n*". In a way they seem to admit that there is no real equivalent to the Arabic word in that form in English, which is correct; in another, they created an effect similar to that of the Arabic, and that is enticing people to either enquire about what is actually meant, or want to listen to the rest, achieving in either way the same result. Their explanation between square and

round brackets, I believe, is not really that necessary. It perhaps saves the reader looking for the meaning in a footnote, although the next two Ayahs explain what is meant by "*Al-Mutaffifi:n*". Also, **Khan&Helali** include a more general meaning than just the one related to measures and weights through their additional "(decrease the rights of others)", which can be considered a reference to a higher level of understanding of what the word implies.

As for ﴿اكْتَالُوا عَلَى النَّاسِ﴾, it is understood that ﴿عَلَى﴾ serves the purpose of indicating that there is injustice being committed, which is something that would not have been achieved had 'مِنَ' been used instead.

Such a structural effect, as the translations show, cannot really be achieved in English. **Yusuf Ali**'s and **Khan&Helali**'s "receive by measure from", **Pickthall**'s "take the measure from", **Khatib**'s "take a measure from", and **Asad**'s "receive their due from" in no way indicate any injustice taking place. **Arberry**'s "against" perhaps reflects that element of injustice; yet the combination of words "measure against the people" sounds odd.

As for ﴿إِذَا اكْتَالُوا﴾ itself, **Yusuf Ali** and **Khan&Helali** say: "when they have to receive by measure". With the use of "have to" the translation seems to have taken a step farther from the original which is simpler and more direct.

Pickthall's "when they take the measure" is similar to **Khatib**'s "when they take a measure" as they both refer to the thing that is being measured, which although it is what is implied in the Arabic, is still not the same. The reference of the Arabic is much more general.

Arberry's "when they measure against the people" has the advantage of economy. Yet, there is a subtle difference between the Arabic and the translation. In "they measure", it is clear that "they" is the subject, i.e., the doer of the act of measuring is "they". In ﴿اكْتَالُوا﴾, the *wa:w al-jama:'ah* 'وَاوُ الْجَمَاعَةِ' is the *fa:'il* 'فَاعِل', *supposedly* the doer of the act of measuring. Yet, according to Ibn Manẓu:r (under 'كَيَلَ'), the verb used to refer to the giver by measure is *ka:la* 'كَالَ' and to

the taker (receiver) *ikta:la* 'اكْتَالَ': "يُقَالُ: كَالَ الْمُعْطِي وَاكْتَالَ الآخِذُ". The Arabic does not refer specifically to the executer of the act of measuring. The use of *wa:w al-jama: 'ah* as the *fa: 'il* does not necessarily mean that the receiver by measure is the one who does the measuring.

It is in this very restricted sense that "take by measure" may be considered as better translation than just "measure".

Asad's "when they are to receive their due" is another example of **Asad**'s method of preferring the more abstract reference to the more concrete. There is no mention in this part of any measuring, though ﴿اكْتَالُوا﴾ is present in the Arabic, in contrast to his use of "short measure" when translating ﴿مُطَفِّفِينَ...﴾. So, he transforms the reference from one place to another to help him in widening the sphere of application of ﴿اكْتَالُوا﴾. His footnote helps to emphasise this understanding. In spite of the fact that the Ayah may be having a wider meaning than just concrete measuring and weighing, the danger in the translation is the constant exclusion of such concrete references for the sake of metaphorical ones.

Asad seems to prefer such interpretations. In other parts of the Qur'an he refers to concrete acts as being no more than a way of referring to abstract things. For example, he considers the raising of the dead by the Prophet Jesus as being "a metaphorical description of giving new life to people who were spiritually dead".[11] He gives similar explanation to Jesus's other miracles as well. This, I believe, is unjustified.

Yusuf Ali's "exact full measure" for ﴿يَسْتَوْفُونَ﴾ contradicts the fact that 'exacting' is an extremely difficult, if not impossible, thing to achieve; that is why the act of *'i:fa:'* requires the giving of slightly more than due, as what is exactly due is controversial in practice. ﴿يَسْتَوْفُونَ﴾ indicates that beyond doubt what is due is being taken in full to the satisfaction of the taker/receiver, and this,

as explicitly indicated in ﴿يَسْتَوْفُونَ﴾, is achieved through the taking of more than is due.

Also, all the translations refer to the word 'measure' either in this form or using a pronoun (it), which shows the difference between the Arabic verb 'يَسْتَوْفُونَ' as used in its own and the other ways used to render it in English necessitating an explicit or direct referent.

Pickthall uses "demand it full", **Asad** "demand that it be given in full", while **Khan&Helali** say "demand full measure". As is clear, ﴿يَسْتَوْفُونَ﴾ is not mere 'demanding' that the thing involved be given in full. "Demand" indicates that there is something to be given, that is, it is not taken yet by the person who demands it. ﴿يَسْتَوْفُونَ﴾ is almost the opposite to this; it indicates the actual taking in full of whatever is involved with no doubt that anything is being withheld. It is also this feature of 'certainty' that is apparent in ﴿يَسْتَوْفُونَ﴾.

Khatib's "take it in full" is similar to **Arberry**'s "take full measure", and perhaps, in a way, they are nearer to the meaning of ﴿يَسْتَوْفُونَ﴾ than the rest of the other translations as they both refer to the aspect of 'fullness' present in the Arabic.

Stopping here at the end of Ayah 2, we realise that there is nothing wrong when people demand/take their measure, or whatever that is their right, in full. Of course, this act cannot be condoned by the Qur'an, as indicated in the first Ayah ﴿وَيْلٌ لِّلْمُطَفِّفِينَ﴾. That is why the definition of ﴿مُطَفِّفِينَ...﴾ in this context does not end at the end of Ayah 2. The explanation of what ﴿مُطَفِّفِينَ...﴾ refers to goes on to include the second component that results in the formation of *tatfi:f*, as one component does not and cannot go without the other here. However, although injustice does not appear in the translation until the second component is introduced and included, the Arabic refers to it in Ayah 2, in the form of ﴿عَلَى﴾.

﴿كَالُوهُمْ﴾ and ﴿وَزَنُوهُمْ﴾ are two verbs that are used here in a slightly different way from what is usual. There are many other examples of such kinds of usage, and many examples have been given under *t-f-f* 'طَفَفَ'. ﴿هُمْ...﴾ here occupies the place of the direct object, though the acts of measuring and weighing do not really fall upon them directly in the sense that "they" are being measured and/or weighed. Such feature is also found in English, but not necessarily with the same verbs as in Arabic.

"I hunted you a bear" or "I killed you a lamb" does not mean that because "you" is in the place of the object (i.e., where the direct object normally occurs) that the action of hunting and killing was done to "you". As "I hunted you a bear" means "I hunted a bear for you", the Arabic ﴿كَالُوهُمْ﴾ (Lit., measured them) and ﴿وَزَنُوهُمْ﴾ (Lit., weighed them) mean "measured for them/ gave by measure to them" and "weighed for them/ gave by weight to them", respectively. This is the economy of *bala:ghah.* (It has also to be noted that in the above English examples, the indirect object is indispensible).[12]

I am also tempted to suggest that using ﴿هُمْ...﴾ as a direct object serves another subtle purpose, which is: even in case that the *Mutaffifi:n* do actually measure and weigh people, they would still try to withhold part of the person being measured or weighed and keep it to themselves (committing *ikhsa:r*). This shows how determined they are in wronging others.

For ﴿وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ﴾, **Yusuf Ali** and **Khan&Helali** say: "but when they have to give by measure or weight to men". Here again, the translators use "have to", perhaps to match their previous references. "Give by measure or weight" reduces the verbs that carry the meaning of measuring and weighing to mere 'giving', and therefore, necessitates the addition of "by measure or weight" to provide the verb "give" with the missing meaning. Also, while the Arabic uses the pronoun ﴿هُمْ...﴾ meaning 'them', the translations explicitely say "men"

preceded by the preposition "to" to cater for the equivalent of that preposition in Arabic which is absent from the Arabic original due to linguistic differences between Arabic and English. This last point with reference to the use of a preposition is clear in all of the other translations.

Arberry's and **Khatib**'s "but when they measure for them or weigh for them" are, of course, more economical and very near to the structure of the ST. Yet, they have a sense of ambiguity as "for" might also be understood as 'in place of' or 'on behalf of', that is, "they were supposed to do the measuring and weighing themselves, but it is somebody else who will be doing that "for" them".

The same can be said about **Pickthall**'s "weigh for them". However, he precedes this with a different preposition in "measure unto them", 'unto' being an archaic form of 'to'. Strictly speaking, 'unto/to' is perhaps a good rendering for the missing preposition 'لِ' in the Arabic (which is not actually missing in the sense that it is needed or dropped by mistake), as it transfers the reference from one direction (the giver) to another (the receiver). Yet, "measure unto them" still sounds odd in this context.

Asad's "but when they have to measure or weigh whatever they owe to others ..." suffers from an addition which is incorporated in the body of the text "whatever they owe", though implied in the original. Although the translation succeeds in one thing namely the reference to the receiver by "to", this is only because of the addition of the verb "owe".

For ﴿يُخْسِرُونَ﴾, **Yusuf Ali, Khan&Helali** and **Asad** say "give less than due" which is perhaps closer to the meaning than the other translations. (See also Q55:9).

Pickthall's "cause them loss" refers to the result of the act and not to the act itself. He seems to ignore the fact that the Ayah says ﴿يُخْسِرُونَ﴾ not "يُخَسِّرُونَهُمْ", (i.e., يُسَبِّبُونَ لَهُمُ الْخَسَارَةَ) as far as that element of 'loss' is concerned. Yet, "cause

them loss" does not indicate how the "loss" came about, or as a result of what. The loss 'خَسَارَة' is obviously a result of the *'ikhsa:r*, the unrightful and, according to Al-Ra:zi under *ṭ-f-f* 'طَفَفَ', secret keeping of part of what is due to others.

Arberry's and **Khatib**'s "skimp" again does not render the meaning of ﴿يُخْسِرُونَ﴾ exactly, (see Q55:9, **Arberry**'s translation). **Khatib** seems to be using it because he renders ﴿مُطَفِّفِينَ...﴾ as "the skimpers"; yet, no elaboration on the meaning of ﴿مُطَفِّفِينَ...﴾ is made in the translation as it is in the Ayah. In other words, **Khatib**'s translation defines "**skimpers**" as '*those who* "**skimp**"' using circular definition which does not illustrate the meaning: (عَرَّفَ الْمَاءَ بَعْدَ الْجُهْدِ بِالْمَاءِ)!

Surat Al-'Anbiya:', Ayah 47 سورة الأنبياء آية ٤٧

Surat Luqma:n, Ayah 16 سورة لقمان آية ١٦

Q21:47
Q31:16
﴿... مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ ...﴾

Yusuf Ali **Q21:47** ... the weight
Of a mustard seed,*

* Not the smallest action, word, thought, motive, or predilection but must come into the account of Allah. *Cf.* Browning (in *Rabbi Ben Ezra*): "But all, the world's coarse thumb and finger failed to plumb, So passed in making up the main account; All instincts immature, All purposes unsure, That weighed not as his work, yet swelled the man's account; Thoughts hardly to be packed Into a narrow act, Fancies that broke through language and escaped; All could never be, All, men ignored in me, This, I was worth to God, Whose wheel the pitcher shaped."

Q31:16 ... the weight
Of a mustard seed ...*

* The mustard seed is provervially a small, minute thing, that people may ordinarily pass by. Not so Allah. Further emphasis is laid by supposing the mustard seed to be hidden beneath a rock or in the cleft of a rock, or to be lost in the spaciousness of the earth or the heavens. To Allah everything is known, and He will bring it forth; *i.e.*, take account of it.

Pickthall **Q21:47** ... the weight of a grain of mustard seed, ...

Q31:16 ... the weight of a grain of mustard-seed, ...

Arberry **Q21:47** the weight of one grain of mustard-seed

Q31:16 ... the
weight of one grain of mustard-seed, ...

Khan&Helali **Q21:47** ... the weight of a mustard seed, ...

Q31:16 ... the weight of a grain of mustard seed, ...

Khatib **Q21:47** ... the weight of one grain of mustard-seed, ...

Q31:16 ... the weight of a grain of mustard-seed, ...

Asad	**Q21:47**	... the weight of a mustard-seed [of good or evil], ...
	Q31:16	... the weight of a mustard-seed, ...

Surat Al-Nisa:', Ayah 40 سورة النساء آية ٤٠

Surat Yu:nus, Ayah 61 سورة يونس آية ٦١

Surat Saba', Ayahs 3 & 22 سورةسبأ الآيات ٣ و ٢٢

Surat Al-Zalzalah, Ayahs 7 & 8 سورةالزلزلة الآيات ٧ و ٨

Q4:40
Q10:61
Q34:3 & 22
Q99:7 & 8
﴿مِثْقَالَ ذَرَّةٍ﴾

Yusuf Ali	**Q4:40**	... the least degree:
	Q10:61	The weight of an atom
	Q34:3	The least little atom
	Q34:22	... the weight of an atom-
	Q99:7	... an atom's weight *

* *Dharrah*: the weight of an ant, the smallest living weight an ordinary man can think of. Figuratively the subtlest form of good and evil will then be brought to account, and it will be done openly and convincingly: he "shall see it".

	Q99:8	... an atom's weight
Pickthall	**Q4:40**	... the weight of an ant; ...
	Q10:61	... an atom's weight
	Q34:3	... an atom's weight, ...
	Q34:22	... an atom's weight ...
	Q99:7	... an atom's weight ...

	Q99:8	... an atom's weight ...
Arberry	**Q4:40**	... the weight of an ant; ...
	Q10:61	... the weight of an ant ...
	Q34:3	... the weight of an ant ...
	Q34:22	... the weight of an ant ...
	Q99:7	... an atom's weight ...
	Q99:8	... an atom's weight ...
Khan&Helali	**Q4:40**	... the weight of an atom (or a small ant)*, ...

* (Khan's and Helali's extremely long footnote is a translation of **"*Sahi:h Al-Bukhari:*, Vol.6, *Hadi:th* No.105"**, and of no relevance to the Ayah as it is related to seeing Allah on the Judgement Day).

	Q10:61	... the weight of an atom (or a small ant) ...
	Q34:3	... the weight of an atom (or a small ant) ...
	Q34:22	... the weight of an atom (or a small ant), ...
	Q99:7	... the weight of an atom (or a small ant), ...
	Q99:8	... the weight of an atom (or a small ant), ...
Khatib	**Q4:40**	... the weight of an atom.*

* The Koran, for the first time in history, draws man's attention to the fact that the atom has weight.

	Q10:61	... the single weight of an atom ...*

* For the first time in human history, it was brought to man's attention that atoms can be weighed, and that there are bodies smaller than the atom.

	Q34:3	... the weight of an atom ...
	Q34:22	... an atom's weight ...

	Q99:7	... an atom's weight * ...
		* The first reference in history to the fact that the atom has a weight.
	Q99:8	... an atom's weight ...
Asad	**Q4:40**	... an atom's weight; ...
	Q10:61	... an atom's weight ...
	Q34:3	... an atom's weight ...
	Q34:22	... an atom's weight ...
	Q99:7	... an atom's weight ...
	Q99:8	... an atom's weight ...

With the exception of **Yusuf Ali**'s translations of ﴿مِثْقَال ذَرَّةٍ﴾ in Q4:40 and Q34:3, the rest of the translations use "weight" as a rendering for ﴿مِثْقَال﴾, thus 'the weight of a mustard seed' for ﴿مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ﴾, and 'the weight of an atom' and/or 'the weight of an ant' for ﴿مِثْقَال ذَرَّةٍ﴾ as shown above.

It is true that weighing determines the weight of the thing weighed; or, in other words, it shows its share of heaviness which is what is literally stated in the word *mithqa:l* ﴿مِثْقَال﴾ by virtue of the meaning of its root *th-q-l* 'ثَقُلَ'. Although the meaning does not seem to be affected at all by the use of the word "weight" for ﴿مِثْقَال﴾ and it is probably the best rendering for the Arabic word in this context, there is a subtle difference between ﴿مِثْقَال﴾ and its translation, "weight".

As ﴿حَبَّةٍ مِنْ خَرْدَلٍ﴾ and ﴿ذَرَّةٍ﴾ are used in the Qur'an to refer to things which are lightest in weight, and perhaps with the use of "atom" as a translation for ﴿ذَرَّةٍ﴾, one might be tempted to say that these things have actually no weight. In spite of the fact that in physics the atom is regarded as having measurable weight,

one may ask: what is the weight of an atom of good/bad deeds? And how do you weigh one?

The Qur'an provides an important piece of information to stop such questions at their roots. The Qur'anic way of doing this is revealed in the word ﴿مِثْقَال﴾ referring to the fact that everything, whatever its size and nature does have a weight, a share of heaviness, even if it is as small as an atom, and even if that thing cannot be weighed applying human methods. And as discussed under *th-q-l* 'ثَقُلَ', the Qur'an also states that what is even smaller than an atom does have a share of heaviness. If we, humans, cannot weigh such small particles by placing one on a balance against another or even a concrete counterpoise, this does not mean that such particles have no weight.

Yusuf Ali's translation for ﴿مِثْقَالَ ذَرَّةٍ﴾ in Q4:40 shows that his aim was not to stick to the wording of the ST. He gave an 'interpretation' or rather an explanation for ﴿مِثْقَالَ ذَرَّةٍ﴾ in that context. Although he might be justified in terms of his explanation, no one can say that "in the least degree" is an accurate translation for ﴿مِثْقَالَ ذَرَّةٍ﴾. Also, it seems that **Yusuf Ali** himself has realised this as in the other Ayahs where ﴿مِثْقَال ذَرَّةٍ﴾ is found, he uses "the weight of an atom" twice and "an atom's weight" twice as well. This shows the difference in consistency between the ST and the translation. ﴿مِثْقَال ذَرَّةٍ﴾ is the same in the six Ayahs where it occurs, unlike the translation.

Also, ﴿مِثْقَالُ ذَرَّةٍ﴾ in Q34:3 is translated by **Yusuf Ali** as "the least little atom"; one wonders where the translation of ﴿مِثْقَالُ﴾ is. One might also be tempted to comment on "the least little atom". However, this is of no concern to this work as it is related to ﴿ذَرَّةٍ﴾ and not to ﴿مِثْقَالُ﴾.

Q15:19

﴿ ... وَأَنبَتْنَا فِيهَا مِن كُلِّ شَيْءٍ مَّوْزُونٍ﴾

Yusuf Ali And produced therein all kinds
Of things in due balance.*

* And every kind of thing is produced on the earth in due balance and measure. The mineral kingdom supports the vegetable and they, in their turn, support the animal, and there is a link of mutual dependence between them. Excess is eliminated. The waste of one is made the food of another, and *vice versa*. And this is an infinite chain of gradation and interdependence.

Pickthall and caused each seemly thing to grow therein,

Arberry and We caused to grow therein of everything
justly weighed,

Khan&Helali and caused to grow therein all kinds of things in due proportion.

Khatib and We caused to sprout therein of everything,* well measured.

* This may mean every living creature on earth.

Asad and caused [life] of every kind to grow on it in a balanced manner,

The meaning of the word ﴿مَوْزُونٍ﴾ has been discussed in great detail under *w-z-n* 'وَزَنَ', and as is clear from that discussion it covers a wide range of meanings. Strictly speaking, the word ﴿مَوْزُونٍ﴾ here is an adjective that describes ﴿شَيْءٍ﴾. Some of the translations have succeeded in preserving this feature while others, in an attempt to cover as wide a range of meanings as ﴿مَوْزُونٍ﴾ itself, fell into the trap of transferring the reference from the specified word to another word. On the other hand, it might be argued that these translators felt they had no alternative but to go for this kind of compensation in place.

Yusuf Ali's "in due proportion" although it agrees with some of the *tafsirs* quoted under *w-z-n* 'وَزَنَ' in Chapter Two, does not actually describe "things" or "all kinds of things", rather it describes the verb "produced". Accordingly, it is the 'production' of "all kinds of things" that is "in due balance", unlike what is stated in the Ayah.

Khan&Helali's translation is exactly the same, as it also says "in due proportion"; the only difference is that instead of **Yusuf Ali**'s "produce", they use a different verb, "grow".

Asad's "in a balanced manner" is not much different as it also describes the 'growing' of every kind of life.

Pickthall succeeds in preserving the adjectival feature, yet, his "seemly" does not do full justice to the word ﴿مَوْزُونٍ﴾ as it bears no reference to the perfection of the action. (See ﴿مَوْزُونٍ﴾, Chapter Two, under *w-z-n* 'وَزَنَ').

Khatib's "everything, well measured" is perhaps the closest to the Arabic. Although a stronger, more accurate word than just "well" might have been better, his translation preserves the structure of the Ayah and also reflects partly the element of "weight" apparent in ﴿مَوْزُونٍ﴾. At the end of the day "weight" is a measure.

Arberry's "justly weighed" for ﴿مَوْزُونٍ﴾ is another attempt to imitate the Arabic structure as it refers to "everything". The word "weighed" is an obvious literal translation of ﴿مَوْزُونٍ﴾. Yet, "justly weighed" is too ambiguous and such ambiguity bears no resemblence to the ST. One has to justify the use of "justly" and what it actually means.

Here again, one may say that a footnote explaining in some detail what the word ﴿مَوْزُونٍ﴾ refers to would have been in place. The translations given, good as they may be, do not emphasise the message in the same way or as strongly as it appears in the ST. The word ﴿مَوْزُونٍ﴾, perhaps refers to all the features described by the translations above together.

Q12:59

﴿... أَنِّى أُوفِى الْكَيْلَ ...﴾

Yusuf Ali	... I pay out Full measure, ...
Pickthall	... I fill up the measure ...
Arberry	... I fill up the measure,
Khan&Helali	... I give full measure,
Khatib	... I give measure in full,
Asad	... I have given [you] full measure ...

Q12:60

﴿... فَلا كَيْلَ لَكُمْ عِندِى ...﴾

Yusuf Ali	... ye shall have No measure (of corn) from me,
Pickthall	... there shall be no measure for you with me, ...
Arberry	... there shall be no measure for you with me,
Khan&Helali	... there shall be no measure (of corn) for you with me,
Khatib	... there shall be no measure for you with me,
Asad	you shall never receive a single measure [of grain] from me,

Q12:63

﴿... مُنِعَ مِنَّا الْكَيْلُ ...﴾

Yusuf Ali	... No measure Of grain shall we get
Pickthall	The measure is denied us, ...

Arberry ... the measure was denied
to us;

Khan&Helali No measure of grain shall we get

Khatib ... the measure was forbidden us,

Asad All grain * is [to be] withheld from us [in the future ...

* Lit., "measure [of grain]", here used metonymically in an allusion to Joseph's words (verse 60).

Q12:63

﴿... نَكْتَلْ ...﴾

Yusuf Ali That we may get our measure;

Pickthall ... that we may obtain the measure,

Arberry ... that we may obtain the measure;

Khan&Helali ... we shall get our measure

Khatib ... we may obtain a measure;

Asad so that we may obtain our measure [of grain];

Q12:65

﴿... كَيْلَ بَعِيرٍ ...﴾

Yusuf Ali A full camel's load (of grain

Pickthall ... measure of a camel (load).

Arberry ... camel's load-

Khan&Helali ... one ... measure of a camel's load.

Khatib ... camel's load;

Asad ... camel-load of grain.*

* It would seem that Joseph used to allot to foreign buyers of grain one camel-load per person.

Q12:65

﴿... ذَٰلِكَ كَيْلٌ يَسِيرٌ﴾

Yusuf Ali This is but a small quantity.*

* Two meanings are possible - either or perhaps both. 'What we have brought now is nothing compared to what we shall get if we humour the whim of the Egyptian Wazi:r. And moreover, Egypt seems to have plenty of grain stored up. What is a camel-load to her Wazi:r to give away?'

Pickthall This (that we bring now) is a light measure.

Arberry that is an easy measure.

Khan&Helali This quantity is easy (for the king to give).

Khatib that is an easy measure.

Asad That [which we have brought the first time] was but a scanty measure.

As stated under *k-y-l* 'كَيَـلَ' in the story of the Prophet Joseph, grains were given by measure. The word *kayl* 'كَيْل' was used several times on its own and in relation to other words as well indicating some changes to the meaning depending on the context.

In this part of the thesis it will be extremely difficult, if not impossible to try to separate the Ayahs in Q12 where *k-y-l* occurs from one another and try to consider their translations separately. Some of the reasons are that the English language uses the word 'measure' to refer to different elements in the process of measuring: the measuring instrument is called 'measure', the amount measured is 'a measure', the act of measuring is also referred to as 'measure' as in 'to give/receive by measure'. 'Measure' is also used as a verb: 'to measure'. One can also say with regard to weights that "the kilogram is 'a measure' of weight". In short, the word is used with confusing flexibility. Sometimes, there is no clear-cut reference and one is left to wonder about what is actually meant.

In the Arabic, one sometimes faces a similar problem; yet, at the same time, one can also be definite about what the words related to measuring refer to. In Arabic, we have *ka:la* 'كَالَ', *ikta:la* 'اكْتَالَ', *kayl* 'كَيْلٌ', *mikya:l* 'مِكْيَالٌ', *maki:l* 'مَكِيلٌ', etc., which are distinct words with distinct meanings. The English language only uses 'measure' for these words and additional words are needed sometimes to render some of them correctly and accurately.

It is, with this in mind and in conjunction with Chapter Two, under *k-y-l* 'كَيَلَ' that this part should be considered. Also, cross references to Q6:152 and Q7:85 with regard to *al-kayl* ﴿الْكَيْلَ﴾ and *'awfu: al-kayl* ﴿أَوْفُوا الْكَيْلَ﴾ must be made.

If we now turn to the translations above, we find that ﴿أُوفِي الْكَيْلَ﴾ in Q12:59 is dealt with in almost exactly the same way as in Q6:152 ﴿وَأَوْفُوا الْكَيْلَ﴾ and in Q7:85 ﴿فَأَوْفُوا الْكَيْلَ﴾, that is, ﴿أُوفِي الْكَيْلَ﴾ is considered as a whole, as one unit. This is clear from the way the translations are structured. The limitations of "fill" or "fill up" for example as references to the act of *'i:fa:'*, are obvious and have been referred to before. The same applies to "pay out" and "give". **Asad**'s translation however "that I have given [you]" restricts the reference of ﴿أُوفِي الْكَيْلَ﴾ to what the Prophet Joseph's brothers have received, while the Arabic actually uses the present tense as a statement of fact. The Prophet Joseph does not only do this to his brothers but to everybody else as well.

With regard to *al-kayl*, a reference is made to the thing measured (*al-maki:l*) in **Yusuf Ali**'s, **Khan&Helali**'s, **Khatib**'s and **Asad**'s translations, while **Pickthall**'s and **Arberry**'s translations refer to the measuring instrument (*al-mikya:l*).

﴿كَيْلَ﴾ in Q12:60 ﴿فَلا كَيْلَ لَكُمْ عِنْدِي﴾ is rendered in all translations as "measure". **Yusuf Ali** and **Khan&Helali** elaborate on "measure" adding "(of

corn)" although the corn is not stated in this particular Ayah. As a matter of fact, "corn" is not specified in any way anywhere in the Surah. The reference is only made to 'green ears (of grain)' ﴿سُنۢبُلَاتٍ خُضۡرٖ﴾ in the king's dream only, and consequently in the Prophet Joseph's interpretation.

Asad's translation though, refers to "[... grain]". **Asad** also tries to create a similar emphatic tone as in the Ayah; that is why he uses words like "never again" and "a single measure". Yet, as is clear, his reference is made to the thing measured. As a matter of fact, I find such additions of "corn" and "grain" unjustified as they may be restricting the meaning of the Ayah and doing injustice to the Prophet Joseph's utterance as he uses ﴿كَيۡلَ﴾ in the indefinite form, as is clear in his ﴿فَلَا كَيۡلَ لَكُمۡ عِندِي وَلَا تَقۡرَبُونِ﴾ which indicates that no measure of anything whatsoever will be given to them as they would not be even allowed to enter Egypt.

In Q12:63 **Yusuf Ali** changes "measure (of corn)" in Q12:60 to "measure of grain", where also the parentheses disappear. **Khan&Helali**'s translation is an exact copy of **Yusuf Ali**'s. Also, while **Pickthall**, **Arberry**, and **Khatib** stick to their "measure", **Asad** interprets the situation rather than the actual words. His "all grain" is certainly not a direct translation of ﴿ٱلۡكَيۡلَ﴾. However, in his footnote, he states the literal meaning of *al-kayl* and alludes to the Prophet Joseph's words in Q12:60. This actually makes one wonder if it would have been more suitable for the translation and the footnote to have swapped places.

﴿نَكۡتَلۡ﴾ in Q12:63 has no simple word-for-word translation. Yet, it simply refers to 'receiving by measure'. That is why "get" as in **Yusuf Ali**'s and **Khan&Helali**'s translations or "obtain" as in the rest of the translations are not that different from each other. However, **Yusuf Ali**'s, **Khan&Helali**'s and **Asad**'s "our measure" sounds more specific than **Pickthall**'s and **Arberry**'s "the measure". **Khatib**'s "a measure" is a very weak translation, as it is not only one measure that the Prophet Joseph's brothers are after.

Asad's addition of "[of grain]" is the same as in the previous Ayahs.

In Q12:65, we read ﴿كَيْلَ بَعِيرٍ﴾; we therefore realise that the portion given to each one of the brothers was ﴿كَيْلَ بَعِيرٍ﴾, that is whatever is given is by measure and it is a certain amount carried by a camel: it is a measure of a camel's load.

Yusuf Ali's "a full camel's load (of grain ...)" has the addition of "full" and "(of grain ...)", and does without the word ﴿كَيْلَ﴾. First of all, it is not guaranteed and not even specified that when the brothers return to Egypt, they would be given their measures in full. Yet, they can only assume that that will be the case from their previous experience of the Prophet Joseph's generosity. This means that "full" is unjustified, let alone that it is not between parentheses. Also, "(of grain)" is only added by means of specifying what type of measure they would receive.

Pickthall sticks to the words of the Arabic in his "measure of a camel (load)". He realises that the word "load" is implied in ﴿كَيْلَ بَعِيرٍ﴾, and although its existence in the body of the translation may easily be justified, he prefers to put it between parentheses, perhaps to draw the attention of the reader that the Arabic does without the word "(load)".

Khan&Helali's translation differs from **Pickthall**'s in only one aspect and that is the omission of the parentheses and the addition of the perfectly acceptable ('s) in "measure of a camel's load".

Arberry and **Khatib** say just "camel's load". Like **Yusuf Ali**, the translators felt no need to use "measure" as it is understood from the story itself.

Asad's "camel-load of grain" is not very different from **Yusuf Ali**'s "camel's load (of grain ...)".

The translations of Q12:65 ﴿كَيْلٌ يَسِيرٌ﴾ show quite a difference in the translators favourite ways of understanding what ﴿كَيْلٌ يَسِيرٌ﴾ refers to.

Arberry and **Khatib** go for the literal meaning, that is "an easy measure". Though this is justified, it sounds odd in the translation as it is not an easily interpretable phrase in English. No footnotes are provided to shed light on the meaning.

Pickthall's "light measure" is as unusual as "an easy measure". Considering the whole context, whether the load was light or not, has no bearing on the situation. "Light" perhaps might be referring indirectly to the measure being a small quantity, but 'a small quantity' is better understood referentially than "light measure". Also, **Pickthall**'s reference is to what they have brought from Egypt.

Yusuf Ali goes for the tafsir of ﴿كَيْلٌ يَسِيرٌ﴾, thus "a small quantity". Perhaps, he did not want to keep using the word "measure" every time ﴿كَيْل...﴾appears in the ST.

Khan&Helali's translation goes for one of the different tafsirs provided for ﴿كَيْلٌ يَسِيرٌ﴾, by exegetes (see *k-y-l* 'كَيْل', Chapter Two), that is "this quantity is *easy for the king to give*". According to this translation, ﴿ذَٰلِكَ كَيْلٌ يَسِيرٌ﴾ is said by the brothers. Other interpretations refer to different meanings and a different speaker. Therefore, preferring one interpretation to another limits the translation's ability to make room for the other interpretations as well, bearing in mind that **Khan&Helali** do not provide a footnote to indicate that ﴿ذَٰلِكَ كَيْلٌ يَسِيرٌ﴾ might be referring to other things as well. With regard to this particular point all the translations are the same.

Asad's "a scanty measure" is perhaps a good translation for ﴿كَيْلٌ يَسِيرٌ﴾. Yet, his addition between square brackets leads to a specific understanding of the utterance ﴿ذَٰلِكَ كَيْلٌ يَسِيرٌ﴾. ﴿كَيْلٌ﴾ in the translation refers only to what they have brought from Egypt before, and has no relation to any future *kayl*.

It is therefore clear from all the translations that ﴿كَيْلٌ﴾ refers to what is measured.

The Arabic ﴿ذَٰلِكَ كَيْلٌ يَسِيرٌ﴾ has a range of reference wide enough to accomodate all the above translations. However, it is understood that all the various meanings and the possibility of the change of speaker cannot all be expressed in the translation. Perhaps, a footnote would have been in place if added as in the case of **Yusuf Ali**'s translation.

As for Q12:88 ﴿فَأَوْفِ لَنَا الْكَيْلَ﴾, there is almost no difference between the translation of this and that of Q12:59 ﴿أُوفِي الْكَيْلَ﴾ discussed before. The following table shows this.

	Q12:59	**Q12:88**
Yusuf Ali	pay out full measure	pay us full meaure
Pickthall	fill up the measure	fill for us the measure
Arberry	fill up the measure	fill up to us the measure
Khan&Helali	give full measure	pay us full measure
Khatib	measure in full	give us measure in full
Asad	given [you] full measure	give us a full measure [of grain]

Q21:47

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ ...﴾

Yusuf Ali	We shall set up scales Of justice for the day Of Judgement,
Pickthall	And We set a just balance for the Day of Resurrection
Arberry	And We shall set up the just balances for the Resurrection Day,
Khan&Helali	And We shall set up balances of justice on the Day of Resurrection,
Khatib	And We shall set up the just balances of the Day of Resurrection,
Asad	But We shall set up just balance-scales on Resurrection Day,

It is clear from this Ayah that ﴿الْمَوَازِينَ﴾ is the plural of 'الْمِيزَان'. We have established in Chapter Two that there is a consensus that on the Judgement Day there is only one *mi:za:n* (balance), and discussed why in spite of this the plural form is used instead of the singular.

Yusuf Ali's "scales" and **Pickthall**'s "balance" seems to agree with the fact that there will be only one balance or one set of scales for the weighing. Also, "scales" lacks the subtle meaning of ﴿الْمَوَازِينَ﴾ which, if translated literally using **Yusuf Ali**'s "scales", may be 'sets of scales'. However, this last translation lacks the most important factor, which is that the reason for using the plural form in Arabic with whatever implications it has is not the same as in English.

This is why **Arberry**'s, **Khan&Helali**'s and **Khatib**'s "balances" sounds awkward. The plural form ﴿الْمَوَازِينَ﴾ serves a *bala:ghi* purpose, while the English refers only to the existence of more than one balance. In other words, if the plural

form in Arabic can be understood as referring to two meanings (if taken literally), singular and plural, this feature is lacking in the English "balances".

Asad's "balance-scales" is rather ambiguous, as it may be referring to the setting up of only *scales* or *pans*, and not a balance.

According to our analysis in Chapter Two, under *q-s-ṭ* 'قَسَطَ', several purposes are served by the use of ﴿الْمَوَازِينَ الْقِسْطَ﴾, the most important of which is that ﴿الْمَوَازِينَ﴾ are ﴿قِسْطَ...﴾ in themselves; that is why the verbal noun ﴿الْقِسْطَ﴾ is used as an adjective. Also, ﴿الْقِسْطَ﴾ is not just mere 'justice'. This means that **Yusuf Ali**'s "scales of justice" is not very accurate; these are not "scales of justice", rather 'scales that are justice'.

On the other hand, putting ﴿الْقِسْطَ﴾ in the position of the adjective in the translation, as in **Pickthall**'s, **Arberry**'s, **Khatib**'s and **Asad**'s, results in what is equivalent to 'الْمِيزَان الْعَادِلَة/الْمُقْسِط' or 'الْمَوَازِين الْعَادِلَة/الْمُقْسِطَة' which, disregarding the double meaning of the Arabic, does not have the force and emphasis of the original wording: ﴿الْمَوَازِينَ الْقِسْطَ﴾. We cannot separate ﴿الْقِسْطَ﴾ as an adjective from its structure as a verbal noun; in other words ﴿الْقِسْطَ﴾ is not a mere adjective that describes what precedes it, it also adds great emphasis to the meaning.

Although in previous Ayahs where 'الْقِسْط' is used, 'equity' and 'equitable' are sometimes used as renderings, here we meet with neither.

Perhaps the words "just" and "justice" are used in contrast to *ẓulm* 'ظُلْم' in ﴿فَلا تُظْلَمُ نَفْسٌ شَيْئاً﴾, as one of the meanings of *ẓulm* is injustice.

It is also worth noting that for the sake of preserving the plurality of ﴿الْمَوَازِينَ﴾ in the translation, **Khan&Helali** end with their unfamiliar and perhaps awkward "balances of justice".

The rest of the Ayah with regard to the translation of ﴿مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ﴾ has been dealt with before together with ﴿مِثْقَالَ ذَرَّةٍ﴾.

Q7:8-9

﴿وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ * وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ ...﴾

Yusuf Ali

The Balance that day
Will be true (to a nicety):
Those whose scale (of good)
Will be heavy, will prosper:(•)
Those whose scale will be light,
Will find their souls in perdition ...

Pickthall

The weighing on that day is the true (weighing).
As for those whose scale is heavy, they are the successful. (•)
And as for those whose scale is light:
those are they who lose their souls ...

Arberry

The weighing that day is true; he whose scales are heavy-
they are the prosperers,
and he whose scales are light- they have lost their souls ...

Khan&Helali

And the weighing on that day (Day of Resurrection) will be the true (weighing)*. So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). (•)
As for those whose scale will be light, they are those who will lose their ownselves (by entering Hell)

* The statement of Allah عز وجل:- "And We shall set up Balances of justices on the Day of Resurreection.".. (21:47). The deeds and the statement of Adam's offspring will be weighed. Narrated Abu Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "(There are) two words (expressions or sayings) which are dear to the most Beneficent (Allah) and very easy for the tongue to say, but very heavy in weight in the balance. They are:

سبحان الله وبحمده سبحان الله العظيم

*'Subhan Allah-i-wa-bi hamdihi and Subhan Allah il-'Azim.' "** (sahih Al-Bukhari, Vol.9 No.652).*

** 'Glorified be Allah and praised be He, 'Glorified be Allah, the Most Great.' (Or I deem Allah above all those unsuitable things ascribed to Him, and free Him from resembling anything whatsoever, and I glorify His Praises! I deem Allah, the Most Great above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever).'

Khatib

And the weighing on that day is true.
Hence, he whose scales are heavy, they are the prosperous. (•)

And he whose scales are light,
they are those who have lost themselves ...

Asad

And true will be the weighing on that Day: and those whose weight [of good deeds] is heavy in the balance - it is they, they who shall attain to a happy state; (•)
whereas those whose weight is light in the balance - it is they who will have squandered their own selves ...

As stated under *w-z-n* 'وَزَنَ', the verbal noun *wazn* 'وَزْنٌ' refers to the act or process of weighing.

Considering the structure of ﴿وَالْوَزْنُ يَوْمَئِذِ الْحَقُّ﴾, we are faced with two distinct grammatical interpretations:

(1) *al-wazn* ﴿الْوَزْنُ﴾ is *mubtada'* 'مُبْتَدَأٌ' (subject),

yawma'idh ﴿يَوْمَئِذِ﴾ is *khabar* 'خَبَرٌ' (predicate), and

al-ḥaq ﴿الْحَقُّ﴾ is *ṣifah* 'صِفَةٌ' (adjective).

(2) *al-wazn* ﴿الْوَزْنُ﴾ is *mubtada'* 'مُبْتَدَأٌ' (subject),

yawma'idh ﴿يَوْمَئِذِ﴾ is *ẓarf zama:n* 'ظَرْفُ زَمَانٍ' (adverb of time), and

al-ḥaq ﴿الْحَقُّ﴾ is *khabar* 'خَبَرٌ' (predicate).

These two interpretations affect the way this above phrase is translated. According to (1) the meaning is: 'The *true* weighing *is* (on) that day', while (2) means: 'The weighing (on) that day is *the true* (*weighing*).

The Ayah means to indicate that although man might be practising weighing in this life, and can invent all sorts of ways to cheat as he weighs, on the Day of Judgement, the weighing then is deservedly called weighing, as no cheating is involved, no benefit is the weigher going to get, the Balance need not be manipulated as it is actually adjusted to detect the weight of what is even less than an atom in weight, etc. It is in this sense that ﴿الْوَزْنُ﴾ is referred to as ﴿الْحَقُّ﴾, and not just 'حَقٌّ'.

Accordingly, only one of the above two grammatical interpretations is catered for in the translations. **Pickthall**'s and **Khan&Helali**'s translations meet our second interpretation. Their addition of "(weighing)" between parentheses is simply justified by the fact that "true" in "the true ..." requires something to describe. If only "true" is used, as in the rest of the translations, the meaning will differ slightly.

Arberry's, **Khatib**'s and **Asad**'s translations seem to consider ﴿الْحَقُّ﴾ as the predicate of ﴿الْوَزْنُ﴾, yet their translations also seem to ignore an important fact, that is, the existence of 'ال' attached to 'حَقُّ'. These translations suggest that the Arabic is saying: 'والْوَزْنُ يَوْمَئِذٍ حَقٌّ', which is not the case.

"The weighing (on) that day is true" also suggests that the weighing is true not false. The Ayah, on the other hand, is more subtle than this as it implies that the weighing in this life is also true in the sense that all that is needed to perform weighing may be available to man, while on the Judgement Day the difference is that that weighing is not subject to error, it is not *just* true, it most certainly "**the** true weighing"; it is the real thing. Human weighing may be affected by many ulterior motives, but this is not the case when the Controller of the scene is the All-Powerful Himself.

Yusuf Ali's translation also falls in the same trap of 'الْوَزْنُ حَقٌّ', and adds "(to a nicety)", perhaps to indicate that the least act of good or bad will be considered and will not escape the weighing. This meaning is actually implied in the word ﴿الْحَقُّ﴾ itself. The situation is like saying: "That day you will know/see how weighing should be done, or how the real weighing is carried out/conducted".

Yusuf Ali also uses "the Balance" as a translation of ﴿الْوَزْنُ﴾. It seems that his reason is his reference to the "scale/s" later on. Yet, this does not alter the fact that weighing does not mean balancing; the purposes of the two acts are different and the result is different, too. Balancing attempts to achieve a point where the sacles/pans are equal, while weighing aims at determining how heavy/light one

side is as compared to the other, as also explained before in Chapter Two under *mi:za:n* 'مِيزَان'.

The act of weighing results in a judgement based on how heavy or light the thing weighed is.

As for ﴿ثَقُلَتْ مَوَازِينُهُ﴾ and ﴿خَفَّتْ مَوَازِينُهُ﴾, the meaning of the three words in these two phrases have been discussed before in Chapter Two. Basically, ﴿ثَقُلَتْ﴾ is related to 'heaviness' and ﴿خَفَّتْ﴾ to 'lightness', while ﴿مَوَازِينُهُ﴾ is the most complicated meaning-wise, and must be understood according to the analysis provided for 'مَوَازِين' in Chapter Two.

The translations provided for 'مَوَازِين' above may be accepted in the sense that they refer to various things involved in the process of weighing, and perhaps only in that restricted sense may they be justified. Yet, at the level of the individual word translation-wise, which I believe can easily fit with the entire context, some aspects of meaning are missing.

Yusuf Ali's "scale (of good)" is obviously meant to refer to one side of 'the Balance' in contrast with the other "scale". Yet, it is also obvious that "scale" is singular while ﴿مَوَازِينُهُ﴾ is plural; "scale (of good)" refers to the scale/pan itself and what is being placed there; that is to say, "(of good)" is stated as an addition for fear that the reader might be confused as to what is being placed on that scale, while ﴿ثَقُلَتْ مَوَازِينُهُ﴾ states that specifically and directly ('مَوَازِين' being the plural of 'مَوْزُون'). In other words, it is not the "scale" that is weighed, it is what is placed on it that counts. This is very clear in **Yusuf Ali**'s translation for ﴿مَوَازِينُهُ﴾ in ﴿خَفَّتْ مَوَازِينُهُ﴾, as he ambiguously says: "Those whose *scale* will be light".

While **Yusuf Ali** refers to the scale of good deeds proving heavy or light, **Pickthall**'s translation does only with "whose scale is heavy" and "whose scale is light". Here, again, the singular "scale" is used to cater for the plural 'مَوَازِين'

doing away with all the shades of meaning of the Arabic word; besides, as explained under 'مَوَازِين' in Chapter Two, a scale is never referred to as 'مَوَازِين'.

Even **Arberry**'s and **Khatib**'s "scales" is by no means an accurate translation in spite of the use of the plural form "scales". 'Scales' is one set of instrument, a *mi:za:n* which is a singular word in Arabic.

This actually means that whether "scale" or "scales" is used, neither can be considered an accurate translation of 'مَوَازِين'. Also, with the use of "scales", it is indicated that 'مَوَازِين' is not the plural of 'مَوْزُون' (what is weighed), and of course, this does away with one of the possible senses of the Arabic word.

If we adopt the view that what 'مَوَازِيـن' refers to is the good deeds, as do **Khan&Helali** in their translation, we first realise that the reference is made to "scales (of good deeds)", and not to the "good deeds" themselves; secondly, if the "good deeds" are 'مَوَازِين', 'مَوَازِين' must be considered as the plural of 'مَوْزُون', then the other meaning of 'مَوَازِين' as the plural of 'مِيزَان' is left uncatered for.

In short, both ways of translating 'مَوَازِيـن' fall short of catering for all *important* aspects of the meaning of the original. The attempts made in the above translations to capture both meanings in the form of 'scale/s (مِيزَانٌ/مَوَازِينٌ)' and 'of/ good/ deeds (مَـوْزُونٌ/مَوَازِيـنٌ)' are far from successful. They have succeeded in conveying the message in its general form, but not as exactly as it appears in the ST with all its precision and grandeur.

Asad's translation is better described as a paraphrase, rather than a translation; also it is not even a direct paraphrase, as it is not "the weight ... in the Balance" that the Arabs refer to as 'مَوَازِين', it is the balance itself together with its weights.

﴿ثَقُلَتْ مَوَازِينُهُ﴾ and ﴿خَفَّتْ مَوَازِينُهُ﴾ are used two more times each in Q23:102-3 and Q101:6&8.

Q23:102

﴿فَمَن ثَقُلَتْ مَوَازِينُهُ ...﴾

Yusuf Ali Then those whose balance
(Of good deeds) is heavy- ...*

* Good and evil deeds will be weighed against each other. If the good deeds prevail, the soul will attain fala:h, *i.e.*, prosperity, well-being, bliss, or salvation; if the contrary, there will be the misery and anguish of Hell.

Pickthall Then those whose scales are heavy, ...

Arberry Then he whose scales are heavy- ...

Khan&Helali Then, those whose scales (of good deeds) are heavy- ...

Khatib Then those whose weights* are heavy ...

* Weights of good and righteous deeds.

Asad And they whose weight [of righteousness] is heavy in the balance - ...

Q23:103

﴿وَمَنْ خَفَّتْ مَوَازِينُهُ ...﴾

Yusuf Ali But those whose balance
Is light, ...

Pickthall And those whose scales are light ...

Arberry and he whose scales are light- ...

Khan&Helali And those whose scales (of good deeds) are light, ...

Khatib And those whose weights are light, ...

Asad whereas they whose weight is light in the balance- ...

Q101:6

﴿فَأَمَّا مَن ثَقُلَتْ مَوَازِينُهُ﴾

Yusuf Ali Then, he whose
Balance (of good deeds)*
Will be found heavy,

* The Good Deeds will be weighed and appraised. This appraisement will be of the nicest and justest kind: for it will take into account motives, temptations, provocations, surrounding conditions, antecedents, subsequent amends, and all possible connected circumstances. Against them, presumably, will be deeds of the opposite kind, appraised in the same way. If the good predominates, the judgement will be in the man's favour, and he will be ushered into a life of good pleasure and satisfaction. This will of course be on another plane. (R).

Pickthall Then, as for him whose scales are heavy (with good works)

Arberry Then he whose deeds weigh heavy in the Balance ...

Khan&Helali Then as for him whose balance (of good deeds) will be heavy*, ...

See F.N. of (V.7:8).

Khatib So, as for him whose scales weigh heavy*- ...

* That is, the balance of deeds.

Asad And then, he whose weight [of good deeds] is heavy in the balance ...

Q101:8

﴿وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ﴾

Yusuf Ali But he whose
Balance (of good deeds)
Will be (found) light- ...

Pickthall But as for him whose scales are light, ...

Arberry but he whose deeds weigh light in the balance ...

Khan&Helali But as for him whose balance (of good deeds) will be light, ...

Khatib And as for him whose scales weigh light- ...

Asad whereas he whose weight is light in the balance ...

The following table will show the different renderings used in the six translations with regard to 'مَوَازِين'. In that table, "(1)" refers to where 'مَوَازِين' is used with ﴿ثَقُلَتْ﴾, and "(2)" with ﴿خَفَّتْ﴾.

Translation	Q7:8-9	Q23:102-3	Q101:6&8
Yusuf Ali	(1) scale (of good)	balance (of good deeds)	balance (of good deeds)
	(2) scale	balance	balance (of good deeds)
Pickthall	(1) scale	scales	scales ... (with good works)
	(2) scale	scales	scales
Arberry	(1) scales	scales	deeds *weigh* heavy in the balance
	(2) scales	scales	deeds *weigh* light in the balance
Khan&Helali	(1) scales (of good deeds)	scales (of good deeds)	balance (of good deeds)
	(2) scales	scales (of good deeds)	balance (of good deeds)
Khatib	(1) scales	weights*	scales *weigh* heavy
	(2) scales	weights	scales *weigh* light
Asad	(1) weight [of good deeds] in the balance	weight [of righteousness] in the balance	weight [of good deeds] in the balance
	(2) weight	weight in the balance	weight *is light* in the balance

In Q7:8 **Yusuf Ali** gives "the Balance" as a translation for ﴿الْوَزْنُ﴾, yet, in Q23:102-3 and Q101:6&8 with the addition of "(of good deeds)", the same word is used for ﴿مَوَازِينُهُ﴾. ("the Balance" is also used as a translation of ﴿الْمِيزَانَ﴾ in other Ayahs as well, see for example Q55:7-9). **Khan&Helali**'s translation for Q101:6&8 is exactly the same as **Yusuf Ali**'s.

Pickthall's and **Arberry**'s "scales" in Q23:102-3 is the same as **Arberry**'s and **Khatib**'s translations of ﴿مَوَازِينُهُ﴾ in Q7:8-9. The word, compared to its Arabic counterpart is ambiguous.

Khan&Helali's addition of "(of good deeds)" to "scales" in Q23:102-3 specifies the side of importance only, yet it still suffers from the same problem, that it is the word "scales" that translates ﴿مَوَازِينُهُ﴾; and as is clear by now, the Arabic word is much more elaborate than "scales". **Pickthall**'s translation of Q101:6&8 falls under the same category.

Khatib's "scales weigh heavy/light" in Q101:6&8 is no different from all the other translations that use "scales"; the difference between "whose scales *are* heavy/light" and "whose scales *weigh* heavy/light" is negligible. His footnote to Q101:6 does not add much to clarifying the meaning.

In Q23:102-3 **Khatib** uses only "weights" and explains in a footnote that these are the weights of good and righteous deeds. **Asad**'s translations of Q23:102-3 and Q101:6 incorporate the good deeds in the form of "[of righteousness]" for the former and "[of good deeds]" for the latter, in the body of the translation between square brackets. He also adds "in the balance", but this time, no brackets. In spite of these minor differences, what they are basically saying is the same. Although the message may be considered correct, the translations and the additions lack the economy and precision of the word ﴿مَوَازِينُهُ﴾. 'Weights' cannot be considered an accurate translation of ﴿مَوَازِينُهُ﴾. This should not be confused with the fact that the Arabs call the 'أَوْزَان' (weights)

'مَوَازِين' because what they mean is 'counterpoises', not what is being weighed against the 'weights'; see Chapter Two, under 'مَوَازِين'.

In all the above translations, the translators seem to be consistent, almost all the time, in using the same word or way of expression when referring to 'مَوَازِين' in every Surah.

None of the footnotes added refer to the various interpretations and subtleties of the Arabic word 'مَوَازِين', or how it came to carry its full range of references. They do not even refer to why the plural form is used or its implications.

Q18:105

﴿أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَآئِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا﴾

Yusuf Ali

They are those who deny
The signs of their Lord
And the fact of their
Having to meet Him
(In the Hereafter): vain
Will be their works,
Nor shall We, on the Day
Of Judgement, give them
Any weight.*

* What weight can be attached to works behind which the motives are not pure, or are positively evil? They are either wasted or count against those who seek to pass them off as meritorious!

Pickthall

Those are they who disbelieve in the revelations of their Lord and in the meeting with Him. Therefore their works are vain, and on the Day of Resurrection We assign no weight to them.

Arberry

Those are they that disbelieve in the
signs of their Lord and the encounter
with Him; their works have failed,
and on the Day of Resurrection We
shall not assaign to them any weight.

Khan&Helali

"They are those who deny the *Aya:t* (proofs, evidences, verses, lessons, signs, revelations,etc.) of their Lord and the meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight.

Khatib

Such are they who disbelieve in their Lord's signs, and in their meeting with Him. Hence, their deeds shall fail, and no heed shall We pay them on the Day of Resurrection.

Asad

it is they who have chosen to deny their Sustainer's messages, and the truth that they are destined to meet Him."

Hence, all their [good] deeds come to nought, and no weight shall We assign to them on Resurrection Day.*

* Although each of their good actions will be taken into account on Judgement Day in accordance with the Qur'anic statement that "he who shall have done an atom's weight of good, shall behold it" (99:7), the above verse implies that whatever good such sinners may do is far outweighed by their godlessness

(al-Qadi 'Iyad, as quoted by Ra:zi:).

In our analysis of this Ayah under *w-z-n* 'وَزَنَ', we have established beyond doubt that ﴿فَلا نُقِيمُ لَهُمْ ... وَزْنًا﴾ may indeed be understood metaphorically as in saying '*laysa lifula:nin waznun*' (لَيْسَ لِفُلانٍ وَزْنٌ). We have also established that ﴿لَهُمْ﴾ refers to "the people", and not to "the deeds/works".

Yet, first of all, if ﴿فَلا نُقِيمُ لَهُمْ ... وَزْنًا﴾ is to be taken literally, in this case ﴿وَزْنًا﴾ should be rendered as 'weighing' and not 'weight', because 'weight' is the property which makes bodies tend to move downwords. This is obviously not meant in the Ayah; rather it is the act of weighing that is referred to.

All the translations above, with the exception of **Khatib**'s where "heed" is used instead, use the word "weight" for ﴿وَزْنًا﴾. Therefore, we are led to understand that probably the translators, generally speaking, agree with the meaning we have established for ﴿فَلا نُقِيمُ لَهُمْ ... وَزْنًا﴾ with regard to its being a figure of speech.

Yet, this is not always the case as some ambiguity of reference surrounds some of the translations, if not all of them.

In English, one may say that a view/opinion 'is of no weight', 'has no weight' or 'a person carries no weight' to refer to view/opinion/person as being insignificant, exactly as the Arabic example above 'لَيْسَ لِفُلانٍ وَزْنٌ'.

Khatib's "no heed shall We pay them", although it does not make use of the similarity of the metaphor in English and Arabic, agrees with the fact that no actual weighing is meant. Perhaps **Khatib** does not use the word 'weight' as this may lead to changing the verb "pay" to "give" or "assign" as done by the other translators, for fear that ambiguity with regard to "to them" may occur.

This is to a high degree the problem we have with the rest of the translations.

Yusuf Ali says: "nor shall We, ... give **them** any weight". Although "them" may be understood as referring to the disbelievers, considering the wider context, we find that **Yusuf Ali**'s footnote turns the balance the other way. He states that "weight" is related to "works" which is obviously wrong, or to say the least is not what is referred to in the Ayah.

Pickthall's "them" is too far from "they who disbelieve" which is in the preceding sentence, and is very much nearer to "works". The least that can be said is that the position of "them" in the translation makes its reference ambiguous unlike the Arabic. The same applies to **Arberry**'s translation.

Khan&Helali's "them" although also far from "the disbelievers", may be understood to be referring to them. Their translation is similar to **Yusuf Ali**'s with the exception that no footnotes are provided here. This might confuse the meaning of the Ayah (although **Yusuf Ali**'s footnote itself did confuse the meaning of the Ayah).

Asad's translation does not differ from the previous translations. His footnote also refers to the deeds being weighed, yet the translation and the footnote leave the door open for the metaphorical reference that assigning no weight to them (the disbelievers) means considering them as having no weight.

CONCLUSION

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Contrasting the translations with which this study is concerned, we find that frequently the translators were confused as to the exact meaning of some terms. Sometimes, perhaps for the sake of stylistic variation or because of the lack of a word or words in the English language specific enough to render the Arabic terms in a way that would distinguish them from one another, they used the same translation for more than one of the Arabic terms.

It is clearly very hard to pinpoint a specific reason for this sort of confusion with certainty. However, this does not change the fact that certain words were used alternatively to render different Arabic words. The following examples show this clearly.

"Skimp" and "give less" were used to render 'خَسَرَ' and 'طَفَّفَ', "diminish" for 'بَخَسَ' and 'نَقَصَ', "give short (...)" for 'خَسَرَ', 'طَفَّف' and 'نَقَص', "measure" for 'الْكَيْل', 'الْمِكْيَال', 'الْوَزْن' and 'الْمِيزَان', "weight" for 'مِثْقَال', 'مَوَازِين' and 'وَزْنًا', and "balance" for 'الْقِسْطَاس', 'الْمِيزَان' and 'مَوَازِين'; on the other hand, "balance", "(heed)", "weighing" and "weight" for 'الْمِيزَان', and "balance", "scale/s" and "weight/s" for 'مَوَازِين'. It is also worth mentioning with regard to the word 'الْمِيزَان', that it is quite surprising that none of the six translations renders it as 'scales' at any time even when what is referred to is the concrete meaning: the weighing scales, in spite of the fact that English dictionaries consider 'scales' and 'balance' to be synonymous.

This illustrates the nature of the difficult decisions the translator has to make when choosing a certain word as a translation. The translation also leads to the emergence of a new text that does not necessarily reflect the original text. Although the translation often conveys some aspects of the original, it is never the case that the message is complete.

Chapter Three of this study considered the issue of translation loss. The examples given above show this clearly, as it is extremely naïve to assume that a particular word used as a translation for several words in a given ST is used in such a way due to its flexibility and with the assurance that its different meanings will not be confused one with the other in different contexts.

Chapter Four has shown that the meaning of words like 'الْكَيْل', 'مَوَازِين' etc., had to be twisted to suit the rules of the TL. It is understood that the rules of any language cannot be changed to suit the rules of another language. Yet we have seen that several times the meanings of various words in English (the TL) were manipulated in an attempt to cater for Arabic words that did not have direct equivalents, and also to match the Arabic structure and ways of expression. This has led to odd translations, clumsy style, ambiguity, etc.

People reading a translation of the Qur'an, bearing in mind that they are reading a translation of a ST written in a different language, *might* be open-minded enough to realise that any translated text suffers from different degrees of addition to and omission from the original message. However, only a comparative translator can point out such 'deviations'. This leaves the average reader completely unaware as to what precisely was added or lost in the process of translating.

Also, if we consider the translations provided for the measuring and weighing terms we are dealing with in this thesis, we find that our six translations rarely succeed in pointing out the lines drawn between words whose meanings overlap. It is understood that this is not always an easy task as in the TL different

set of rules apply. However, it is undeniable that sometimes it is fairly simple to do so. For example, Arberry uses "diminish" as a translation for both 'بَخَسَ' and 'نَقَصَ' although the distinguishing factor between them is not that hard to determine. (See also other examples such as Arberry's and Asad's translations for ﴿زِنُوا﴾ and ﴿أَقِيمُوا الْوَزْنَ﴾, the use of the word "measure", etc.). This is the time, I believe, when footnotes become very useful. Not all the translators make good use of footnotes, however.

Yusuf Ali uses footnotes extensively; yet, he digresses most of the time. Asad's footnotes refer to the books of *Tafsir* and the literal meaning of some words and phrases which may sound a good thing to do. However, Asad seems to have that conviction that what one reads is not necessarily what the text says; he always opts for the abstract rather than the concrete. This is very clear with regard to the measuring and weighing terms. Khan's and Helali's footnotes are not that helpful in clarifying the meaning of words and phrases that sometimes require explanation. They prefer to add to the body of the translation whatever they believe clarifies the meaning even if such additions obstruct the flow of the translated text. Khatib's footnotes are not particularly useful, as in many cases they do not help towards better understanding of the original text through its translation. His translation in general suffers from great weakness with regard to his command of the English language. Pickthall's footnotes are kept to the minimum in the entire translation, and as this study shows he did not once use a footnote relating to the lexical items dealt with in this thesis. However, it must be noted that although he does make use of additions between parentheses, he also keeps this to the minimum. As for Arberry's translation, this makes use neither of footnotes nor of additions between brackets in the body of the translation, nor of the Arabic text being printed on the opposite page.

The above shows the different techniques of the translators and the aims which they hope their translations will achieve, in addition to the purposes they serve. I personally believe that none of the translators made proper or full use of

footnotes. However, one may argue that an important thing to bear in mind is the size of the translation. Khan and Helali, for example, initially produced their translation in nine volumes as they state in their introduction. It is very unlikely that a person with an average interest in the Qur'an would prefer to read a nine-volume translation when a one-volume translation (also by the same translators for the same book) is available. Perhaps, this was the reason for their production of the abridged version of their translation.

This leads me to suggest that the least that can be done is to place the Arabic text together with the translation on the same page or on the opposite page, as it is extremely hard to assess the usefulness of the footnotes or the additions especially with regard to specific topics and Ayahs with controversial or multiple meanings.

The Ayahs which this work deals with are mainly concerned with the topic of measuring and weighing, in both its physical and metaphorical references. This issue is considered from various angles, predominantly linguistic. By way of example, the phrases that are sometimes repeated in almost exactly the same way serve sometimes a different purpose or emphasise a particular message in each context. The use of different words or even the same ones, which are not so accurate, as translations does not have the same effect or serve the same purposes as the original. This clearly shows how problematic translation issues can be as either way problems arise.

The application of this in a wider context inevitably results in the emergence of new texts which "are neither identical to the original nor to other translations".[1] It therefore seems that the translated text has "a life of its own, responding not to the interpreter's set of rules, but to laws which are unique to the mode of translation itself".[2] Determining such laws, I believe, would require

extensive and exhaustive study of perhaps an indefinite number of texts and their translations.

This study has also shown that in-depth analysis does pay off with regard to understanding the different levels of meaning that a word might have. Both classical and modern *Tafsirs* deal, to a certain degree, with the meaning of words and their participation in conveying the message. A great number of *Tafsirs* have been consulted in the production of this work and certain points related to measuring and weighing that I thought required explanation were missing. Such points have been catered for in this work and as a result, it is hoped that this will fill this gap. To select but a small sample, no work consulted ever referred to the fact that in the entire Qur'an whenever the issue of measuring and weighing is referred to, it is always the measuring that precedes the weighing, nor did any mention the reason/s; some explanations were provided for the use of the plural form 'مَوَازِين' in ﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ﴾, in spite of the fact that the Muslim Ulema unanimously agree that it is only one 'مِيزَان' that will be used on the Judgement Day. However not one work points out the difference between the Qur'anic ﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ﴾ in Q21:47, and the non-Qur'anic 'وَنَضَعُ الْمِيزَانَ الْقِسْطَ', and how this might affect the meaning. The point is that if the use of 'الْمِيزَانَ' in the singular form does not affect the meaning, why does the Qur'an use ﴿الْمَوَازِينَ﴾, the plural form, instead? Such points have been catered for in this study. The translations provided for this last point are confused and unquestionably do not have the same effect as the original. In addition, wider explanations for several terms have been developed.

Great efforts have been made by the translators to directly reflect the wording of the ST with varying degrees of success. Such attempts have sometimes resulted in two things: (1) oddity and clumsiness of style, and (2) translating sometimes correctly, individual words and putting them together assuming or rather hoping that this will take care of the meaning and make the

translation comprehensible. This last procedure is one which is very hard to rationalise. The result is never guaranteed and rarely works. This shows that in many cases the translation cannot be appreciated on its own without recourse to the ST.

This also shows how wide the gap can be between languages. However, this does not mean that comprehension is made impossible by such confusion (due to lack of explanation), or that the reader will not understand what the translation is saying (at least not most of the times). Strangely enough, oddity and clumsiness of style are not often looked upon as problems that obstruct understanding especially with regard to translations. It also seems that the reader expects this to be the case from time to time. This is actually unavoidable in any translation of the Qur'an, as is made very clear in this work. This, unfortunately, is a double-edged point: on one hand it shows the matchlessness of the Qur'an and probably suggests to the reader that what he is reading is no more than approximation of the Qur'anic message; on the other hand, there is always the fear of misguidance through inaccuracy of translation and uncertainty as to the exact meaning, especially when the reader does not know Arabic.

This work's method in analysing both the meaning of the terms for measuring and weighing in the Qur'an and their translations is meant to set a precedent for future works in comparative translation in general and the translation of the Qur'an in particular. Understanding the meaning of individual words first then analysing their meanings in context is, I believe, a process most beneficial and rewarding when accuracy in translation is hoped to be achieved. In the case of the Qur'an, I do not think there can be a better way as far as the written Scripture is concerned, especially as the wording is deliberate in every way. One must realise that other factors such as *'asba:b al-nuzu:l*, awareness of the Ayahs that are *muḥkama:t* or *mutasha:biha:t*, *na:sikhah* or *mansu:khah*, etc., play a very important role in understanding the Divine Message.

If this study has shown only one thing, I hope that it has provided scientific linguistic proof of the precision of the Qur'anic wording in conveying its intended message. Hundreds of Millions of Muslims believe, with no need for scientific proof or heavenly miracles performed before their eyes, that the Qur'an is the Word of God, Allah. However, few are those who can actually point out words, phrases or whole Ayahs and show others that ***linguistically*** it is the word of God without having to rely on external aids such as science or outside reality. This work hopes to have achieved just this with the use of nothing but the Qur'anic text, and to have shown that the Word of Allah whose speech is the Truth still stands up to the challenge it made when the following Ayahs were revealed: (Q17:88):

﴿قُل لَّئِنِ اجْتَمَعَتِ الإِنسُ وَالْجِنُّ عَلَى أَن يَأْتُوا بِمِثْلِ هَذَا الْقُرْءَانِ لا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا﴾,

and (Q2:23):

﴿وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُوا شُهَدَآءَكُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ﴾

﴿وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

NOTES

NOTES TO CHAPTER ONE

1. Allah: the name of God in Islam.

2. According to Muḥammad M. Abu Shahbah, '*Collection of The Kuran, and Refutation of Suspicions Cast Upon it*', in "The Seventh Conference of the Academy of Islamic Research" (1973), p.41:

"A *mutawa:tir* 'مُتَوَاتِر' Reading is one which has been transmitted by independent "chain" (*'asa:ni:d* أَسَانِيد) of authorities on a scale sufficiently wide as to rule out the possibility of error. The principle entailed in this definition is that a large number of readers scattered over a wide area could not possibly concur on an erroneous and fabricated Reading. Therefore, the Ulema are generally agreed that a *mutawa:tir* report affords certainty. The *Tawa:tur* may be verbal or in meaning. The entire Qur'an comes under the verbal category".

See also: Shahbah, *al-Madkhal li Dira:sat al-Qur'an al-Kari:m* (1992), p.7. Cf. Labib as-Said, *The Recited Koran. A History of The First Recorded Version*, translated and adapted by Bernard Weiss, M. A. Ruaf and Morroe Berger (n.d.), pp.53-54.

3. See Shahbah, *Collection*, p.41. Shahbah, *al-Madkhal*, p.7. Bakri S. Ami:n, *al-Ta'bi:r al-Fanni fi: al-Qur'an* (1976), p.11.

4. See Arthur Jeffery (ed.), *Muqaddimata:n fi: 'Ulu:m al-Qur'an* (1954), p.282. Ami:n, *Ta'bi:r*, p.11. Shahbah, *al-Madkhal*, pp.19-20. Helmut Gätje, *The Qur'an and its Exegesis, Selected Texts with Classical and Modern Muslim Interpretations*, translated and edited by Alford T. Welch (1976) p.5.

According to Shahbah and Gätje, it is said that *Qara'a* 'قَرَأَ' has its origin in the Aramaic language, one of the Semitic languages to which Arabic belongs; *Qara'a* had then been Arabicized long before Islam and became part of the Arabic language and subject to Arabic rules of grammar and pronunciation.

On the other hand, Arthur Jeffery in *A Reader on Islam: Passages from Standard Arabic Writings Illustrative of The Beliefs and Practices of Muslims* (1962), p.18 says that '*Qur'an*' is a borrowed word in Arabic, coming from the Syriac *qeryana* meaning "Scripture *Lesson*".

5. Cf. Abdullah Yusuf Ali, *The Meaning Of The Holy Qur'an* (1992). Muḥammad M. Khan and Muḥammad T. Helali, *Interpretation of The Meanings of The Noble Qur'an* (1993). Arthur J. Arberry, *The Koran Interpreted* (1991).

6. *Di:wa:n Hassa:n ibn Tha:bit al-'Ansa:ri* (1961), p.248. Al-Ja:hiz, *al-Baya:n wa al-Tabyi:n* (1949), v.3, p.262. In Jeffery, *Muqaddimata:n*, p.283 the word 'يُقَطِّعُ' is written 'يَقْطَعُ'.

7. According to Ibn Manzu:r, *Lisa:n al-'Arab*, under *h-j-n* 'هَجَنَ', the poet is 'Amr ibn Kulthu:m. The line reads: "ذِرَاعَيْ عَيْطَلٍ أَدْمَاءَ بِكْرٍ ... هِجَانِ اللَّوْنِ لَمْ تَقْرَأْ جَنِينَا". He also says that a camel described as *hija:n* means it is purely white. In his wording: "والْهِجَانُ مِنَ الإِبِلِ الْبِيضُ الْكِرَامُ. وَقَالَ ابْنُ سِيدَه: والْهِجَانُ مِنَ الإِبِلِ الْبَيْضَاءُ الْخَالِصَةُ اللَّوْنِ". Under *q-r-'* 'قَرَأَ' he says:

"وَمَا قَرَأَتْ جَنِينًا قَطُ، أَيْ لَمْ يَضْطَمَّ رَحِمُهَا عَلَى وَلَدٍ وَأَنْشِدَ: هِجَانُ اللَّوْنِ لَمْ تَقْرَأْ جَنِينًا وَقَالَ: قَالَ أَكْثَرُ النَّاسِ مَعْنَاهُ لَمْ تَجْمَعْ جَنِينًا أَيْ لَمْ يَضْطَمَّ رَحِمُهَا عَلَى الْجَنِينِ. قَالَ: وَفِيهِ قَوْلٌ آخَرَ لَمْ تَقْرَأْ جَنِينًا أَيْ لَمْ تُلْقِهِ. وَمَعْنَى قَرَأْتُ الْقُرْآنَ: لَفَظْتُ بِهِ مَجْمُوعًا أَيْ أَلْقَيْتُهُ".

According to Jeffery, *Muqaddimata:n*, the line reads:

ذِرَاعَيْ بِكْرَةٍ إِذْ مَاءُ بِكْرٍ ... هِجَانُ اللَّوْنِ لَمْ تَقْرَأْ جَنِينَا

8. Khan and Helali, *Qur'an.*

9. Khan and Helali, *Qur'an.*

10. Khan and Helali, *Qur'an.*

11. Khan and Helali, *Qur'an.*

12. Description of *al-Lawh al-Mahfu:z* may be found in: M. A. Al-Sa:bu:ni, *Mukhtasar Tafsir Ibn Kathi:r* (abridged) (1396 A.H.), p.626.

13. Khan and Helali, *Qur'an.*

14. Yusuf Ali, *Qur'an.*

15. Yusuf Ali, *Qur'an,* p.1416.

16. Shahbah, *al-Madkhal*, p.45.

17. Cf. Al-Zarkashi, *al-Burha:n fi: 'Ulu:m al-Qur'an* (1988), v.1, p.290. Al-Suyu:ti, *al-Itqa:n fi: 'Ulu:m al-Qur'an* (1967), v.1, p.116-127. Shahbah, *al-Madkhal*, p.47.

18. See Suyu:ti, *Itqa:n*, v.1, p.127.

19. Yusuf Ali, *Qur'an.* Khan and Helali, *Qur'an.*

20. See Zarkashi, *Burha:n*, v.1, p.290. Shahbah, *al-Madkhal*, pp.45-50.

21. Yusuf Ali, *Qur'an.*

22. Yusuf Ali, *Qur'an.*

23. Yusuf Ali, *Qur'an.*

24. Q2:97: ﴿قُلْ مَن كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ﴾.
Q16:102: ﴿قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِن رَّبِّكَ بِالْحَقِّ﴾.
Q26:193: ﴿نَزَلَ بِهِ الرُّوحُ الأَمِينُ﴾.
Q53:4-7: ﴿إِنْ هُوَ إِلا وَحْيٌ يُوحَى* عَلَّمَهُ شَدِيدُ الْقُوَى* ذُو مِرَّةٍ فَاسْتَوَى* وَهُوَ بِالأُفُقِ الأَعْلَى﴾.
Q81:19-21: ﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ* ذِى قُوَّةٍ عِندَ ذِى الْعَرْشِ مَكِينٍ* مُطَاعٍ ثَمَّ أَمِينٍ﴾.

25. According to Shahbah, *al-Madkhal*, p.53:

"The period of revelation has been calculated as follows: Muhammad (ﷺ) was born on the 12th of Rabi:' Al-'Awwal, then became a Prophet on the same day some forty years later; and he received the first revelation on the 17th of Ramada:n. This makes six months and five days. The last revealed Ayah, that of Q2:281 was either nine, eleven or twenty one days before his death (ﷺ). Taking an average, this gives a period of six months and sixteen days during which no Qur'an was revealed. As he lived exactly sixty three years, we are left with twenty years, five months and fourteen days of divine revelation".

However, according to Ami:n, *Ta'bi:r*, p.27:

Al-Bukha:ri reported that 'A:'ishah and Ibn 'Abba:s said: "The Prophet (ﷺ) received revelations in Mecca for ten years and in Medina for ten years". This, accordingly, gives a period of only twenty years.

This report is found in Sakhr, *Mawsu:'at Al-Hadi:th Al-Shari:f* (1997), Al-Bukha:ri, hadi:th no. 4105:

"عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّ النَّبِيَّ (ﷺ) لَبِثَ بِمَكَّةَ عَشْرَ سِنِينَ يُنَزَّلُ عَلَيْهِ الْقُرْآنُ وَبِالْمَدِينَةِ عَشْرًا".

As for the time of Revelation, according to Musnad of Imam Ahmad, in *Mawsu:'ah,* hadi:th no. 16370: "The Prophet (ﷺ) said: "The *Suhuf* of Abraham were revealed on the first night of Ramadan, the Torah on the sixth of Ramadan, the *'Inji:l* (of Jesus) on the thirteenth of Ramadan and the *Furqa:n* (Qur'an) on the twenty fourth of Ramadan".

"عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ أَنَّ رَسُولَ اللَّهِ (ﷺ) قَالَ: أُنْزِلَتْ صُحُفُ إِبْرَاهِيمَ فِي أَوَّلِ لَيْلَةٍ مِنْ رَمَضَانَ وَأُنْزِلَتِ التَّوْرَاةُ لِسِتٍّ مَضَيْنَ مِنْ رَمَضَانَ وَالإِنْجِيلُ لِثَلاثَ عَشَرَ خَلَتْ مِنْ رَمَضَانَ وَأُنْزِلَ الفُرْقَانُ لأَرْبَعَ وَعِشْرِينَ خَلَتْ مِنْ رَمَضَانَ".

26. Khan and Helali, *Qur'an.*

27. Khan and Helali, *Qur'an.*

28. Khan and Helali, *Qur'an.*

29. Khan and Helali, *Qur'an.*

30. Khan and Helali, *Qur'an.*

31. Khan and Helali, *Qur'an.*

32. Khan and Helali, *Qur'an.*

33. Khan and Helali, *Qur'an.*

34. Khan and Helali, *Qur'an.*

35. Q11:15 reads ﴿وَاصْبِرْ فَإِنَّ اللَّهَ لا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾.
And Q16:127-128 read:
﴿وَاصْبِرْ وَمَا صَبْرُكَ إِلا بِاللَّهِ وَلا تَحْزَنْ عَلَيْهِمْ وَلا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ * إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُم مُحْسِنُونَ﴾

36. Khan and Helali, *Qur'an.*

37. The translation of these Ayahs can be found under "**The Prophet (ﷺ) memorises the Qur'an**".

38. Suyu:ti, *Itqa:n*, v.1, pp.124-5 relates that 'Ikrimah said: "Allah sent the Qur'an down in parts, three Ayahs, four Ayahs and five Ayahs at a time".
Abu Sa'i:d Al-Khudri and 'Umar have also been reported to have said the same about the revelation of five Ayahs at a time.

39. See Zarkashi, *Burha:n*, v.4, p.23. Jeffery, *Muqaddimata:n*, p.34. Shahbah, *al-Madkhal*, p.70. Sakhr, *Mawsu:'ah*, Bukha:ri, hadi:th no. 4609.

40. Shahbah, *al-Madkhal*, p.69.

41. See Suyu:ti, *Itqa:n*, v.1, pp.122-3. Shahbah, *al-Madkhal*, pp.55-6.
The authors also state that other divine Books as well, namely, the *'Inji:l* of Jesus, the *Zabu:r* of David, and the *Suhuf* of Abraham had also been revealed as a whole, in one go to the respective prophets of Allah.
See also, Zarkashi, *Burha:n*, v.1, p.293.

42. Q7:144-5 ﴿قَالَ يَا مُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالاتِي وَبِكَلامِي فَخُذْ مَا ءَاتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ * وَكَتَبْنَا لَهُ فِي الأَلْوَاحِ مِن كُلِّ شَيْءٍ مَّوْعِظَةً وَ تَفْصِيلاً لِّكُلِّ شِيْءٍ فَخُذْهَا بِقُوَّةٍ وِأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُوريكُمْ دَارَ الْفَاسِقِينَ﴾
Q7:150 ﴿... وَأَلْقَى الأَلْوَاحَ ...﴾.
Q7:154 ﴿وَلَمَّا سَكَتَ عَن مُّوسَى الْغَضَبُ أَخَذَ الأَلْوَاحَ وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ﴾
Q7:171 ﴿وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا ءَاتَيْنَاكُم بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ﴾

43. Zarkashi, *Burha:n*, v.1, p.293.

44. Q17:85 ﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ﴾.
Q18:83 ﴿وَيَسْأَلُونَكَ عَن ذِى الْقَرْنَيْنِ﴾.

45. Q2:186 ﴿وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ﴾.
Q2:189 ﴿وَيَسْأَلُونَكَ عَنِ الأَهِلَّةِ﴾.
Q2:215 ﴿يَسْأَلُونَكَ مَاذَا يُنفِقُونَ﴾.
Q2:217 ﴿يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ﴾.
Q2:219 ﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ﴾ and ﴿وَيَسْأَلُونَكَ مَاذَا يُنفِقُونَ﴾.
Q2:220 ﴿وَيَسْأَلُونَكَ عَنِ الْيَتَامَى﴾.
Q2:222 ﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ﴾.
Q5:4 ﴿يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ﴾.
Q7:187 ﴿يَسْأَلُونَكَ كَأَنَّكَ حَفِىٌّ عَنْهَا﴾.
Q8:1 ﴿يَسْأَلُونَكَ عَنِ الأَنفَالِ﴾.
Q20:105 ﴿وَيَسْأَلُونَكَ عَنِ الْجِبَالِ﴾.
Q33:63 ﴿يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ﴾.
Q79:42 ﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا﴾.

46. Cf. Zarkashi, *Burha:n*, v.1, p.293.

47. See Ibn Hajar, *Fath al-Ba:ri Bisharh Sahi:h Al-Bukha:ri* (1986), v.1, p.30, hadi:th no.3 and v.8, hadi:th no.4905. Zarkashi, *Burha:n*, v.1, pp.263-6. Suyu:ti, *Itqa:n*, v.1, pp.68-76. Jeffery, *Muqaddimata:n*, pp.8 & 11. Shahbah, *al-Madkhal*, pp.102-8. M. S. Muhaysin, *Ta:ri:kh al-Qur'an al-Kari:m* (1402 A.H.), pp.26-31. Ami:n, *Ta'bi:r*, pp.13 & 24.

48. Cf. Yusuf Ali, *Qur'an*. Khan and Helali, *Qur'an*.

49. See Ibn Kathi:r, *al-Si:rah al-Nabawiyyah fi al-Ta:ri:kh* (n.d.), v.1, p.208 and v.2, p.204. Jeffery, *Muqaddimata:n*, p.235. See also note: 25 above.

50. See Zarkashi, *Burha:n*, v.1, pp.266-8. Suyu:ti, *Itqa:n*, v.1. pp.77-81. Jeffery, *Muqaddimata:n*, p.41. Al-Qurtubi, *al-Ja:mi' li Ahka:m al-Qur'an* (1933), v.1, p.53. Shahbah, *al-Madkhal*, p.108-21. Muhaysin, *Ta:ri:kh*, pp.31-42. Ami:n, *Ta'bi:r*, p.25.

51. Cf. Yusuf Ali, *Qur'an*. Khan and Helali, *Qur'an*.

52. See Zarkashi, *Burha:n*, v.1, p.267. Suyu:ti, *Itqa:n*, v.1. pp.77-81. Al-Zamakhshari, *al-Kashsha:f* (1987), v.1, p.323. Shahbah, *al-Madkhal*, p.109. Sa:bu:ni, *Mukhtasar*, v.1. pp.251-2. Abdul-Hami:d Kishk, *Fi Riha:b al-Tafsir* (1987), v.1, p.33 and v.3, p.532. Muhaysin, *Ta:ri:kh*, p.42.

53. Cf. Yusuf Ali, *Qur'an*. Khan and Helali, *Qur'an*.

54. See Sakhr, *Mawsu:'ah*, Bukha:ri, hadi:ths no. 4, 4546, 4547, 4548, 4656 and 6970; Muslim, hadi:ths no. 679 and 680; Al-Tirmidhi, hadi:th no.3252 and Ahmad, hadi:ths no. 1181 and 3023.

55. With regard to the annual reviewing of the Qur'an in Ramadan see Sakhr, *Mawsu:'ah*, Bukha:ri, hadi:ths no. 5, 1769, 3290, 2981 and 4613; Muslim, hadi:th no. 4268; Al-Nasa:'i, hadi:th no. 2068; Ahmad, hadi:ths no. 2485, 3290 and 3358.

As for the last two reviewings in Ramadan before the death of the Prophet (ﷺ), see Sakhr, *Mawsu:'ah*, Bukha:ri, hadi:ths no. 4614, 3353 and 5812; Muslim, hadi:ths no. 4487and 4488; Ibn Ma:jah, hadi:th no. 1759 and Ahmad, hadi:ths no. 1938, 2844, 2855, 8823 and 25209.

See also Zarkashi, *Burha:n*, v.1, pp.272 & 294. Qurtubi, *al-Ja:mi '*, v.1, p.50. Jeffery, *Muqaddimata:n*, p.25. Kishk, *Riha:b*, v.1, p.33. Shahbah, *al-Madkhal*, p.347. Shahbah, *Collection*, p.45.

56. See Shahbah, *Collection*, p.45. Shahbah, *al-Madkhal*, pp.348-9.

57. Kishk, *Riha:b*, v.1, p.11.

58. Khan and Helali, *Qur'an.*

59. Khan and Helali, *Qur'an.*

60. The hadi:ths collected by the hadi:th scholars are too numerous to narrate here. The following are but a very small sample; see: Sakhr, *Mawsu:'ah*, Bukhari, hadi:ths no. 1257, 1261, 1266, 2144, 2488, 3345, 3473, 3462, 3771, 4462, 4556, 4598, 4652, 4632, 4637, 4638, 4639, 3630, 4642, 4671, 4672, 4673, 5007 and 5633; Muslim, hadi:ths no. 1328, 1329, 1335, 1337, 1338, 1353, 4819 and 4820; Al-Tirmidhi, hadi:ths no. 2017, 2791, 2801, 2806, 2807, 2808, 2810, 2829, 2830, 2832, 2833, 2834, 2837, 2839, 2842, 2843, 2850, 3049, 3050 and 3270; Al-Nasa'i, hadi:ths no. 933, 934, 1261 and 4952; Abu Da:wud, hadi:ths no. 1241, 1242, 1252, 1806 and 4191; Ahmad, hadi:ths no. 9824 and 10933 and Ibn Ma:jah, hadi:th no. 3770.

See also, Zarkashi, *Burha:n*, v.i, pp.539 and after. Jeffery, *Muqaddimata:n*, pp.256-261. Qurtubi, *al-Ja:mi'*, v.1, pp.4-8. Shahbah, *al-Madkhal*, pp.354-76. Kishk, *Riha:b*, v.1, p.11. Ami:n, *Ta'bi:r*, p.30.

61. See for example, Sakhr, *Mawsu:'ah*: Bukha:ri, hadi:ths no. 4562 and 4563, and Muslim, hadi:ths no. 1325, 1326 and 1327.

See also, Jeffery, *Muqaddimata:n*, p. 28. Shahbah, *al-Madkhal*, pp.353-4. Ami:n, *Ta'bi:r*, pp.29-30.

62. Gätje, *Exegesis*, p.24.

63. See Ibn Hajar, *Fath*, v.7 pp.127-8 & 157; Zarkashi, *Burha:n*, v.1, pp.304-6. Ibn sa'd, *al-Tabaqa:t al-Kubra* (1358 A.H), v.1, pp.170-2. Suyu:ti, *Itqa:n*, v.1, pp.127-8 & 157; Qurtubi, *al-Ja:mi'*, v.1, p.49. Shahbah, *al-Madkhal*, pp.238 & 352-3. Kishk, *Riha:b*, v.1, p.24.

64. See Suyu:ti, *Itqa:n*, v.1, pp.199-206. See also Ibn sa'd, *Tabaqa:t*, v.1, pp.170-2.

65. See Zarkashi, *Burha:n*, v.1, p.305. Suyu:ti, *Itqa:n*, v.1, p.200. Ibn Kathi:r, *Si:rah*, v.3, p.71.

66. See Zarkashi, *Burha:n*, v.1, p.305. Suyu:ti, *Itqa:n*, v.1, p.200. Qurtubi, *al-Ja:mi'*, v.1, p.43. Shahbah, *al-Madkhal*, p.291. Kishk, *Riha:b*, v.1, p.36.

67. See Shahbah, *al-Madkhal*, pp. 366-8.

68. Cf. Yusuf Ali, *Qur'an.* Khan and Helali, *Qur'an.*

69. See Ibn Kathi:r, *Si:rah*, v.4, pp.346-7. Shahbah, *al-Madkhal*, p.241. Muhaysin, *Ta:ri:kh*, p.130. Ami:n, *Ta'bi:r*, p.31.

70. See Zarkashi, *Burha:n*, v.1, pp.307-32. Suyu:ti, *Itqa:n* , v.1, pp.172-183. Jeffery, *Muqaddimata:n*, pp.58-64. Shahbah, *al-Madkhal*, p.294. Ami:n, *Ta'bi:r*, p.28. Qurtubi, *al-Ja:mi'*, v.1, p.52.
There are also hadi:ths that mention Surahs by name and in order as well; see for example Sakhr, *Mawsu:'ah*, Bukhari, hadi:ths no.3707, 4623-4, 4652, 4663. Muslim, hadi:ths no. 1340-1. Tirmidhi, hadi:ths no.2804, 2806, 2808, 2811-3. Abu Da:wud, hadi:ths no.740, 753, 1189. Ibn Ma:jah, hadi:ths no.1358-9. Ahmad, hadi:ths no.7086, 15073, 16451, 16471, 16475-6, 16480, 26244. Da:rimi, hadi:ths no.1449, 3244, 3248, 3252, 3254, 3260, 3262-3, 3271-3, 3282-7, 3289.

71. See for example, Zarkashi, *Burha:n*, v.1, pp.308 and after. Suyu:ti, *Itqa:n*, v.1, pp.150-159 and pp.172-176. Jeffery, *Muqaddimata:n*, pp.39 and after. Shahbah, *al-Madkhal*, pp.289-91. Muhaysin, *Ta:ri:kh*, pp.74-5.

72. See Zarkashi, *Burha:n*, v.1, p.299. Suyu:ti, *Itqa:n* , v.1, p.164. Jeffery, *Muqaddimata:n*, p.49. Ami:n, *Ta'bi:r*, p.32. Ahmed Von Denffer, *Ulum Al-Qur'an, an introduction to The Science of the Qur'an* (1989), p.41.

73. Suyu:ti, *Itqa:n* , v.1, pp.164-168.

74. For the meaning of the word *mushaf* 'مُصْحَف' and how it came to refer to the Holy Book, see note no.93 below.

75. See Suyu:ṭi, *Itqa:n* , v.1, p.165. Qurṭubi, *al-Ja:mi'*, v.1, p.43. Jeffery, *Muqaddimata:n*, p.17. Shahbah, *al-Madkhal*, p.243. Ami:n, *Ta'bi:r*, pp.35-6.

76. See Muḥaysin, *Ta:ri:kh*, p.133. Ami:n, *Ta'bi:r*, p.35

77. See Suyu:ṭi, *Itqa:n* , v.1, p.165. Qurṭubi, *al-Ja:mi'*, v.1, p.43. Jeffery, *Muqaddimata:n*, p.18. Shahbah, *al-Madkhal*, p.244. Ami:n, *Ta'bi:r*, p.36.

78. See Zarkashi, *Burha:n*, v.1, p.295. Suyu:ṭi, *Itqa:n* , v.1, p.165. Jeffery, *Muqaddimata:n*, p.25. John Burton, *The Collection of The Qur'an* (1977), p.118.
For more information about Zayd, see: Ibn Sa'd, *Ṭabaqa:t*, v.1, pp.174-5. Ibn Ḥajar, *al-'Iṣa:bah fi Tamyi:z al-Ṣaḥa:bah* (1907), v.3, pp.22-3.

79. Zayd's efforts and method in collecting the Qur'an is described in detail in many references; see, for example, Zarkashi, *Burha:n*, v.1, p.295. Suyu:ṭi, *Itqa:n* , v.1, pp.165-9. Jeffery, *Muqaddimata:n*, pp.18 &274. Mustafa Ṣa:diq Al-Ra:fi'i, *Ta:ri:kh A:da:b Al-'Arab* (1974), v.2, p.36. Shahbah, *al-Madkhal*, pp.244-5. Muḥaysen, *Ta:ri:kh*, pp.137-9. Ami:n, *Ta'bi:r*, p.36.

80. See Suyu:ṭi, *Itqa:n* , v.1, p.165. Jeffery, *Muqaddimata:n*, p.18. Qurṭubi, *al-Ja:mi'*, v.1, pp.43-4. Al-Ra:fi'i, *Ta:ri:kh A:da:b*, v.2, p.36. Shahbah, *al-Madkhal*, pp.243-5. Muḥaysin, *Ta:ri:kh*, p.142. Ami:n, *Ta'bi:r*, p.37.

81. Shahbah, *Collection*, p.51.
For more details about the seven 'Aḥruf, see Zarkashi, *Burha:n*, v.1, pp.269-87. Suyu:ṭi, *Itqa:n*, v.1, pp.223-6 & 131-41. Ibn Qutaybah, *Ta'wi:l Mushkil al-Qur'an* (1954), pp.26-35. Jeffery, *Muqaddimata:n*, p.265.

82. Shahbah, *al-Madkhal*, p.246.

83. See Suyu:ṭi, *Itqa:n*, v.1, p.169. Shahbah, *Collection*, p.53.

84. See Al-Ra:fi'i, *Ta:ri:kh A:da:b*, v.2, p.36. Muḥaysin, *Ta:ri:kh*, pp.142-3.

85. See Suyu:ṭi, *Itqa:n*, v.1, p.170. Shahbah, *al-Madkhal*, p.247. Shahbah, *Collection*, p.52. Muḥaysin, *Ta:ri:kh*, pp.143.

86. See Zarkashi, *Burha:n*, v.1, p.298. Suyu:ṭi, *Itqa:n*, v.1, pp.169-70. Qurtubi, *al-Ja:mi'*, v.1, p.44. Jeffery, *Muqaddimata:n*, pp.18 & 22. Shahbah, *al-Madkhal*, p.247. Shahbah, *Collection*, p.52. Muḥaysin, *Ta:ri:kh*, pp.143.

87. See Suyu:ṭi, *Itqa:n*, v.1, pp.170-1. Qurtubi, *al-Ja:mi'*, v.1, p.45. Shahbah, *al-Madkhal*, p.247.

88. See Suyu:ṭi, *Itqa:n*, v.1, pp.169-70. Ami:n, *Ta'bi:r*, p.40.

89. See Ibn Ḥajar, *Fatḥ*, v.9, p.19. Zarkashi, *Burha:n*, v.1, p.298. Suyu:ṭi, v.1, p.169. Muḥaysin, *Ta:ri:kh*, p.145.
Zarkashi also mentions Sa'd ibn Abi Waqqa:ṣ instead of Sa'i:d ibn Al-'A:ṣṣ.

In Al-Ra:fi'i, *Ta:ri:kh A:da:b*, v.1, p.170, the author mentions that the members of 'Uthma:n's committee for the copying of the Qur'an were twelve men, but no names are given.

In Shahbah, *al-Madkhal*, p.249, the author says that according to Ibn Ḥajar in *Fatḥ*, v.9, p.19, with regard to the names of the twelve men whose names were reported by Ibn Abi Da:wud in *Kita:b al-Maṣa:ḥif*, as members of 'Uthma:n's committee, only nine could be identified. In addition to the above mentioned four, five other men assissted in carrying out that task. These were: 'Ubay ibn Ka'b, Ma:lik ibn Abi 'A:mir, 'Anas ibn Ma:lik, Kathi:r ibn 'Aflaḥ, and 'Abdullah ibn 'Abba:s.

90. See Zarkashi, *Burha:n*, v.1, p.298. Suyu:ṭi, *Itqa:n*, v.1, p.169. Qurṭubi, *al-Ja:mi'*, v.1, p.45. Jeffery, *Muqaddimata:n*, p.19. Shahbah, *al-Madkhal*, pp.248-9. Ami:n, *Ta'bi:r*, p.40.

91. See Ibn Ḥajar, *Fatḥ*, v.11, p.20. Zarkashi, *Burha:n*, v.1, p.457. Qurṭubi, *al-Ja:mi'*, v.1, p.45. Jeffery, *Muqaddimata:n*, p.19. Shahbah, *al-Madkhal*, p.249. Muḥaysin, *Ta:ri:kh*, p.146.

Q2:248 reads ﴿إِنَّ ءَايَةَ مُلْكِهِۦٓ أَن يَأْتِيَكُمُ ٱلتَّابُوتُ﴾.

92. as-Said, *Recited*, pp.26-7.

93. According to Shahbah, *Collection*, p.53: "*Muṣḥaf* 'مُصْحَف' is derived from the verb *'aṣḥafa* 'أَصْحَفَ', and the plural form is *Maṣa:ḥif* 'مَصَاحِف'. Literally, a *Muṣḥaf* 'مُصْحَف' is a book in which *Suḥuf* are put together. (*Suḥuf* is the plural of *Saḥi:fah* which signifies a piece of skin or paper to write on.)
As a technical term, *Muṣḥaf* 'مُصْحَف' is commonly used for a book in which the Qur'an is collected (examplar or codex). It would seem that the word *Muṣḥaf* 'مُصْحَف' was well known in the time of Abu Bakr, who after the Qur'an had been collected, consulted with the people on a suitable name for the codex. Some suggested *Sifr* 'سِفْر' and *Inji:l* 'إِنْجِيل', but these names were rejected because they had already been used by the Jews and the Christians respectively for their books. Some others suggested the originally Abyssinian word *Muṣḥaf* 'مُصْحَف' which was accepted by Abu Bakr. However, the Revelations collected in his time were commonly known by authorities and traditions as '*Suḥuf*', while those collected in the time of 'Uthma:n were known as '*Maṣa:ḥif*' ".

For more information see also Zarkashi, *Burha:n*, v.1, p.353. Suyu:ṭi, *Itqa:n*, v.1, p.149. Ami:n, *Ta'Bi:r*, pp.37-8.

Zarkashi and Suyu:ṭi name the person who suggested the name *Mushaf* 'مُصْحَف' as Ibn Mas'u:d, (فَقَالَ ابْنُ مَسْعُودٍ: رَأَيْتُ بِالْحَبَشَةِ كِتَابًا يَدْعُونَهُ الْمُصْحَفَ، فَسَمُّوهُ بِهِ). However, it seems that Abu Shahbah was quoting above the report of Ibn 'Ashtah in his book '*al-Masa:hif*' where the person is not named. see Suyu:ṭi, *Itqa:n*, v.1, p.149, for this report.

On the other hand, it seems to me that there was more to choosing this particular name than just the above reports. The name *Mushaf* 'مُصْحَف' seems to have been used in the time of the Prophet (ﷺ) himself. According to Qurṭubi, *al-Ja:mi'*, v.1, pp.24-5: "The Prophet (ﷺ) said: Give your eyes their share of worship. They said: O Messenger of Allah, and what is their share of worship? He (ﷺ) said: Looking into the *Mushaf*, pondering on [its Ayahs] and considering its wonders".

"رَوَى زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ (ﷺ): أَعْطُوا أَعْيُنَكُمْ حَظَّهَا مِنَ الْعِبَادَةِ. قَالُوا: يَا رَسُولَ اللهِ، وَمَا حَظُّهَا مِنَ الْعِبَادَةِ؟ قَالَ: النَّظَرُ فِي الْمُصْحَفِ وَالتَّفَكُّرُ فِيهِ وَالاعْتِبَارُ عِنْدَ عَجَائِبِهِ".

He also reported that the Prophet (ﷺ) forbade the saying of *Musayjid* and *Musayhif* "مُسَيْجِد وَمُصَيْحِف". Qurṭubi quotes yet another ḥadi:th: "The Prophet (ﷺ) said: When you adorn your mosques (places of worship) and ornament your *Masa:hif*, expect a terrible end".

"عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللهِ (ﷺ): إِذَا زَخْرَفْتُمْ مَسَاجِدَكُمْ وَحَلَّيْتُمْ مَصَاحِفَكُمْ فَالدَّبَارُ عَلَيْكُمْ".

In Sakhr, *Mawsu:'ah*: Aḥmad, ḥadi:th no.6325, it is reported that a man came to the Prophet (ﷺ) and said: "My son spends his whole day reading from the *Mushaf* and sleeps all night! The Prophet (ﷺ) said: "What ails you that your son is in a constant state of remembering Allah, then sleeps in peace and safety!".

"عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو أَنَّ رَجُلاً أَتَى رَسُولَ اللهِ (ﷺ) بِابْنٍ لَهُ، فَقَالَ: يَا رَسُولَ اللهِ، إِنَّ ابْنِيَ يَقْرَأُ الْمُصْحَفَ بِالنَّهَارِ وَيَبِيتُ بِاللَّيْلِ! فَقَالَ رَسُولُ اللهِ (ﷺ): مَا تَنْقَمُ أَنَّ ابْنَكَ يَظَلُّ ذَاكِرًا وَيَبِيتُ سَالِمًا؟".

94. Al-Ra:fi'i, *Ta:ri:kh A:da:b*, v.2, pp.38-9.

95. See Shahbah, *al-Madkhal*, p.248. Ami:n, *Ta'bi:r*, p.42.
According to Jeffrey, *Muqaddimata:n*, p.22, it was 'Uthma:n who burnt Ḥafṣah's *Suḥuf* after her death.
This, of course, was very unlikely because 'Uthma:n had died before Ḥafṣah. According to Al-Nuwayri, *Niha:yat al-'Arab fi Funu:n al-'Adab* (1955), v.18, pp.177-8: "Al-Du:la:bi said: "She (Ḥafṣah) died in the year 27 A.H". Abu Ma'shar said: "She died in Juma:da al-'U:la, year 41 A.H".

Another said: "She died in Medina, in Sha'ba:n, in the year 45 A.H; and it was Marawa:n ibn Al-Hakam, the ruler of Medina under Mu'a:wiyah ibn Abi Sufya:n, who led her *Jana:zah* prayer and carried her coffin".
On the other hand, according to Ibn Hajar, *al-'Isa:bah*, v.3, p.224: "Ibn 'Isha:q said: "('Uthma:n) was killed after exactly 11years, 11 months and 22 days of his Caliphate. This means that his death was on 22nd Dhu: al-Hijjah, year 35 A.H. It was also said that this took place on the 18th, according to ... Abu Ma'shar".

96. See for example, Zarkashi, *Burha:n*, v.1, p.303. Suyu:ti, *Itqa:n*, v.1, p.172. Al-Ra:fi'i, *Ta:ri:kh A:da:b*, v.2, p.39. Shahbah, *al-Madkhal*, p.252. Muhaysin, *Ta:ri:kh*, p.149.

According to Al-Ra:fi'i, *Ta:ri:kh A:da:b*, p.318, footnote no.1, Ibn 'Asa:kir in *Ta:ri:kh Dimashq* recorded the names of twenty-three men who were the Prophet (ﷺ)'s amanuenses.

97. See Shahbah, *al-Madkhal*, p.253. Muhaysin, *Ta:ri:kh*, p.51.

98. See Zarkashi, *Burha:n*, v.1, p.298. Shahbah, *al-Madkhal*, p.248.

99. See Al-Ra:fi'i, *Ta:ri:kh A:da:b*, v.2, p.41.
This number of the *Masa:hif* may not be accepted if what is meant in this report is 'parts of the *Mushaf*'.

100. In the original quotation in Shahbah, *Collection*, p.53, the writer uses the word "collation" instead of *reviewing*.
See also Shahbah, *al-Madkhal*, p.251. Zarkashi, *Burha:n*, v.1, p.302. Suyu:ti, *Itqa:n*, v.1, p.171.

101. See Jeffrey, *Muqaddimata:n*, pp.22 & 301.Muhaysin, *Ta:ri:kh*, p.142.

102. See Suyu:ti, *Itqa:n*, v.1, p.187. Qurtubi, *al-Ja:mi'*, v.1, p.57. Ibn 'Azi:z Al-Sijista:ni, *Ghari:b al-Qur'an* (1325 A.H), p.4. Jeffrey, *Muqaddimata:n*, p.284. Muhaysin, *Ta:ri:kh*, p.114.

103. Yusuf Ali, *Qur'an.*

104. Karam Al-Busta:ni, *Di:wa:n al-Na:bighah al-Dhubya:ni* (1953), p.109. Qurtubi, *al-Ja:mi'*, v.1, p.57. Ibn Manzu:r, *Lisa:n al-'Arab*, under 'وَهَمَ' says: "تَوَهَّمَ الشَّيْءَ: تَخَيَّلَهُ وَتَمَثَّلَهُ كَانَ فِي الْوُجُودِ أَوْ لَمْ يَكُنْ".

105. See Suyu:ti, *Itqa:n*, v.1, p.187. Sijista:ni, *Ghari:b*, p.4. Jeffrey, *Muqaddimata:n*, p.284. Muhaysin, *Ta:ri:kh*, pp.114-5. Muhaysin quotes Al-Sha:tibi as he says: "وَالآيَةُ مِنْ مَعْنَى الْجَمَاعَةِ أَوْ مِنَ الْ عَلامَةِ مَبْنَاهَا عَلَى خَيْرِ مَا جَدَرَ".

106. See Sijista:ni, *Ghari:b*, p.4. Jeffrey, *Muqaddimata:n*, p.284. Muhaysin,

Ta:ri:kh, p.115.

107. The poet's name is given in Qurṭubi, *al-Ja:mi'*, v.1, p.57. The line is also found in Sijista:ni, *Ghari:b*, p.4, yet, the poet is not named. Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'زَجَا' says: "زَجَّى الشَّيْءَ وَأَزْجَاهُ سَاقَهُ وَدَفَعَهُ", and under 'لَقَحَ' he says: "اللِّقَاحُ: اسْمُ مَاءِ الْفَحْلِ مِنْ الإِبِلِ وَالْخَيْلِ", and under 'طَفَلَ' he says: "الْمُطْفِلُ ذَاتُ الطِّفْلِ مِنَ الإِنْسَانِ وَالْوَحْشِ مَعَ طِفْلِهَا وَهِيَ قَرِيبَةُ عَهْدٍ بِالنِّتَاجِ".

108. For details, see Zarkashi, *Burha:n*, v.1, pp.314-8. Suyu:ṭi, *Itqa:n*, v.1, p.189. Qurṭubi, *al-Ja:mi'*, v.1, p.56. Jeffrey, *Muqaddimata:n*, pp.15, 246 & 250. Muḥaysin, *Ta:ri:kh*, pp.111-4.

109. Yusuf Ali, *Qur'an.*

110. Yusuf Ali, *Qur'an.*

111. See Zarkashi, *Burha:n*, v.1, pp.314 & after. Suyu:ṭi, *Itqa:n*, v.1, pp.184 & after. Muḥaysin, *Ta:ri:kh*, p.64.

112. See Zarkashi, *Burha:n*, v.1, pp.332-3. Suyu:ṭi, *Itqa:n*, v.1, p.150. Qurṭubi, *al-Ja:mi'*, v.1, p.57. Jeffery, *Muqaddimata:n*, p.283. Shahbah, *al-Madkhal*, pp.285-6.
Cf. Neal Robinson, *Discovering the Qur'an: A Contemporary Approach to a Veiled Text* (1996), pp.256-7.

113. This wording is found in Jeffery, *Muqaddimata:n*, p.282. However, in *Di:wa:n al-'A'sha:* (n.d), p.12, the first part of this line reads as follows: "وَبَانَتْ وَقَدْ أَثَارَتْ فِي الْفُؤَادِ", while in Muḥammad Ḥusayn, *Di:wa:n al-'A'sha: al-Kabi:r* (1950), p.12, it reads: "وَبَانَتْ وَقَدْ أَوْرَثَتْ فِي الْفُؤَادِ".

114 Al-Busta:ni, *Diwa:n al-Na:bighah al-Dhubya:ni* (1953), p.24. Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'سَوَرَ' says:

"مَعْنَاهُ أَعْطَاكَ رِفْعَةً وَشَرَفًا وَمَنْزِلَةً وَجَمْعُهَا سُورٌ أَيْ رِفَعٌ. قَالَ: وَأَمَّا سُورَةُ الْقُرْآنِ فَإِنَّ اللَّهَ، جَلَّ ثَنَاؤُهُ، جَعَلَهَا سُوَرًا مِثْلَ غُرْفَةٍ وَغُرَفٍ وَرُتْبَةٍ وَرُتَبٍ وَزُلْفَةٍ وَزُلَفٍ فَدَلَّ عَلَى أَنَّهُ لَمْ يَجْعَلْهَا مِنْ سُورِ الْبِنَاءِ لأَنَّهَا لَوْ كَانَتْ مِنْ سُورِ الْبِنَاءِ لَقَالَ: فَأْتُوا بِعَشْرِ سُورٍ مِثْلِهِ، وَلَمْ يَقُلْ ﴿بِعَشْرِ سُوَرٍ﴾، وَالْقُرَّاءُ مُجْتَمِعُونَ عَلَى سُوَرٍ، وَكَذَلِكَ اجْتَمَعُوا عَلَى قِرَاءَةِ سُورٍ فِي قَوْلِهِ ﴿فَضُرِبَ بَيْنَهُمْ بِسُورٍ﴾، فَدَلَّ ذَلِكَ عَلَى تَمَيُّزِ سُورَةٍ مِنْ سُوَرِ الْقُرْآنِ عَنْ سُورَةٍ مِنْ سُورِ البناء".

115. See Zarkashi, *Burha:n*, v.1, pp.332-3. Suyu:ṭi, *Itqa:n*, v.1, p.150.

116. This is the wording of Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'سَوَرَ' and 'قَرَأَ', he says that Al-Ra:'i says: "هُنَّ الْحَرَائِرُ لا رَبَّاتِ أَخْمِرَةٍ ... سُودُ الْمَحَاجِرِ لا يَقْرَأْنَ بالسُّوَرِ". He then goes on to explain that what is meant is "لا يَقْرَأْنَ السُّوَرَ" with the addition of the *ba:'* 'ب' as in ﴿تُنبِتُ بِالدُّهْنِ﴾ and ﴿يَكَادُ سَنَى بَرْقِهِ يَذْهَبُ بِالأَبْصَارِ﴾ that is 'تُنبِتُ الدُّهْنَ' and 'يُذْهِبُ الأَبْصَارَ'". However, in Qurṭubi, *al-Ja:mi'*, v.1, p.57, this

part of the line of verse reads "سُودُ الْمَحَاجِرِ لا يُقْرَنَّ بِالسُّوَرِ".

117. See Zarkashi, *Burha:n*, v.1, pp.308-11. Suyu:ṭi, *Itqa:n*, v.1, pp.179-80. Qurṭubi, *al-Ja:mi'*, v.1, p.99. Shahbah, *al-Madkhal*, p.291. Muḥaysin, *Ta:ri:kh*, pp.110 & 209.
See also Qurṭubi's *tafsir* of Surat Al-Ḥijr, no.22.

118. See, Zarkashi, *Burha:n*, v.1, pp.308-11. Suyu:ṭi, *Itqa:n*, v.1, p.180, records twelve different opinions about the begining of the *Mufaṣṣal*. Suyu:ṭi also says that Ibn Ma'n said: "The *long* Surahs are up to ﴿عَمَّ﴾ *'Amma* (no.78), the *Medium* Surahs end with ﴿وَالضُّحَى﴾ *Al-Ḍuḥa:* (no.93), and the *Short* Surahs are the remainder". However, Ibn Kathi:r, *Tafsi:r al-Qur'an al-'aẓi:m* (1988), pp.339-40, says that Surah ﴿ق﴾ *Qa:f* (no.50) is most likely the begining of the *Mufaṣṣal*.

119. See Zarkashi, *Burha:n*, v.1, pp.239-62. Suyu:ṭi, *Itqa:n*, v.1, pp.22-50. Muḥaysin, *Ta:ri:kh*, pp.48-60. Ami:n, *Ta'bi:r*, p.49.

120. See Zarkashi, *Burha:n*, v.1, pp.239-62. Suyu:ṭi, *Itqa:n*, v.1, pp.22-50. Muḥaysin, *Ta:ri:kh*, pp.48-60. Ami:n, *Ta'bi:r*, p.49.

121. See Zarkashi, *Burha:n*, v.1, pp.239-62. Suyu:ṭi, *Itqa:n*, v.1, pp.22-50. Muḥaysin, *Ta:ri:kh*, pp.48-60. Ami:n, *Ta'bi:r*, p.49.

122. Contrasting the references of note 119, we find that the Ulema agree on twenty Surahs being Medinan, namely: no.2, 3, 4, 5, 8, 9, 24, 33, 47, 48, 49, 57, 58, 59, 60, 62, 63, 65, 66 and 110. However, they differ about Surahs no.1, 13, 55, 61, 64, 83, 97, 98, 99, 112, 113 and 114. As for the remaining eighty-two Surahs, there is agreement that they are Meccan.
Cf. Robinson, *Discovering The Qur'an*, pp.69-75.

123. For details see for example: Zarkashi, *Burha:n*, v.1, pp.239-62. Suyu:ṭi, *Itqa:n*, v.1, pp.22-50.

124. Yusuf Ali, *Qur'an*, p.1702.

125. Yusuf Ali, *Qur'an*, p.1702.

126. Aḥmad M. 'Umar, *Lughat al-Qur'an: Dira:sah Tawthi:qiyyah Fanniyyah* (1993), p.109, quoting Ibrahi:m Ani:s, *Fi al-Lahaja:t al-'Arabiyyah* (1965), p.40, calls it "اللُّغَةُ الأَدَبِيَّةُ الْفُصْحَى الْمُخْتَارَةُ الأَلْفَاظِ".

On the other hand, Zarkashi, *Burha:n*, v.1, p.356, says that according to Al-Farra:' the Qurayshites used to pick from every other Arabic dialect what was best in it, this was why their speech was so refined:
"وَقَدْ فَضَّلَ الْفَرَّاءُ لُغَةَ قُرَيْشٍ عَلَى سَائِرِ اللُّغَاتِ؛ وَزَعَمَ أَنَّهُمْ يَسْمَعُونَ كَلامَ الْعَرَبِ فَيَخْتَارُونَ مِنْ كُلِّ لُغَةٍ أَحْسَنَهَا، فَصَفَا كَلامُهُمْ".

127. 'Umar, *Lughah*, p.109.

128. See Zarkashi, *Burha:n*, v.1, pp.355 and after. Suyu:ṭi, *Itqa:n*, v.2, pp.89-104. 'Umar, *Lughah*, pp.109 and after.

129. For more examples see Zarkashi, *Burha:n*, v.1, pp.368 and after. Jeffery, *Muqaddimata:n*, p.271.

130. For more examples see Zarkashi, *Burha:n*, v.1, pp.368 and after. Jeffery, *Muqaddimata:n*, p.271.

131. For examples of words used in different languages in the same way and having the same meaning, see 'Umar, *Lughah*, pp.119-123.

132. For these questions and answers, see Suyu:ṭi, *Itqa:n*, v.2, pp.55-88. Zarkashi, *Burha:n*, v.1, p.369, says that Al-'Anba:ri in his book *Al-Waqf wa Al-Ibtida:'* quoted them as well.

133. Jeffery, *Muqaddimata:n*, p.271.

134. For more examples see Suyu:ṭi, *Itqa:n*, v.2, pp.105-20.

135. According to Zarkashi, *Burha:n*, v.1, p.356, 'Umar once asked the Prophet (ﷺ) about how he used to come up with Arabic words that they did not know before though they were the 'real' Arabs, to which the Prophet (ﷺ) said: "Allah has taught me and I learnt, ...".

"وَذُكِرَ أَنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: يَا رَسُولَ اللهِ؛ إِنَّكَ تَأْتِينَا بِكَلامٍ مِنْ كَلامِ الْعَـرَبِ وَمَـا نَعْرِفُـهُ، وَلَنَحْـنُ الْعَـرَبُ حَقًّـا، فَقَالَ رَسُولُ اللهِ (ﷺ): إِنَّ رَبِّي عَلَّمَنِي فَتَعَلَّمْتُ، وَأَدَّبَنِي فَتَأَدَّبْتُ".

Zarkashi also says that Al-Sha:fi'i in his book *Al-Risa:lah* says: "لا نَعْلَمُهُ يُحِيطُ بِاللُّغَةِ إِلا نَبِيٌّ", i.e., "We do not know of anyone who has thorough knowledge of the language except a Prophet". Suyuṭi in *Itqa:n*, v.2, p.106, says the same in a slightly different wording: "لا يُحِيطُ بِاللُّغَةِ إِلا نَبِيٌّ".

On the other hand, in his introduction to his book *The Foreign Vocabulary of The Qur'an* (1938), p.8, Arthur Jeffery says quoting, as he claims, Al- Sha:fi'i's *Al-Risa:lah*, (1312 A.H), p.13: ".... they (the Arabs) quote the dictum of ash-Sha:fi'i, لا يُحِيطُ بِاللُّغَةِ إِلا نَبِيٌّ "None but a Prophet thoroughly comprehends a language".

As is clear, Jeffery not only quoted the quotation at issue wrongly, as Al-Sha:fi'i was expressing his own view, but also gave the wrong translation as well, as the quotation is not about 'comprehension' only.

However, consulting the same edition of *Al-Risa:lah* that Jeffery referred

to I found that what Al- Sha:fi'i exactly says in his book is:

"وَلِسَانُ الْعَرَبِ أَوْسَعُ الأَلْسِنَةِ مَذْهَبًا وَأَكْثَرُهَا أَلْفَاظًا وَلا نَعْلَمُ يُحِيطُ بِجَمِيعِ عِلْمِهِ إِنْسَانٌ غَيْرَ نَبِيٍّ اللهِ".

As is clear, Al- Sha:fi'i is saying that the Arabic language is the richest in vocabulary and he knows of no one who has a thorough knowledge of the Arabic language except the Prophet of Allah (ﷺ). The difference between the above statements, thus, becomes very clear.

136. See Suyu:ṭi, *Itqa:n*, v.2, pp.105-120.

137. See Clive Holes, *Modern Arabic*: *Structures, Functions and Varieties* (1995), pp.7-8:

"Arabic is a member of the Semitic language family, a term which designates a group of languages, some long dead, some still living, and some today having marginal status as liturgical languages, which all show sufficient degree of similarity of structure in their phonology, morphology and basic lexical stock for a common origin ('proto-semitic') to be supposed.

The exact geographical homeland of the putative Proto-Semitic 'mother language' is disputed, but the earliest texts written in languages which are presumed to have developed from it were composed in the Ancient Near East- Syria, Palestine and Mesopotamia- and date from about 2500 BC.

The Semitic languages are traditionally divided on grounds of both their structural properties and geographical provenance into three groups: northwestern, northeastern, and southwestern. These areas cover respectively what are now the Levant (Modern Syria, Lebanon, *Palestine*, parts of Jordan); central-south Iraq; and the Arabian Peninsula and Ethiopia. Arabic is a member of the southwestern group.

The earliest definite textual evidence we have for the existence a distinct language identifiable as Arabic is an inscription on a tombstone found at Nemarain the Syrian desert. This has been dated to A.D.328- recent by the standards of Semitic languages. This does not necessarily mean, of course, that Arabic was merely a latecomer onto the linguistic scene, since a datable written text merely shows that the language in question could be written at the time of its composition: it tells us nothing about the antiquity (or even necessarily the structure) of the spoken language which must have coexisted with it".

The following diagram shows the Semitic Family of Languages; it is quoted from: Ramaḍa:n Abdel-Tawwa:b, *Fuṣu:l fi Fiqh Al-Lughah Al-'Arabiyyah* (1983), p.36:

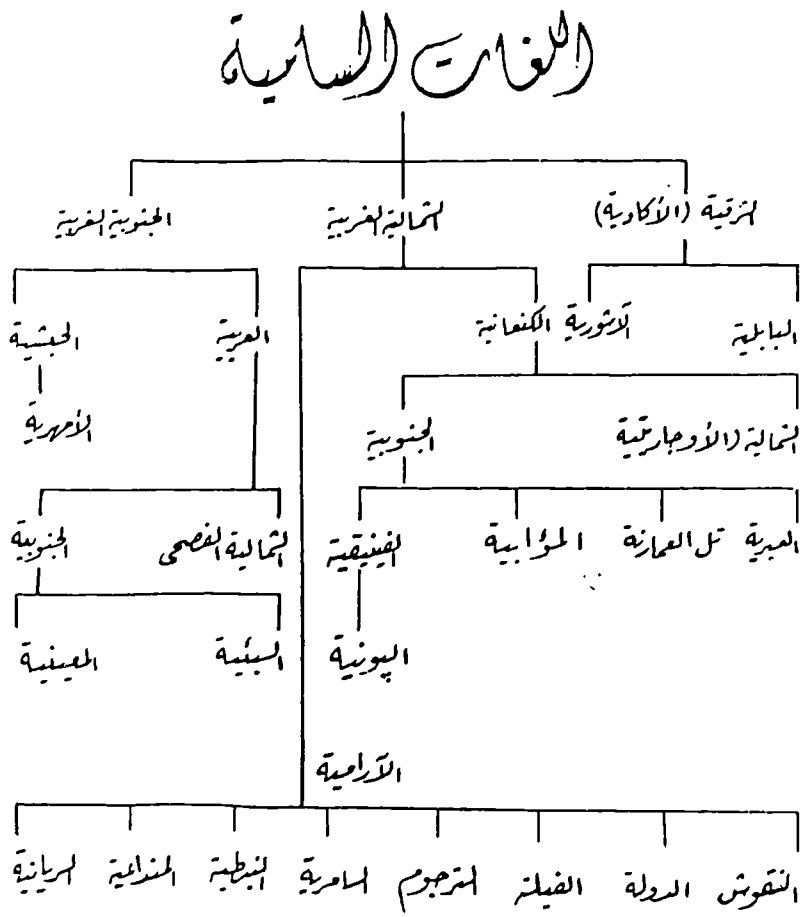
138. See 'Abba:s M. Al-'Aqqa:d, *'Ashta:t Mujtami'a:t fi al-Lughah wa al-'Adab* (n.d), pp.14-28. Also in Abdel-Tawwa:b, *Fusu:l*, pp.40-9, the author supports the view that Arabic is the origin of all the Semitic languages, and that the homeland of the Semites is the Arabian peninsula.

It also seems that the view that Arabic may be the mother of all other tongues has its root back in history. We catches a glimpse of this in Al-Suyu:ti's *Itqa:n*, v.2, p.106, where he talks about those words regarded as being of non-Arabic origins: "وَقَالَ أَبُو الْمَعَالِي عُزَيْزِي بْنُ عَبْدِ الْمَلِكِ: إِنَّمَا وُجِدَتْ هَذِهِ الأَلْفَاظُ فِي لُغَةِ الْعَرَبِ، لأَنَّهَا أَوْسَعُ اللُّغَاتِ وَأَكْثَرُهَا أَلْفَاظًا، وَيَجُوزُ أَنْ يَكُونُوا سُبِقُوا إِلَى هَذِهِ الأَلْفَاظِ", 'those words are found in the language of the Arabs because it is the richest in vocabulary. However, it is also possible that such words were in other languages before Arabic". Here, we can see that as it is possible that these words were used in other languages before the Arabs, it is also possible that they were not.

139. Suyu:ti, *Itqa:n*, v.1, p.130.

140. Khan and Helali, *Qur'an.*

141. Khan and Helali, *Qur'an.*



138. See 'Abba:s M. Al-'Aqqa:d, *'Ashta:t Mujtami'a:t fi al-Lughah wa al-'Adab* (n.d), pp.14-28. Also in Abdel-Tawwa:b, *Fusu:l*, pp.40-9, the author supports the view that Arabic is the origin of all the Semitic languages, and that the homeland of the Semites is the Arabian peninsula.

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139. Suyu:ti, *Itqa:n*, v.1, p.130.

140. Khan and Helali, *Qur'an.*

141. Khan and Helali, *Qur'an.*

142. Cf. Denffer, *Ulum al-Qur'an*, p.72.

143. Cf. Yusuf Ali, *Qur'an*. Khan and Helali, *Qur'an*.

144. Khan and Helali, *Qur'an*.

145. Khan and Helali, *Qur'an*.

146. See Al-Ra:fi'i, *Ta:ri:kh A:da:b*, v.2, pp.171-2.

147. See Khan and Helali, *Qur'an*. Yusuf Ali, *Qur'an*.

148. See Al-Ra:fi'i, *Ta:ri:kh A:da:b*,v.2, pp.95-7.
'Uka:z became a cultural centre fifteen years after the year of the Elephant, about 540 A.D and remained as such until it was destroyed in 129 A.H by the Kharijites Al-Haruriyyah 'الْخَوَارِجُ الْحَرُورِيَّةُ' led by Al-Mukhta:r Ibn 'Awf. It was located between Nakhlah and al-Ta:'if.

A tent used to be set up for Al-Na:bighah who would be the judge in the poets' competition. After Islam, the *Su:q* of al-Marbad in Basra succeeded that of 'Uka:z.

149. See Khan and Helali, *Qur'an*. Yusuf Ali, *Qur'an*.

150. See Khan and Helali, *Qur'an*. Yusuf Ali, *Qur'an*.

151. Khan and Helali, *Qur'an*.

152. Khan and Helali, *Qur'an*.

153. Khan and Helali, *Qur'an*.

154. Khan and Helali, *Qur'an*.

155. See Khan and Helali, *Qur'an*. Yusuf Ali, *Qur'an*.

156. There are a few examples of these attempts; see Musaylimah al-Kadhdha:b's compositions in Al-Ra:fi'i, *Ta:ri:kh A:da:b*, v.2, pp.171-87. Al-Ba:qilla:ni, *'I'ja:z al-Qur'an* (1991), pp.199-200.

157. See Zamakhshari, *Kashsha:f*, v.4, p.649. Ba:qilla:ni, *'I'ja:z*, p.20. Ahmad M. Al-Mara:ghi, *'Ulu:m al-Bala:ghah* (1962), p.3.

158. See Suyu:ti, *Sharh 'Uqu:d al-Jama:n fi 'Ilm al-Ma'a:ni wa al-Baya:n* (1939), pp.3-10. Mara:ghi, *'Ulu:m al-Bala:ghah*, pp.13-4. Karam Al-Busta:ni, *al-Baya:n* (1956), pp.5-12. 'Ali Al-Ja:rim and Mustafa Ami:n, *al-Bala:ghah al-Wa:dihah* (1936), pp.5-12. Al-'Abshi:hi,

al-Mustaṭraf fi kul Fann Mustaẓraf (1954), v.1, p.40.

159. It must be noted that with regard to structure 'التَّرْكِيب', many scholars consider this an issue of *faṣa:ḥah* as well. See for example, Suyu:ṭi, *Sharḥ 'Uqu:d*, p.3 & after. Al-Ja:rim and Ami:n, *al-Bala:ghah*, pp.6-7.

160. See Mara:ghi, *'Ulu:m al-Bala:ghah*, pp.13-43. Al-Busta:ni, *al-Baya:n*, pp.5-12. See Al-Ja:rim and Ami:n, *al-Bala:ghah*, pp.5-12. Al-'Abshi:hi, *al-Mustaṭraf*, v.1, p.40. Abdel-Fatta:ḥ Lashi:n, *Min 'Asra:r al-Ta'bi:r fi al-Qur'an: Ṣafa:' al-Kalimah* (1983), pp.5 & after. Al-Shartu:ni, *Aqrab al-Mawa:rid* (1889), under 'فَصُحَ'.

161. In Suyu:ṭi, *Sharḥ 'Uqu:d*, p.4, we read the following lines:

فَصَاحَةُ الْمُفْرَدِ أَنْ لا تَنْفِرَا ... حُرُوفُهُ كَهَجْعٍ وَاسْتَشْزَرَا
وَعَدَمُ الْخُلْفِ لِقَانُونٍ جَلِى ... كَالْحَمْدُ لِلّهِ الْعَلِيِّ الأَجْلَلِ
وَفَقْدُهُ غَرَابَةً قَدِ ارْتَجَا ... كَفَاحِمًا وَمَرْسِنًا مُسَرَّجَا
قِيلَ وَفَقْدٌ كُرْهُهُ فِى السَّمْعِ ... نَحْوَ جَرْشَاهُ وَذَا ذُو مَنْعِ

162. According to Suyu:ṭi, *al-Muzhir*, v.2, p.136: *ṣahṣalaq* 'صَهْصَلَق' is the woman who has a strong voice 'الْمَرْأَةُ شَدِيدَةُ الصَّوْتِ'.

163. Mara:ghi, *'Ulu:m al-Bala:ghah*, p.17.

164. See Mara:ghi, *'Ulu:m al-Bala:ghah*, p.17.
This line basically describes his beloved Layla, as the poet remembers her coming smiling "showing beautiful white shining teeth, lovely eyes, thin curved brows, dark hair and a nose that is *musarrajan*".
Suyu:ṭi, *Sharḥ 'Uqu:d*, p.4 comments on *musarrajan* saying:
"وَلِغَرَابَتِهِ لا يُدْرَى هَلْ مَعْنَاهُ كَالسِّرَاجِ فِى الْبَرِيقِ وَاللَّمَعَانِ أَوْ كَالسَّيْفِ السُّرَيْجِيِّ فِى الدِّقَّةِ وَالاسْتِوَاءِ".
'Due to its ambiguity it is not known whether it means that it (the nose) is like a *sira:j* (lamp) in brightness or like a *surayji* sword in perfection and beauty of form'.

Ibn Durayd in, *Jamharat al-Lughah*, under 'سَرَجَ' says that *musarrajan* is derived from the saying *Suyu:f Surayjiyyah* 'سُيُوفٌ سُرَيْجِيَّةٌ' reffering to the swords made by a blacksmith callad *Surayj*".

165. According to 'Abdullah I. Al-Ṣa:wi, *Sharḥ Di:wa:n al-Farazdaq* (1936), v.1, p.376:

"[وَيُرْوَى مُنْكِسِي الأَبْصَارِ. وَنَوَاكِسَ مَعِيبٌ رَدِيٌّ] وَيُرْوَى نَوَاكِسِي الأَبْصَارِ. وَرَوَاهُ صَاحِبُ الْكَامِلِ فَإِذَا الرِّجَالُ، وَقَالَ: وَفِى هَذَا الْبَيْتِ شَيْءٌ يَسْتَطْرِفُهُ النَّحْوِيُّونَ، وَهُوَ أَنَّهُمْ لا يَجْمَعُونَ مَا كَانَ مِنْ فَاعِلٍ نَعْتًا عَلَى فَوَاعِلَ لِئَلا يَلْتَبِسَ بِالْمُؤَنَّثِ ... إِلا فِى حَرْفَيْنِ. أَحَدُهُمَا فِى جَمْعِ فَارِسٍ لأَنَّ هَذَا مِمَّا لا يُسْتَعْمَلُ فِى النِّسَاءِ فَأَمِنُوا مِنَ الالْتِبَاسِ ... فَلَمَّا احْتَاجَ الْفَرَزْدَقُ ... أَجْرَاهُ عَنْ أَصْلِهِ فَقَالَ نَوَاكِسِي وَلا يَكُونُ مِثْلُ هَذَا أَبَدًا إِلا فِى ضَرُورَةٍ".

'This line is also reported as "مُنْكِسِي الأَبْصَارِ", and "نَوَاكِسَ" is wrong and bad. It is also reported as "نَوَاكِسِي الأَبْصَارِ". The author of *al-Ka:mil* reported it as "فَإِذَا الرِّجَالُ" and said: "In this line there is something that grammarians find amusing; that is what follows the pattern *fa: 'il* and is an adjective is not to follow the pattern of *fawa: 'il* in the plural so as not to be mistaken for the feminine except two words, one of which is the plural of *fa:ris* (knight) as this is not used for women, therefore no confusion may occur as a result. So when Al-Farazdaq was forced he followed the feminine pattern using the word 'نَوَاكِسِي', and this should never happen except when necessary (there is no other way).'

166 See note 161 above. Suyu:ṭi, *Sharḥ 'Uqu:d*, p.4. Mara:ghi, *'Ulu:m al-Bala:ghah*, p.19.

167 This line means: (There are no two people better accepting to life's (time's) ups and downs than me and my camel (horse)).
See Mara:ghi, *'Ulu:m al-Bala:ghah*, p.19.

See also Butrus Al-Busta:ni, *Di:wa:n Jami:l Buthaynah* (1953), p.57. Bashi:r Yamu:t, *Diwa:n Jami:l Buthaynah* (1934), p.49. In these two references this line of verse is part of a poem. However, it is recorded individually in Ḥusayn Nassa:r, *Di:wa:n Jami:l: Shi'r al-Ḥubb al-'Udhri* (1958), p.181, although Nassa:r records the former two references in his bibliography.

168. See Mara:ghi, *'Ulu:m al-Bala:ghah*, p.20.

169. According to Suyu:ṭi, *al-Muzhir*, v.2, p.136: *'uṭbu:l* 'عُطْبُولٌ' is the woman with a long neck 'الْمَرْأَةُ طَوِيلَةُ الْعُنُقِ'.

170. In Suyu:ṭi, *Sharḥ 'Uqu:d*, p.4, we have the following lines:

وَفِي الْكَلامِ فَقْدُهُ فِي الظَّاهِرْ ... لِضَعْفِ تَأْلِيفٍ وَلِلتَّنَافُرْ
فِي الْكَلِمَاتِ وَكَذَا التَّعْقِيدُ مَعْ ... فَصَاحَةٍ فِي الْكَلِمَاتِ تَتْبَعْ
فَالضَّعْفُ نَحْوَ قَدْ جَفَوْنِي وَلَمِ ... أَجْفُ الأَخِلاءَ وَما كُنْتُ عَمِي
وَذُو تَنَافُرٍ أَتَاكَ النَّصْرُ ... كَلَيْسَ قُرْبَ قَبْرِ حَرْبٍ قَبْرُ
كَذَاكَ أَمْدَحُهُ الَّذِي تَكَرَّرَا ... وَالثَّالِثُ الْخَفَاءُ فِي قَصْدٍ عَرَا
لِخَلَلٍ فِي النَّظْمِ أَوْ فِي الانْتِقَالِ ... إِلَى الَّذِي يَقْصُدُهُ ذُو الْمَقَالِ

171. This line is found in several references. See Mara:ghi, *'Ulu:m al-Bala:ghah*, p.26. However, although he reports it as "أَنْشَدَهُ الْجَاحِظُ" (recited by Al-Ja:ḥiẓ), he says in a footnote that it is claimed that this line was recited by the Jinns after they had killed Ḥarb ibn 'Umayyah avenging his killing a serpent from among them. This, however, indicates that the line is not actually that of Al-Ja:ḥiẓ.
Also, according to Al-Ja:rim and Ami:n, *al-Bala:ghah al-Wa:ḍiḥah*, p.6:

the poet is not known and perhaps it is made up 'مَصْنُوع'. Al-Suyu:ṯi records it without naming the poet in *Sharḥ 'Uqu:d*, p.5, and adds that Al-Rumma:ni says that this line was said by the Jinns.

172. In Suyu:ṯi, *Sharḥ 'Uqu:d*, p.4, Suyu:ṯi says:

"فَائِدَةٌ: ذَكَرَ بَعْضُ الْفُضَلاءِ أَنَّ مِنْ خَصَائِصِ الْقُرْآنِ أَنَّهُ اجْتَمَعَ فِيهِ ثَمَانُ مِيمَاتٍ مُتَوَالِيَاتٍ وَلَمْ يَحْصُلْ بِسَبَبِهَا ثُقْلٌ فِي اللِّسَانِ أَصْلاً بَلِ ازْدَادَتْ خِفَّةً وَذَلِكَ فِي قَوْلِهِ تَعَالَى ﴿أُمَمٍ مِّمَّن مَّعَكَ﴾ فَإِنَّ التَّنْوِينَ فِي أُمَمٍ وَالنُّونَ مِمَّنْ يُدْغَمَانِ فِي الْمِيمِ بَعْدَهُمَا فَيَصِيرَانِ فِي حُكْمِ مِيمٍ أُخْرَى وَالْمِيمَ الْمُشَدَّدَةَ فِي مِمَّنْ بِمِيمَيْنِ وَفِيهِ أَرْبَعٌ أُخَرٌ فَهَذِهِ ثَمَانِيَةٌ."

173. See Mara:ghi, *'Ulu:m al-Bala:ghah*, p.26. In this line the speaker is 'honeycomb' talking about the fire that separated (him) from the honey.

174. According to Abdel-Raḥma:n Al-Barqu:qi, *Sharḥ Di:wa:n Al-Mutanabbi* (1938), v.3, p.259:

"أَقِلْ مِنَ الإِقَالَةِ مِنَ الْعَثْرَةِ ...، وَأَنِلْ مِنَ الإِنَالَةِ – الإِعْطَاءِ– وَأَقْطِعْ مِنْ قَوْلِهِمْ أَقْطَعَهُ أَرْضَ كَذَا ...، وَاحْمِلْ مِنْ قَوْلِهِمْ حَمَلَهُ عَلَى فَرَسٍ وَنَحْوِهِ ...، وَعَلِّ أَيْ ارْفَعْ جَاهِي مِنَ التَّعْلِيَةِ. وَسَلْ: مِنَ التَّسْلِيَةِ، وَهِيَ إِذْهَابُ الْغَمِّ؛ وَأَعِدْ: أَيْ أَعِدْنِي إِلَى مَوْضِعِي مِنْ حُسْنِ رَأْيِكَ؛ وَزِدْ: أَيْ زِدْنِي مِنْ إِحْسَانِكَ؛ وَهَشَّ: أَمْرٌ مِنْ قَوْلِهِمْ: هَشَّ إِلَى كَذَا يَهَشُّ– وَبَشَّ: مِنْ قَوْلِهِمْ بَشَّ بِالرَّجُلِ يَبَشُّ: أَيِ ابْتَسَمَ إِلَيْهِ وَآنَسَهُ ...".

It is said that Sayf Al-Dawlah signed under every word granting Al-Mutanabbi what he was asking for. But when he wrote "We will please you" under 'سُرَّ', Al-Mutanabbi said: "I meant it (as a derivation from) *al-Tasarri* 'التَّسَرِّي', so Sayf Al-Dawlah gave him a slave woman as a present.

175. According to Barqu:qi, *Al-Mutanabbi*, v.2, pp.356-7:

"يَقُولُ هُوَ دَانٍ قَرِيبٌ مِمَّنْ يُحِبُّهُ وَيَقْصُدُهُ، بَعِيدٌ عَمَّنْ يُنَازِعُهُ، مُحِبٌّ لِلْفَضْلِ وَأَهْلِهِ، مُبْغِضٌ لِلنَّقْصِ وَأَهْلِهِ. بَهِجٌ لِلْقُصَّادِ، حُلْوٌ لأَوْلِيَائِهِ، مُرٌّ عَلَى أَعْدَائِهِ لَيِّنٌ فِي الرِّضَى. شَرِسٌ –صَعْبٌ– عَلَى الأَعْدَاءِ. وَرَوَى الْخَوَارِزْمِي مُحَبٌّ مُبْغَضٌ – بِصِيغَةِ اسْمِ الْمَفْعُولِ. وَبَهِجٌ بِالشَّيْءِ وَلَهُ، بِالْكَسْرِ بَهَاجَة: أَيْ فَرِحٌ بِهِ وَسُرَّ فَهُوَ بَهِجٌ وَبَهِيجٌ.

نَدِ: جَوَادٌ نَدِيُّ الْكَفِّ. وَأَبِيٌّ أَنُوفٌ يَأْبَى الدَّنَايَا، وَغِرٌ: مُغْرًى بِالْفِعْلِ الْجَمِيلِ مُولَعٌ بِهِ. وَافٍ: بِالْعَهْدِ وَالْوَعْدِ. أَخِي ثِقَةٍ: صَاحِبٌ ثِقَةٍ يُوثَقُ بِهِ. وَرَوَى ابْنُ جِنِّي: أَخٍ –مُنَوَّنًا– أَيْ هُوَ مُسْتَحِقٌّ لإِطْلاقِ هَذَا الاسْمِ– الأَخُ– عَلَيْهِ لِصِحَّةِ مَوَدَّتِهِ لِمَنْ خَالَطَهُ، أَوْ ثِقَةٍ مَوْثُوقٌ بِهِ مَأْمُونٌ عِنْدَ الْغَيْبِ ... وَجَعْدٌ: جَوَادٌ. قَالَ الزَّمَخْشَرِي: وَأَمَّا قَوْلُهُمْ جَعْدٌ لِلْجَوَادِ فَمِنَ الْكِنَايَةِ عَنْ كَوْنِهِ عَرَبِيًّا سَخِيًّا، لأَنَّ الْعَرَبَ مَوْصُوفَةٌ بِالْجُعُودَةِ ... وَسَرِيٌّ: شَرِيفٌ. وَنَهٍ: ذُو نَهْيَةٍ، وَهِيَ الْعَقْلُ. وَالنَّدْبُ: الْخَفِيفُ فِي الأُمُورِ يُنْدَبُ لَهَا: أَيْ يُدْعَى فَيَنْتَدِبُ. وَرِضًى: أَيْ مَرْضِيٌّ. وَالنِّدِسُ: بِضَمِّ الدَّالِ وَبِكَسْرِهَا– الْفَطِنُ الْبَحَّاثُ عَنِ الأُمُورِ الْعَارِفُ بِهَا".

Considering the lines of verse quoted here in note 174, we find that "the origin of this method goes as far back as Imru'u al-Qays who said once:

أَفَادَ وَجَادَ وَسَادَ وَزَادَ وَذَادَ وَقَادَ وَعَادَ وَأَفْضَلْ

Similarly Abu al-'Umaythil said:

يَامَنْ يُؤَمِّلُ أَنْ تَكُونَ خِصَالُهُ كَخِصَالِ عَبْدِ اللَّهِ أَنْصِتْ وَاسْمَعِ

اصْدُقْ وَعِفَّ وَبَرَّ وَاصْبِرْ وَاحْتَمِلْ وَاحْلُمْ وَدَارِ وَكَافِ وَابْذُلْ وَاشْجَعِ

Imru'u al-Qays's line above is not found in *Di:wa:n Imri'u al-Qays* (1958).

Successive adjectives are also found in other places in the Qur'an. See for

example Q66:5.

176. According to Barqu:qi, *Al-Mutanabbi*, v.4, pp.429-30:

"الْغَزَالَةُ اسْمُ الشَّمْسِ. يَقُولُ جَعَلَكَ اللَّهُ عِوَضًا مِنَ الشَّمْسِ لِلْبِلادِ وَأَهْلِهَا عِنْدَ فَقْدِ الشَّمْسِ بِاللَّيْلِ كَيْلا يَحْزَنُوا. هَذَا وَقَدْ قَالَ ابْنُ جِنِّيٍّ إِنَّ سِيبَوَيْهِ لا يُجِيزُ تَقْدِيمَ ضَمِيرِ الْغَائِبِ الْمُتَّصِلِ عَلَى الْحَاضِرِ فِي مِثْلِ قَوْلِكَ مَا فَعَلَ الرَّجُلَ الَّذِي أَعْطَاهَكَ زَيْدٌ عَلَى مَعْنَى الَّذِي أَعْطَاكَ إِيَّاهُ – فَتَأْتِي بِالضَّمِيرِ الْمُنْفَصِلِ وَتَدَعَ الْمُتَّصِلَ، وَأَبُو الْعَبَّاسِ يُجِيزُهُ، فَالصَّوَابُ عِنْدَ سِيبَوَيْهِ: فَأَعَاضَهَا إِيَّاكَ، وَلَكِنَّ الشِّعْرَ مَوْقِفُ ضَرُورَةٍ، فَيَجُوزُ فِيهِ مَا لا يَجُوزُ فِي غَيْرِهِ. قَالَ الْعُكْبَرِيُّ: وَالصَّوَابُ عِنْدَ أَهْلِ النَّحْوِ إِذَا اجْتَمَعَ ضَمِيرُ الْمُخَاطَبِ وَالْغَائِبِ، فَالْوَاجِبُ تَقْدِيمُ ضَمِيرِ الْمُخَاطَبِ، فَكَانَ الْوَاجِبُ فَأَعَاضَكَهَا اللَّهُ. وَيُقَالُ: عَاضَهُ وَأَعَاضَهُ وَعَوَّضَهُ".

See also Al-'Ukbari, *Sharh al-Tibya:n 'ala Di:wa:n Abi al-Tayyib Ahmad ibn Husayn al-Mutanabbi* (n.d) [Durham University stamp (1952)], v.2, p.458.

"قَالَ أَبُو الْفَتْحِ وَنَقَلَهُ الْوَاحِدِيُّ حَرْفًا فَحَرْفٍ: سِيبَوَيْهِ لا يُجِيزُ تَقْدِيمَ ضَمِيرِ الْغَائِبِ الْمُتَّصِلِ عَلَى الْحَاضِرِ وَالصَّوَابُ عِنْدَهُ أَعَاضَهَا إِيَّاكَ وَأَبُو الْعَبَّاسِ يُجِيزُهُ. وَالصَّوَابُ عِنْدَ أَهْلِ النَّحْوِ إِذَا اجْتَمَعَ ضَمِيرُ الْمُخَاطَبِ وَالْغَائِبِ، فَالْوَاجِبُ تَقْدِيمُ ضَمِيرِ الْمُخَاطَبِ، فَكَانَ الْوَاجِبُ فَأَعَاضَكَهَا اللَّهُ. وَعِنْدَ الأَخْفَشِ يَجِبُ أَنْ يَكُونَ ضَمِيرُ الْغَائِبِ مُنْفَصِلاً، يُرِيدُ إِيَّاهُ وَإِيَّاهَا. (وَالْمَعْنَى) يَقُولُ الْبِلادُ إِذَا خَلَتْ مِنَ الشَّمْسِ فِي اللَّيْلِ جَعَلَكَ اللَّهُ عِوَضًا مِنْهَا لِلْبِلادِ . قَالَ الْخَطِيبُ وَأَبُو الْفَتْحِ: قَالَ مَنْ يُوثَقُ بِهِ إِنَّ أَبَا الطَّيِّبِ أَنْشَدَهُ: "خَلَتِ الْبِلادُ مِنَ النَّبِيِّ مُحَمَّدٍ" ثُمَّ غَيَّرَهُ بِقَوْلِهِ "الْغَزَالَةِ لَيْلَهَا" (وَقَالَ وَقَدْ سَأَلَهُ الْجُلُوسُ).

177. This wording is found in Al-Ja:rim and Ami:n, *al-Bala:ghah al-Wa:dihah*, p.6. However, in *Di:wa:n Hassa:n ibn Tha:bit* (1961), p.239, this line reads:

".فَلَوْ كَانَ مَجْدٌ يُخْلِدُ الْيَوْمَ وَاحِدًا ... مِنَ النَّاسِ، أَبْقَى مَجْدُهُ الْيَوْمَ مُطْعِمَا"

'Mut'im' who is praised in this line is Mut'im ibn 'Adiy ibn Nawfal ibn 'Abd Mana:f ibn Qusay al-Qurashi al-Nawfali.

It is said that *Hassa:n ibn Tha:bit* lived until 120 years old, 60 in the *Ja:hiliyyah* and 60 in the time of Islam, and died in 54 A.H. See Al-Ja:rim and Ami:n, *al-Bala:ghah al-Wa:dihah*, p.6.

178. Al-Sa:wi, *al-Farazdaq*, v.1, p.312. The next line is:

".وَلَكِنْ أَبُوهَا مِنْ رَوَاحَةَ تَرْتَقِي ... بِأَيَّامِهِ قَيْسٌ عَلَى مَنْ تُفَاخِرُهُ"

179. See Al-Sa:wi, *al-Farazdaq*, v.1, pp.108.9.This line is recorded with 'مُمَلِّكٌ' and not 'مُمَلِّكًا'. The commentator also says: "This line is not found in the original scripts of the *Di:wa:n* though recorded in several trustworthy references. See the complexity of the reference in the line. Authorities say that this line is part of a poem where 'Ibra:hi:m ibn Hisha:m ibn 'Isma:'i:l Al-Makhzu:mi, the uncle of Hisha:m ibn 'Abdel Malik, yet I could not find it in any poem. So, perhaps that poem has been lost or maybe this line was dropped from that poem assuming its existence in the first place. On the other hand, this *Di:wa:n*'s narrators did not report any poem with the *ba:'* as a rhyme indicating that the poet composed it to praise this so-called 'Ibra:hi:m ibn Hisha:m. The line means there is no one among the people who is like him in honour except Hisha:m who is the father of his mother, the father of 'Ibra:hi:m, and he was Hisha:m's

uncle. This line is also found in *al-Ka:mil* by Al-Mubarrid, *al-'Umdah* by Ibn Rashi:q, *al-Muzhir* by Al-Suyu:ṭi, *al-Mathal al-Sa:'ir* by Ibn Al-'Athi:r, and also in *al-Lisa:n*, *Ma'a:hid al-Tansi:s* and *al-'Agha:ni*, and they all reported it with this wording except for *al-'Agha:ni* that reports it as:

"وَأَصْبَحَ مَا فِي النَّاسِ إِلا مُمَلَّكًا ... أَبُو أُمِّهِ حَيٌّ أَبُوهُ يُقَارِبُهُ".

Al-Farazdaq used to put the words in unusual order and that used to amuse the grammarians".

According to Suyu:ṭi, *Sharḥ 'Uqu:d*, p.5, what Al-Farazdaq means is:

"وَمَا مِثْلُ الْمَمْدُوحِ فِي النَّاسِ حَيٌّ يُقَارِبُهُ إِلا مُمَلَّكًا أَبُو أُمِّهِ أَبُو الْمَمْدُوحِ: أَي ابْنُ أُخْتِهِ."

(There is no one alive like him (in honour) except Mumallak, his father).

For detailed explanation and other examples, see p.5 & following.

In this line of verse, Al-Farazdaq separated the subject 'أَبُو أُمِّهِ' from its predicate 'أَبُوهُ' by the unrelated word 'حَيٌّ'; and the word 'أَبُوهُ' separated the adjective 'حَيٌّ' from the *mawsu:l* 'يُقَارِبُهُ', while the *mustathna* 'مُمَلَّكًا' was placed before the *mustathna minhu* 'حَيٌّ' although it should have been otherwise. Also, there is a long distance between the *badal* 'حَيٌّ' and the *mubdal minhu* 'مِثْلُهُ'.

180. See Mara:ghi, *'Ulu:m al-Bala:ghah*, p.31.

"فَصَلَ (الشَّاعِرُ) بَيْنَ الْفِعْلِ النَّاقِصِ وَخَبَرِهِ، وَبَيْنَ كَأَنَّ وَاسْمِهَا، وَبَيْنَ الْمُضَافِ وَالْمُضَافِ إِلَيْهِ، وَقَدَّمَ خَبَرَ كَأَنَّ عَلَيْهَا وَعَلَى اسْمِهَا.

181. See Al-Ja:rim and Ami:n, *al- Bala:ghah*, p.7.

This is similar to Al-'Abba:s ibn Al-'Aḥnaf's

سَأَطْلُبُ بُعْدَ الدَّارِ عَنْكُمْ لِتَقْرَبُوا ... وَتَسْكُبُ عَيْنَايَ الدُّمُوعَ لِتَجْمُدَا

In the second half of this line, the poet uses a figure of speech which refers to miserliness, while what he actually means to express is his feeling of happiness, This is where his mistake lies.

Suyu:ṭi, *Sharḥ 'Uqu:d*, p.5 says:

"أَرَادَ أَنْ يُكَنِّي عَمَّا يُوجِبُهُ التَّلاقِي مِنَ السُّرُورِ بِجُمُودِ الْعَيْنِ لِظَنِّهِ أَنَّ الْجُمُودَ خُلُوُّ الْعَيْنِ مِنَ الْبُكَاءِ مُطْلَقًا وَأَخْطَأَ إِذِ الْجُمُودُ خُلُوُّهَا مِنْهُ حَالَ إِرَادَتِهِ فَلا يَكُونُ كِنَايَةً عَنِ الْمَسَرَّةِ بَلْ عَنِ الْبُخْلِ".

In spite of the fact that Al-Suyu:ṭi above quotes this line of verse, it is not found in the *Di:wa:n* of Al-'Abba:s Ibn Al-'Aḥnaf.

See Abdel-Maji:d Al-Mulla, *Sharḥ Di:wa:n Al-'Abba:s ibn Al-'Aḥnaf* (1947).

182. Suyu:ṭi, *Sharḥ 'Uqu:d*, p.6 says:

"وَحَدُّهَا فِي مُتَكَلِّمٍ شَهِرْ ... مَلَكَةٌ عَلَى الْفَصِيحِ يَقْتَدِرْ

الْفَصَاحَةُ فِي الْمُتَكَلِّمِ مَلَكَةٌ يَقْتَدِرُ بِهَا عَلَى التَّعْبِيرِ عَنِ الْمَقْصُودِ بِلَفْظٍ فَصِيحٍ، وَالْمَلَكَةُ رَاسِخَةٌ فِي النَّفْسِ فَمَنْ تَكَلَّمَ بِالْفَصِيحِ وَلَيْسَ لَهُ مَلَكَةٌ فَغَيْرُ فَصِيحٍ، وَقَوْلُنَا يَقْتَدِرُ إِشَارَةٌ إِلَى أَنَّهُ يُسَمَّى فَصِيحًا حَالَةَ النُّطْقِ وَعَدَمِهِ وَاللَّفْظُ أَعَمُّ مِنَ

الْمُفْرَدِ وَالْمُرَكَّبِ".

'As the *faṣa:ḥah* of the speaker is a talent that enables him to express what he means using *faṣi:ḥ* words, whoever speaks in a *faṣi:ḥ* way without having the talent to produce utterances as such, he is not considered *faṣi:ḥ*'.

183. See Al-Ja:ḥiẓ, *al-Baya:n*, v.3, pp.212-3.

"قَالَ مُعَاوِيَةُ يَوْمًا: مَنْ أَفْصَحُ النَّاسِ؟ فَقَالَ قَائِلٌ: قَوْمٌ ارْتَفَعُوا عَنْ لَخْلَخَانِيَّةِ الْفُرَاتِ، وَتَيَامَنُوا عَنْ عَنْعَنَةِ تَمِيمٍ، وَتَيَاسَرُوا عَنْ كَسْكَسَةِ بَكْرٍ، لَيْسَتْ لَهُمْ غَمْغَمَةُ قُضَاعَةَ، وَلا طُمْطُمَانِيَّةُ حِمْيَرَ. قَالَ: مَنْ هُمْ؟ قَالَ: قُرَيْشٌ. قَالَ: مِمَّنْ أَنْتَ؟ قَالَ: مِنْ جِرْمٍ. قَالَ: اجْلِسْ".

According to Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'لَخَخَ': "لَخْلَخَانِيَّةُ الْعِرَاقِ" *lakhlakha:niyyah* of Iraq is the non-clarity of the speech".

In Ibn Fa:ris, *al-Ṣa:ḥibi*, p.24, the *'an'anah* of Tami:m is their change of the *hamzah* 'ء' to *'ayn* 'ع' in some of their speech as in Dhu: Al-Rummah's line:

أَعَنْ تَرَسَّمْتَ مِنْ خَرْقَاءَ مَنْزِلَةً مَاءُ الصَّبَابَةِ مِنْ عَيْنَيْكَ مَسْجُومُ؟

kaskasah is the change of the *ka:f* 'ك' to *si:n* 'س' or adding *si:n* to it, as in 'عَلَيْكِسْ'.

Abdel-Salam M. Ha:ru:n (ed.), *al-Baya:n*, Al-Ja:ḥiẓ, v.3, pp.212-3 says in a footnote: "the *ghamghamah* is unclarity of the speech, and in *al-Lisa:n* the *ṭumṭuma:niyyah* is when the speech sounds like and/or is mixed with foreign words as in the dialect of Ḥimyar".

184. This line is found in Mara:ghi, *'Ulu:m al- Bala:ghah*, p.36. However, it is not found in 'I:sa: Sa:ba, *Shi'r Al-Ḥuṭay'ah* (1951), nor in Al-Ṭabba:', *Al-Ḥuṭay'ah: Sha:'ir min 'Abqar* (1956).

185. All books of *bala:ghah* and other related subjects seem to agree on this definition. See for example, Mara:ghi, *'Ulu:m al-Bala:ghah*, p.36. Muḥammad M. Al-Sha'ra:wi, *Mu'jizat al-Qur'an* (1981), v.1, p.36. Al-Ja:rim and Ami:n, *al-Bala:ghah*, p.8. Al-Busta:ni, *al-Baya:n*, p.12. Al-'Abshi:hi, *Mustaṭraf*, v.1, p.40. Abu Hila:l, *al-Ṣina:'atayn*, pp.27-29. Suyu:ṭi, *Sharḥ 'Uqu:d*, pp.6-8, the author, in p.6, says:

"الْبَلاغَةُ فِي الْكَلامِ مُطَابَقَتُهُ لِمُقْتَضَى الْحَالِ مَعَ فَصَاحَتِهِ، وَالْحَالُ هُوَ الأَمْرُ الدَّاعِي إِلَى التَّكَلُّمِ عَلَى وَجْهٍ مَخْصُوصٍ، وَمُقْتَضَاهُ يَخْتَلِفُ بِحَسَبِ اخْتِلافِ مَقَامَاتِ الْكَلامِ، فَإِنَّ مَقَامَ التَّنْكِيرِ يَخْتَلِفُ عَنْ مَقَامِ التَّعْرِيفِ ...إِلَخ"

In verse, he says:

بَلاغَةُ الْكَلامِ أَنْ يُطَابِقَا لِمُقْتَضَى الْحَالِ وَقَدْ تَوَافَقَا
فَصَاحَةً وَالْمُقْتَضَى مُخْتَلِفْ حَسْبَ مَقَامَاتِ الْكَلامِ يُؤَلَّفْ
فَمُقْتَضَى تَنْكِيرِهِ وَذِكْرِهِ وَالْفَصْلُ الإِيجَازُ خِلافُ غَيْرِهِ
كَذَا خِطَابٌ لِلذَّكِيِّ وَالْغَبِيّ وَكَلِمَةٌ لَهَا مَقَامٌ أَجْنَبِيّ
مَعَ كَلِمَةٍ تَصْحَبُهَا فَالْفِعْلُ ذَا إِنْ لَيْسَ كَالْفِعْلِ الَّذِي تَلا إِذَا
وَالارْتِفَاعُ فِي الْكَلامِ وَجَبَا بِأَنْ يُطَابِقَ اعْتِبَارًا نَاسِبَا
وَفَقْدُهَا انْحِطَاطُهُ فَالْمُقْتَضَى مُنَاسِبٌ مِنَ اعْتِبَارٍ مُرْتَضَى.

See also Ibn Khaldu:n, *Kita:b al-'ibar* (1886), v.1, p.507-8. In p.507, Ibn Khaldu:n says: "... وَمُرَاعَاةُ التَّأْلِيفِ الَّذِي يُطَبِّقُ الْكَلامَ عَلَى مُقْتَضَى الْحَالِ ... وَهَذَا هُوَ مَعْنَى الْبَلاغَةِ"; and in p.508, he says:

"... إلا أَنَّ الْبَيَانَ وَالْبَلاغَةَ فِي اللِّسَانِ الْمُضَرِيِّ أَكْثَرُ وَأَعْرَفُ لأَنَّ الأَلْفَاظَ بِأَعْيَانِهَا دَالَّةٌ عَلَى الْمَعَانِي بِأَعْيَانِهَا، وَيَبْقَى مَا تَقْتَضِيهِ الأَحْوَالُ وَيُسَمَّى بِسَاطُ الْحَالِ مُحْتَاجًا إِلَى مَا يَدُلُّ عَلَيْهِ".

The translation provided for the former quotation in Franz Rosenthal (translator), *Ibn Khaldun: The Muqaddimah, An Introduction to History* (1970), p.439, reads: "... who is able to observe the form of composition that makes his speech conform to the requirements of the situation ... This is what is meant by eloquence".

186. Al-Ja:rim and Ami:n, *al-Bala:ghah*, p.10.
The poet's name is Abu Al-Najm Al-Fadl ibn Quda:mah.

187. See Mara:ghi, *'Ulu:m al-Bala:ghah*, p.41. Abu Hila:l, *al-Sina:'atayn*, p.155.

188. Cf. and see other examples Al-Nuwayri, *Niha:yat al-'Arab*, v.18, p.115. Mara:ghi, *'Ulu:m al- Bala:ghah*, p.41. Abu Hila:l, *al-Sina:'atayn*, p.155. Al-Ra:fi'i, *Ta:ri:kh 'Ada:b*, v.2, pp.319-20. Ibn Fa:ris, *al-Sa:hibi*, p.41.
There are also many other examples of the different styles that the Prophet (ﷺ) used in his messages, in addition to the fact that his sayings (hadi:ths) are recorded in many books of hadi:th.

189. In Suyu:ti, *Sharh 'Uqu:d*, p.7, the author says:

"وَحَدُّهَا فِي مُتَكَلِّمٍ كَمَا ... مَضَى فَمَنْ إِلَى الْبَلاغَةِ انْتَمَى
فَهُوَ فَصِيحٌ مِنْ كَلِيمٍ أَوْ كَلامْ ... وَعَكْسُ ذَلِكَ لَيْسَ يَنَالُهُ الْتِزَامْ

الْبَلاغَةُ فِي الْمُتَكَلِّمِ عَلَى نَسَقِ الْفَصَاحَةِ فِيهِ فَيُقَالُ هِيَ مَلَكَةٌ يُقْتَدَرُ بِهَا عَلَى تَأْلِيفِ كَلامٍ بَلِيغٍ فَعُلِمَ مِمَّا ذُكِرَ فِي حَدِّ الْبَلاغَةِ أَنَّ كُلَّ بَلِيغٍ كَلامًا كَانَ أَوْ مُتَكَلِّمًا فَصِيحٌ لِجَعْلِ الْفَصَاحَةِ شَرْطًا لِلْبَلاغَةِ وَلَيْسَ كُلُّ فَصِيحٍ بَلِيغًا كَلامًا كَانَ أَوْ مُتَكَلِّمًا لأَنَّ الْفَصِيحَ قَدْ يُعَرَّى عَنِ الْمُطَابَقَةِ لَهُ".

190. In Suyu:ti, *Sharh 'Uqu:d*, p.7, the author states that a word can be described as *bali:gh* only in the sense that what is really considered is the structure and the meaning, not the individual word and how it sounds. In his own words:

"وَيُوصَفُ اللَّفْظُ بِتِلْكَ باعْتِبَارْ ... إِفَادَةِ الْمَعْنَى بِتَرْكِيبٍ يُصَارْ
وَقَدْ يُسَمَّى ذَلِكَ بِالْفَصَاحَة ... وَلِبَلاغَةِ الْكَلامِ سَاحَة

لَمَّا تَقَرَّرَ أَنَّ الْبَلاغَةَ هِيَ مُطَابَقَةُ الْكَلامِ لِمُقْتَضَى الْحَالِ بِحَسْبِ مَا يُنَاسِبُهُ عُرِفَ أَنَّ اللَّفْظَ عِنْدَمَا يُوصَفُ بِهَا بِاعْتِبَارِ إِفَادَتِهِ الْمَعْنَى بِالتَّرْكِيبِ لا مَنْ حَيْثُ أَنَّهُ لَفْظٌ وَصَوْتٌ لأَنَّهُ بِاعْتِبَارِ ذَلِكَ لايُوصَفُ بِكَوْنِهِ مُطَابِقًا أَوْ غَيْرَ مُطَابِقٍ ضَرُورَةَ أَنَّ ذَلِكَ إِنَّمَا يَتَحَقَّقُ عِنْدَ تَحَقُّقِ الْمَعَانِي وَالأَغْرَاضِ الَّتِي يُصَاغُ لَهَا الْكَلامُ وَقَدْ يُسَمَّى هَذَا الْوَصْفُ فَصَاحَةً أَيْضًا كَمَا يُسَمَّى بَلاغَةً أَمَّا الْفَصَاحَةُ بِهَذَا الاعْتِبَارِ فَهِيَ مِنْ صِفَاتِ اللَّفْظِ دُونَ الْمَعْنَى قَطْعًا".

NOTES TO CHAPTER TWO

1. See for example, Ibn Manẓu:r, *Lisa:n al-'Arab* (1955), under 'بَخَسَ'. Al-Ra:zi, *Mafa:ti:ḥ al-Ghayb (known as): al-Tafsir al-Kabi:r* (1327 A.H), v.2, p.364. Al-Bayḍa:wi, *'Anwa:r al-Tanzi:l wa 'Asra:r al-Ta'wi:l* (1344 A.H), p.57. Al-Ṭabari, *Ja:mi' al-Baya:n fi Tafsir al-Qur'an* (1323 A.H), v.3, p.79 & v.8, p.166. Al-Ṭabarsi, *Majma' al-Baya:n fi Tafsir al-Qur'an* (1961), v.8, p.112. Zamakhshari, *Kashsha:f*, v.1, p.325 & v.2, p.127. Qurṭubi, *al-Ja:mi'*, v.3, p.384.

2. See Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'بَخَسَ'. Ṭabari, *Tafsir*, v.3, p.79. Ṭabarsi, *Tafsir*, v.8, pp.113-4.

3. Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'بَخَسَ'.

4. Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'بَخَسَ'.

5. Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'بَخَسَ'.

6. See Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'بَخَسَ'. Ṭabari, *Tafsir*, v.8, p.166.

7. Qurṭubi, *al-Ja:mi'*, v.7, p.246.

8. See Zamakhshari, *Kashsha:f*, v.3, p.332. Ra:zi, *Tafsir*, v.6, p.388.

9. Bayḍa:wi, *'Anwa:r*, p.232.

10. See Qurṭubi, *al-Ja:mi'*, v.9, pp.85-6 & in v.20, p.251, Qurṭubi says about this ḥadi:th "أَخْرَجَهُ الْبَزَّارُ بِمَعْنَاهُ وَمَالِكُ بْنُ أَنَسٍ أَيْضًا مِنْ حَدِيثِ ابْنِ عُمَرَ".
In Ibn Hisha:m, *Si:rat al-Nabi* (1937), p.308, this part of the ḥadi:th reads: "وَلَمْ يَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِلا أُخِذُوا بِالسِّنِينَ وَشِدَّةِ الْمُؤْنَةِ وَجَوْرِ السُّلْطَانِ".
In Sakhr, *Mawsu:'ah*, Ibn Ma:jah, ḥadi:th no.4009, the word 'الْمُؤْنَةِ' is replaced by 'الْمَئُونَةِ'.
See also Zamakhshari, *Kashsha:f*, v.4, p.718. Ra:zi, *Tafsir*, v.8, p.530.

11. The poet is Zuhayr ibn Abi Sulma:. It is also said that the poet is Ja:bir ibn Ḥuyay Al-Taghlibi. This part of the poem reads also slightly differently according to Zamakhshari, *Kashsha:f*, v.2, p.418, footnote no.1:

أَفِي كُلِّ أَسْوَاقِ الْعِرَاقِ إِتَاوَةٌ ... وَمَا كُلُّ مَا بَاعَ امْرُؤٌ مَكْسُ دِرْهَمِ
أَلا تَسْتَحِي مِنَّا مُلُوكٌ وَتَتَّقِي ... مَحَارِمَنَا لا تَتَّقِي الدَّمَ بِالدَّمِ

The lines are also reported with 'بَخْسُ دِرْهَمٍ' instead of 'مَكْسُ دِرْهَمٍ', and with 'أَلا يَسْتَحِي مِنَّا الْمَلِيكُ وَيَتَّقِي' instead of 'أَلا تَسْتَحِي مِنَّا مُلُوكٌ وَتَتَّقِي'.

12. Khan and Helali, *Qur'an.*

13. See this thesis under *k-y-l* 'كَيَلَ' and *w-f-y* 'وَفَى'.

14. See Qurtubi, *al-Ja:mi'*, v.9, pp.85-6.

15. Zamakhshari, *Kashsha:f*, v.4, p.718.

16. Zamakhshari, *Kashsha:f*, v.2, p.127.

17. According to Bayda:wi, *'Anwa:r*, p.162: "وَكَانُوا مَكَّاسِينَ لا يَدَعُونَ شَيْئًا إِلا مَكَسُوهُ".

18. Yusuf Ali, *Qur'an.*

19. See Bayda:wi, *'Anwa:r*, p.232.

20. See for example *Lisa:n al-'Arab*, *al-Siha:h*, etc., under 'ثَقُلَ'.

21. See Al-Munjid, under 'ثَقُلَ'.
See also Zuhayr Al-Sha:yib (trans.), *Wasf Misr*, v.6, pp.15-31 for a long discussion on the different views with regard to the weight of *al-mithqa:l* 'الْمِثْقَال'. According to *Lisa:n al-'Arab*, under 'ثَقُلَ', the *mithqa:l* weighs one dirham and three seventh of a dirham; and compared to the Egyptian pound, it weighs one tenth of one tenth of a pound.

22. See *Lisa:n al-'Arab*, under 'ثَقُلَ':
الْمِثْقَالُ فِي الأَصْلِ: مِقْدَارٌ مِنَ الْوَزْنِ، أَيَّ شَيْءٍ كَانَ مِنْ قَلِيلٍ أَوْ كَثِيرٍ فَمَعْنَى مِثْقَالَ ذَرَّةٍ وَزْنَ ذَرَّةٍ.

23. See for example, *Lisa:n al-'Arab*, under 'ثَقُلَ'. Al-Mufaddal Al-Dabbi, *al-'Amtha:l* (1300 A.H), p.75. Zamakhshari, *Kashsha:f*, v.3, p.568. Tabari, *Tafsir*, v.5, p.57.

24. Zamakhshari, *Kashsha:f*, v.1, p.511.

25. See Zamakhshari, *Kashsha:f*, v.1, p.511. *Lisa:n al-'Arab*, under 'ذَرَرَ'.

26. Tabari, *Tafsir*, v.5, p.57.

27. Khan and Helali, *Qur'an.*

28. See the different views on what is actually weighed later in this chapter under *mi:za:n* and *mawa:zi:n.*

29. See the meaning of *maw:azi:n* later in this chapter under this title.

30. *Lisa:n al-'Arab*, under 'خَفَفَ'.

31. See this thesis under *mi:za:n* and *mawa:zi:n*.
According to *Lisa:n al-'Arab* and *'Asa:s al-Bala:ghah* under 'ثَـوَلَ', Al-'Akhtal says: "إِذَا وَضَعْـتَ أَبَـاكَ فِـى مِـيزَانِهِمْ ... رَجَحُـوا، وَشَـالَ أَبُـوكَ فِـى الْمِـيزَانِ". Another variation of the second part of this line reads: "قَفَزَتْ حَدِيدَتُهُ إِلَيْكَ فَشَالا".

32. See Al-Tabarsi, *Tafsir*, v.8, p.15; he says: "الثَّقَلُ: الاعْتِمَادُ سَفْلاً ... الْخِفَّةُ: الاعْتِمَادُ عُلُوًّا"

33. **Yusuf Ali**: "One day the earth will be changed to a different Earth, and so will be the Heavens".
Khan&Helali: "On the day when the earth will be changed to other than the earth and so will the heavens".
Pickthall: "On the day when the earth will be changed to other than the earth, and the heavens (also will be changed)".
Arberry: "Upon the day the earth shall be changed to other than the [earth, and the heavens...]".

34. Ra:zi, *Tafsir*, v.4, p.183.

35. See Qurtubi, *al-Ja:mi'*, v.7, p.165; in his own words:
"وَالصَّحِيحُ أَنَّ الْمَوَازِينَ تَثْقُلُ بِالْكُتُبِ الَّتِى فِيهَا الأَعْمَالُ مَكْتُوبَةً وَبِهَا تَخِفُّ".

See also, Zamakhshari, *Kashsha:f*, v.2, pp.88-9 & v.4, p.790 where Zamakhshari records that Abu Bakr said to 'Umar on his deathbed:
"وَإِنَّمَا ثَقُلَتْ مَوَازِينُ مَنْ ثَقُلَتْ مَوَازِينُهُمْ يَـوْمَ الْقِيامَةِ بِاتِّبَـاعِهِمُ الْحَـقَّ وَثِقَلِهَـا فِـى الدُّنْيَـا وَحَـقَّ لِمِـيزَانٍ لا تُوضَـعُ فِيـهِ إِلا الْحَسَنَاتُ أَنْ يَثْقُلَ؛ وَإِنَّمَا خَفَّتْ مَوَازِينُ مَنْ خَفَّتْ مَوَازِينُهُ لاتِّبَاعِهِمُ الْبَاطِلَ وَخِفَّتِهَا فِى الدُّنْيَا، وَحَقَّ لِمِيزَانٍ لا تُوضَـعُ فِيـهِ إِلا السَّيِّئَاتُ أَنْ يَخِفَّ".

36. *khasira* 'خَسِرَ' *yakhsaru* 'يَخْسَرُ' may be found in Q7:9 and Q23:103 that read ﴿وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَـهُمْ﴾ mentioned with *mawa:zi:n* but not related to measuring and weighing.

37. Ibn Manzu:r, *Lisa:n al-'Arab* under 'خَسَرَ'. Zamakhshari, *Kashsha:f*, v.4, pp.444 & 718. Ra:zi, *Tafsir*, v.8, p.530. Qurtubi, *al-Ja:mi'*, v.20, p.250 & v.17, pp.154-5.

38. See Ra:zi, *Tafsir*, v.8, p.530.

39. Qurtubi, *al-Ja:mi'*, v.17, pp.154-5.

40. See Yusuf Ali, *Qur'an.* Khan and Helali, *Qur'an.* Arberry, *Koran.* Pickthall, *Koran.*

41. See Yusuf Ali, *Qur'an.* Khan and Helali, *Qur'an.* Arberry, *Koran.*

Pickthall, *Koran*.

42. See Ra:zi, *Tafsir*, v.8, p.7.

43. Qurṭubi, *al-Ja:mi'*, v.17, pp.154-5.

44. Qurṭubi, *al-Ja:mi'*, v.19, p.249.

45. See Yusuf Ali, *Qur'an*. Khan and Helali, *Qur'an*. Arberry, *Koran*.

46. See Al-Jawhari, *al-Siḥa:ḥ*, under 'طَغَوَ'. Al-Shartu:ni, *'Aqrab al-Mawa:rid*, under 'طَغَوَ'. Zamakhshari, *'Asa:s al-Bala:ghah*, under 'طَغَوَ'. Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'طَغَوَ': "طَغَى: جَاوَزَ الْقَدْرَ وَغَلا وَارْتَفَعَ". Qurṭubi, *al-Ja:mi'*, v.17, pp.154-5. Zamakhshari, *Kashsha:f*, v.4, p.444. Bayḍa:wi, *'Anwa:r*, p.532. Mara:ghi, *Tafsir*, v.26-30, pp.107-8.

47. See this chapter under *mi:za:n*.

48. See Qurṭubi, *al-Ja:mi'*, v.17, pp.154-5. Zamakhshari, *Kashsha:f*, v.4, p.444. Bayḍa:wi, *'Anwa:r*, p.532. Mara:ghi, *Tafsir*, v.26-30, pp.107-8.

49. See Yusuf Ali, *Qur'an*. Khan and Helali, *Qur'an*. Arberry, *Koran*.

50. See Yusuf Ali, *Qur'an*. Khan and Helali, *Qur'an*. Arberry, *Koran*.

51. See this chapter under *b-kh-s*.

52. Cf. Q45:16 ﴿وَلَقَدْ ءَاتَيْنَا بَنِى إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ﴾.
Although *al-Ḥukm* ﴿الْحُكْمَ﴾ here is evidently different from *al-Kita:b* ﴿الْكِتَابَ﴾, what Al-Qurṭubi actually means is the Scripture or the Qur'an.

53.
Q2:75 ﴿وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ﴾
Q4:46 ﴿مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ﴾
Q5:13 ﴿فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ﴾
Q5:41 ﴿وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ ءَاخَرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ مِن بَعْدِ مَوَاضِعِهِ﴾

54. Ibn Manẓu:r in *Lisa:n al-'Arab* under 'طَفَفَ' says:
"طَفَّ الشَّيْءُ يَطِفُّ طَفًّا: دَنَا وَتَهَيَّأَ وَأَمْكَنَ وَقِيلَ أَشْرَفَ وَبَدا لِيُؤْخَذَ وَالْمَعْنَيَانِ مُتَجَاوِرَانِ".

55. See Qurṭubi, *al-Ja:mi'*, v.20, p.249. Sakhr, *Mawsu:'ah*, Aḥmad, ḥadi:th no.4257. Muslim, ḥadi:th no. 3477 "قَالَ عَبْدُ اللهِ فَجِئْتُ سَابِقًا فَطَفَّفَ بِى الْفَرَسُ الْمَسْجِدَ".

56. See for example, Ibn Manẓu:r, *Lisa:n al-'Arab* under 'طَفَفَ'. Qurṭubi, *al-Ja:mi'*, v.2, p.249. Ra:zi, *Tafsir*, v.8, p.530.

57. Ra:zi, *Tafsir*, v.8, p.530.

58. Qurṭubi, *al-Ja:mi'*, v.2, p.249.

59. See Ibn Manẓu:r, *Lisa:n al-'Arab* under 'طَفَفَ'. Qurṭubi, *al-Ja:mi'*, v.20, p.249. Ibn Kathi:r, *Tafsir al-Qur'an al-'Aẓi:m* (1988), v.4, p.335. Aḥmad ibn Ḥanbal, *Al-Musnad* (1949), v.4, p.158. Sakhr, *Mawsu:'ah*, Aḥmad, ḥadi:ths no. 16675 and 16804. The wording of the former ḥadi:th is:

"عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّ رَسُولَ اللهِ (ﷺ) قَالَ: إِنَّ أَنْسَابَكُمْ هَذِهِ لَيْسَتْ بِسِبَابٍ عَلَى أَحَدٍ وَإِنَّمَا أَنْتُمْ وَلَدُ آدَمَ طَفُّ الصَّاعِ لَمْ تَمْلَئُوهُ لَيْسَ لأَحَدٍ فَضْلٌ إِلا بِالدِّينِ أَوْ عَمَلٍ صَالِحٍ حَسْبُ الرَّجُلِ أَنْ يَكُونَ بَذِيًّا بَخِيلاً جَبَانًا".

60. See Sa:bu:ni, *Mukhtaṣar*, v.4, p.760. Zamakhshari, *Kashsha:f*, v.4, p.718. Bayḍa:wi, *'Anwa:r*, p.591. Qurṭubi, *al-Ja:mi'*, v.20, p.249.

61. See Ibn Manẓu:r, *Lisa:n al-'Arab* under 'طَفَفَ'.

62. See Ibn Manẓu:r, *Lisa:n al-'Arab* under 'طَفَفَ'. Ra:zi, *Tafsir*, v.8, p.530. Qurṭubi, *al-Ja:mi'*, v.20, p.249. In Sakhr, *Mawsu:'ah*, Bukha:ri: *Kita:b Tafsir al-Qur'an*: *Surat* 'وَيْلٌ لِّلْمُطَفِّفِينَ' says:

"وَقَالَ غَيْرُهُ (أَىْ غَيْرُ مُجَاهِدٍ) الْمُطَفِّفُ لا يُوَفِّى غَيْرَهُ".

63. Qurṭubi, *al-Ja:mi'*, v.20, pp.248-9 reports that Ibn 'Umar said:

"الْمُطَفِّفُ: الرَّجُلُ يَسْتَأْجِرُ الْمِكْيَالَ وَهُوَ يَعْلَمُ أَنَّهُ يَحِيفُ فِى كَيْلِهِ فَوِزْرُهُ عَلَيْهِ".

64. See for example Qurṭubi, *al-Ja:mi'*, v.20, pp.249. Ra:zi, *Tafsir*, v.8, p.532. Sakhr, *Mawsu:'ah*, Al-Nasa:'i, ḥaddi:th no. 1295: classified as:

أَثَرٌ مَوْقُوفٌ عَلَى صَحَابِيٍّ: "عَنْ حُذَيْفَةَ أَنَّهُ رَأَى رَجُلاً يُصَلِّى فَطَفَّفَ، فَقَالَ لَهُ حُذَيْفَةُ: مُنْذُ كَمْ تُصَلِّى هَـذِهِ الصَّلاةَ؟ قَالَ: مُنْذُ أَرْبَعِينَ عَامًا قَالَ: مَا صَلَّيْتَ وَلَوْ مِتَّ وَأَنْتَ تُصَلِّى هَذِهِ الصَّلاةَ لَمِتَّ عَلَى غَيْرِ فِطْرَةِ مُحَمَّدٍ (ﷺ)، ثُمَّ قَالَ: إِنَّ الرَّجُـلَ لَيُخَفِّفُ وَيُتِمُّ وَيُحْسِنُ".

Also classified as such is Ma:lik, ḥadi:th no.19:

"عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ انْصَرَفَ مِنْ صَلاةِ الْعَصْرِ، فَلَقِىَ رَجُلاً لَمْ يَشْهَدِ الْعَصْرَ، فَقَـالَ عُمَـرُ: مَا حَبَسَكَ عَنْ صَلاةِ الْعَصْرِ؟ فَذَكَرَ لَهُ الرَّجُلُ عُذْرًا، فَقَالَ عُمَرُ: طَفَّفْتَ. قَالَ يَحْيَى: قَـالَ مَـالِكٌ: وَيُقَـالُ فِى كُـلِّ شَىْءٍ وَفَاءٌ وَتَطْفِيفٌ".

65. Qurṭubi, *al-Ja:mi'*, v.20, pp.249.

66. Ra:zi, *Tafsir*, v.8, p.530.

67. In Sakhr, *Mawsu:'ah*, Bukha:ri, *Kita:b al-'itq*:

"قَالَ النَّبِىُّ (ﷺ) لِكُلِّ امْرِئٍ مَا نَوَى وَلا نِيَّةَ لِلنَّاسِى وَالْمُخْطِئِ".

Ibn Ma:jah, ḥadi:th no. 2035:

"عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِىِّ (ﷺ) قَالَ: إِنَّ اللَّهَ وَضَعَ عَنْ أُمَّتِى الْخَطَأَ وَالنِّسْيَانَ وَمَا اسْتُكْرِهُوا عَلَيْهِ".

and ḥadi:th no.2033 reads:

"عَنْ أَبِى ذَرٍّ الْغِفَارِىِّ قَالَ: قَالَ رَسُولُ اللهِ (ﷺ) إِن اللَّهَ تَجَاوَزَ عَنْ أُمَّتِى الْخَطَأَ وَالنِّسْيَانَ وَمَا اسْتُكْرِهُوا عَلَيْهِ".

68. See Suyu:ṭi, *Itqa:n*, v.1, pp.26-7 & 34. Zamakhshari, *Kashsha:f*, v.4, p.718.

69. Suyu:ṭi, *Itqa:n*, v.1, p.34.
See also Zamakhshari, *Kashsha:f*, v.4, p.718. Qurṭubi, *al-Ja:mi'*, v.20, pp.248. Ra:zi, *Tafsir*, v.8, p.530. Bayḍa:wi, *'Anwa:r*, p.591. Ṣakhr, *Mawsu:'ah*, Ibn Ma:jah, ḥadi:th no.2214. The report reads:
"عِنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا قَدِمَ النَّبِيُّ (ﷺ) الْمَدِينَةَ كَانُوا مِنْ أَخْبَثِ النَّاسِ كَيْلاً فَأَنْزَلَ اللَّهُ سُبْحَانَهُ ﴿وَيْلٌ لِّلْمُطَفِّفِينَ﴾ فَأَحْسَنُوا الْكَيْلَ بَعْدَ ذَلِكَ".

70. Qurṭubi, *al-Ja:mi'*, v.20, p.248.

71. Cf. Yusuf Ali, *Qur'an*. Khan and Helali, *Qur'an*. Arberry, *Koran*.

72. Ra:zi, *Tafsir*, v.8, p.530.

73. Ibn Manẓu:r, *Lisa:n al-'Arab* under 'وَزَنَ'.

74. Ibn Manẓu:r, *Lisa:n al-'Arab* under 'كَيَلَ'.

75. Zamakhshari, *Kashsha:f*, v.4, p.718.

76. See Zamakhshari, *Kashsha:f*, v.4, p.718. Ra:zi, *Tafsir*, v.8, p.530. Ṣa:bu:ni, *Mukhtaṣar*, v.4, p.760. Qurṭubi, *al-Ja:mi'*, v.20, p.250. Bayḍa:wi, *'Anwa:r*, p.591.

77. Qurṭubi, *al-Ja:mi'*, v.20, pp.250-1. Ra:zi, *Tafsir*, v.8, p.530. Zamakhshari, *Kashsha:f*, v.4, p.718. Bayḍa:wi, *'Anwa:r*, p.591.

78. This feature is common in the Arabic language with many verbs:
"أَبَحْتُكَ وَأَبَحْتُ لَكَ، كَسَبْتُكَ وَكَسَبْتُ لَكَ، نَصَحْتُكَ وَنَصَحْتُ لَكَ، شَكَرْتُكَ وَشَكَرْتُ لَكَ، أَمَرْتُكَ وَأَمَرْتُ لَكَ، سَرَقْتُكَ وَسَرَقْتُ لَكَ، اسْتَجَبْتُكَ وَاسْتَجَبْتُ لَكَ، عَدَدْتُكَ وَعَدَدْتُ لَكَ".
Also in Q22:41 we read: ﴿الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الأَرْضِ﴾, in stead of 'مَكَّنَّا لَهُمْ'.

79. Zamakhshari, *Kashsha:f*, v.4, p.719; the rest of this line is
"وَلَقَدْ نَهَيْتُكَ عَنْ نَبَاتِ الأَوْبَرِ"

80. See Ra:zi, *Tafsir*, v.8, p.530. Zamakhshari, *Kashsha:f*, v.4, p.718. Qurṭubi, *al-Ja:mi'*, v.20, pp.250-1. Bayḍa:wi, *'Anwa:r*, p.591. Ibn Qutaybah, *Mushkil*, pp.177-8.

81. See Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'قَسَطَ'. Sayyid Quṭb, *Fi Ẓila:l al-Qur'an* (1985), v.5, p.2614. Ṭabari, *Tafsir*, v.15, p.61 & v.19, p.66. Ibn Ḥajar, *Fatḥ*, v.1, pp.547-9. Kishk, *Riḥa:b*, v.15, p.2153. Bayḍa:wi, *'Anwa:r*, pp.280, 375 & 419. Qurṭubi, *al-J:ami'*, v.17, pp.154-5 & v.19,

p.16. Ra:zi, *Tafsir*, v.5, pp.81-2 & 398; v.6, pp.107-8 & 388; v.7, pp.569 & 574; v.8, p.228. Zamakhshari, *Kashsha:f*, v.2, p.665; v.3, p.332; v.4, pp.365-6 & 628.

82. Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'قَسَطَ' quotes: "يُشْفِى مِنَ الضِّغْنِ قُسُوطَ الْقَاسِطِ".

83. This wording is also found in Sakhr, *Mawsu:'ah*, Muslim, hadi:th no.263. Ibn Ma:jah, hadi:ths no.191-2; Ahmad, hadi:ths no.18709, 18765 & 18806. Muslim, hadi:th no.264 reads: "يَرْفَعُ الْقِسْطَ وَيَخْفِضُهُ", while this part in Ibn Ma:jah, hadi:th no.193 reads: "وَبِيَدِهِ الأُخْرَى الْمِيزَانُ يَرْفَعُ الْقِسْطَ وَيَخْفِضُ".

84. Al-Dabbi, *Amtha:l*, p.83. The first half of this line is: "قَسَمْتَ الدَّهْرَ فِى زَمَنٍ رَخِىٍّ". This line appears in Al-'A'lam Al-Shantamari, *Sharḥ Di:wa:n Ṭarafah ibn Al-'Abd* (1975), p.102 and Al-Busta:ni, *Di:wa:n Ṭarafah ibn Al-'Abd* (1953), p.66 as:

قَسَمْتَ الدَّهْرَ فِى زَمَنٍ رَخِىٍّ كَذَاكَ الْحُكْمُ يَقْصِدُ أَوْ يَجُورُ

85. This hadi:th is narrated by Abu Hurayrah who said that the Prophet (ﷺ) said:

"وَالَّذِى نَفْسِى بِيَدِهِ لَيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمُ ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا فَيَكْسِرَ الصَّلِيبَ وَيَقْتُلَ الْخِنْزِيرَ وَيَضَعَ الْجِزْيَةَ وَيَفِيضَ الْمَالُ حَتَّى لا يَقْبَلَهُ أَحَدٌ".

See Sakhr, *Mawsu:'ah*, Bukha:ri, hadi:th no.2070. This hadi:th is also narrated with both the same wording and a slightly different one as well in: Bukha:ri, hadi:th no.2296; Muslim, hadi:th no.220; Tirmidhi, hadi:th no.2159; Ibn Ma:jah, hadi:ths no.4067 & 4068; Ahmad, hadi:ths no. 6971, 7354, 9871, 10522 & 23327.

86. Ibn Hajar, *Fatḥ*, v.13, p.549.

87. Cf. Yusuf Ali, *Qur'an.* Khan and Helali, *Qur'an.* Arberry, *Koran*

88. Cf. Yusuf Ali, *Qur'an.* Khan and Helali, *Qur'an.* Arberry, *Koran*

89. Cf. Yusuf Ali, *Qur'an.* Khan and Helali, *Qur'an.* Arberry, *Koran*

90. See Suyu:ṭi, *Itqa:n*, v.1, pp.26-27.

91. See Ra:zi, *Tafsir*, v.4, p.171.

92. See Zamakhshari, *Kashsha:f*, v.4, p.718. Qurṭubi, *al-Ja:mi'*, v.20, p.251.

93. See Qurṭubi, *al-Ja:mi'*, v.9, pp.85-6. Ra:zi, *Tafsir*, v.5, pp.81-2.

94. Qurṭubi, *al-Ja:mi'*, v.9, pp.85-6.

95. Cf. Yusuf Ali, *Qur'an.* Khan and Helali, *Qur'an.* Arberry, *Koran.*

"*al-qisṭa:s*" is my own addition.

96. See Ṭabari, *Tafsir*, v.15, p.61. Zamakhshari, *Kashsha:f*, v.2, p. 332 & v.3, p. 665. Ra:zi, *Tafsir*, v.5, p.398 & v.6, p.388. Bayḍa:wi, *'Anwa:r*, p.286 & 375. Ibn Ḥajar, *Fatḥ*, v.13, p.549. Abu Ḥa:mid Al-Ghaza:li, *al-Qisṭa:s al-Mustaqi:m* (1900), p.20.

97. See Ṭabari, *Tafsir*, v.15, p.61. Zamakhshari, *Kashsha:f*, v.2, p. 332 & v.3, p. 665. Ra:zi, *Tafsir*, v.5, p.398 & v.6, p.388. Bayḍa:wi, *'Anwa:r*, p.286 & 375. Ibn Ḥajar, *Fatḥ*, v.13, p.549. Abu Ḥa:mid Al-Ghaza:li, *al-Qisṭa:s*, p.20.

According to Suyu:ṭi, *Muzhir*, v.1, p.158:

"(قَالَ ابْنُ فَارِسٍ فِي فِقْهِ اللُّغَةِ وَهَذَا كَمَا قَالَهُ أَبُو عُبَيْدَةَ) وَقَالَ الإِمَامُ فَخْرُ الدِّينِ الرَّازِي وَأَتْبَاعُهُ مَا وَقَعَ مِنَ الْقُرْآنِ مِن نَحْوِ الْمِشْكَاةِ وَالْقِسْطَاسِ وَالإِسْتَبْرَقِ وَالسِّجِّيلِ لا نُسَلِّمُ أَنَّهَا غَيْرُ عَرَبِيَّةٍ بَلْ غَايَتُهُ أَنَّ وَضْعَ الْعَرَبِ فِيهَا وَافَقَ لُغَةً أُخْرَى كَالصَّابُونِ وَالتَّنُّورِ فَإِنَّ اللُّغَاتَ فِيهَا مُتَّفِقَةٌ".

On p.159, he says:

"فَرُوِيَ عَنِ ابْنِ عَبَّاسٍ وَمُجَاهِدٍ وَابْنِ جُبَيْرٍ وَعِكْرِمَةَ وَعَطَاءٍ وَغَيْرِهِمْ مِنْ أَهْلِ الْعِلْمِ أَنَّهُمْ قَالُوا فِي أَحْرُفٍ كَثِيرَةٍ أَنَّهَا بِلُغَاتِ الْعَجَمِ ... وَالصِّرَاطُ وَالْقِسْطَاسُ وَالْفِرْدَوْسُ يُقَالُ أَنَّهَا بِالرُّومِيَّةِ".

On p.163 he says: "قَالَ الثَّعَالِبِيُّ ... وَمِنَ اللُّغَةِ الرُّومِيَّةِ الْقِسْطَاسُ وَهُوَ الْمِيزَانُ".

98. Suyu:ṭi, *Itqa:n*, v.12, p.115. In Suyu:ṭi, *al-Mutawakkili* (1924), translated by William Y. Bell, pp.23 & 49, the author says: "Al-Firya:ni and Ibn Abi Shaybah, on the authority of Muja:hid: al-Qisṭa:s in the Greek language means 'scales'".
See also Arthur Jeffery, *The Foreign Vocabulary of the Qur'an* (1938), pp.237-9.

99. Cf. Yusuf Ali, *Qur'an*. Khan and Helali, *Qur'an*. Arberry, *Koran*. Asad, *Qur'an*.

100. Cf. Yusuf Ali, *Qur'an*. Khan and Helali, *Qur'an*. Arberry, *Koran*. Asad, *Qur'an*.

101. Q41:9-12 refer to the Creation in the following terms:

﴿قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ذَلِكَ رَبُّ الْعَالَمِينَ * وَجَعَلَ فِيهَا رَوَاسِيَ مِن فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ * ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ * فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾

102. See this chapter under *mi:za:n*.

103. See this chapter under *mi:za:n*.
Some Ulema say that *'alla* ﴿ألا﴾ is not a command, but it means *li'alla* 'لِئَلا' (so that, in order that) indicating negation.
See Qurṭubi, *al-Ja:mi'*, v.17, pp.154-5. Zamakhshari, *Kashsha:f*, v.4,

p.444. Bayḍa:wi, *'Anwa:r*, p.532. Aḥmad M. Al-Mara:ghi, *Tafsir Al-Mara:ghi* (1946), v.26-30, pp.107-8.

104. Ibn 'Ubaydah is reported to have said: "الإِقَامَةُ بِالْيَدِ وَالْقِسْطُ بِالْقَلْبِ", i.e., weighing is a manual act and *al-qisṭ* is achieved by heart. See Qurṭubi, *al-Ja:mi'*, v.17, pp.154-5.

105. See Yusuf Ali, *Qur'an.* Khan and Helali, *Qur'an.* Arberry, *Koran.*

106. See this chapter under *mi:za:n* and *mawa:zi:n.*

107. See this chapter under *mi:za:n* and *mawa:zi:n.*

108. See this chapter under *mawa:zi:n.*

109. See for example some of the exegetes views on the meaning of *al-qisṭ* in: Ibn Ḥajar, *Fatḥ*, v.13, p.547 & after. Bayḍa:wi, *'Anwa:r*, p.327. Kishk, *Riḥa:b*, v.17, p.2482. Zamakhshari, *Kashsha:f*, v.3, p.120. Ra:zi, *Tafsir*, v.6, p.107.

110. It is understood from many ḥadi:ths that one is only admitted in Heaven as a result of Allah's Mercy and not one's good deeds. See Sakhr, *Mawsu:'ah*, Bukha:ri, ḥadi:th no.5241 narrated by Abu Hurayrah; he said:

"سَمِعْتُ رَسُولَ اللهِ (ﷺ) يَقُولُ: لَنْ يُدْخِلَ أَحَدًا عَمَلُهُ الْجَنَّةَ. قَالُوا: وَلا أَنْتَ يَا رَسُولَ اللهِ؟ قَالَ: لا وَلا أَنَا، إِلا أَنْ يَتَغَمَّدَنِيَ اللهُ بِفَضْلٍ وَرَحْمَةٍ فَسَدِّدُوا وَقَارِبُوا وَلا يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ، إِمَّا مُحْسِنًا فَلَعَلَّهُ أَنْ يَزْدَادَ خَيْرًا وَإِمَّا مُسِيئًا فَلَعَلَّهُ أَنْ يَسْتَعْتِبَ".

See also the following ḥadi:ths for different wordings: Bukha:ri, ḥadi:ths no.5982 & 5986. Muslim, ḥadi:ths no.5036, 5037, 5038, 5040, 5041 & 5043. Ibn Ma:jah, ḥadi:th no.4191. Aḥmad, ḥadi:ths no.6905, 7167, 7271, 7902, 7980, 8137, 8641, 8703, 9455, 9629, 9681, 9740, 9866, 9938, 10022, 10130, 10205, 10261, 10370, 10517, 11062, 14100, 14373, & 23793. Da:rimi, ḥadi:th no.2617.

111. See Ibn Manẓu:r, *Lisa:n al-'Arab* and Al-Ḥusayni, *Sharḥ al-Qa:mu:s al-Musamma Taj al-'Aru:s min Jawa:hir al-Qa:mu:s* (1306 A.H), under 'كَيَلَ'. See also, Lesley Brown (ed.), *The New Shorter Oxford English Dictionary on Historical Principles* (1993), under 'measure'.

112. Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'كَيَلَ'.

113. Brown (ed.), *The New Shorter Oxford English Dictionary on Historical Principles*, under 'measure'.

114. See Ibn Manẓu:r, *Lisa:n al-'Arab* and Al-Ḥusayni, *Sharḥ al-Qa:mu:s*, under 'كَيَلَ'.

115. Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'كَيَلَ'.

116. Khan and Helali, *Qur'an.*

117. Arberry, *Koran.*

118. See Yusuf Ali, *Qur'an.* Khan and Helali, *Qur'an.*

119. For the meaning of *'i:fa:'* 'إِيفَاء', see this chapter under *w-f-y.*

120. Q29:36-37 reads:
﴿وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ * فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ﴾

According to Yusuf Ali, *Qur'an*: "To the Madyan (people) (We sent) their brother Shu'ayb. Then he said: "O my people! Serve Allah, and fear, the Last Day: nor commit evil on the earth, with intent to do mischief". But they rejected him: then the mighty Blast seized them, and they lay prostrate in their homes by the morning".

In p.995, note 3458, Yusuf Ali says: "The story of Shu'ayb and the Madyan people is only referred to here. It is told in 11:84-95. Their besetting sin was fraud and commercial immorality. Their punishment was a mighty Blast, such as accompanies volcanic erruptions. The point of the reference here, is that they went about doing mischief on the earth, and never thought of the Ma'a:d or the Hereafter, the particular theme of this Surah. The same point is made by the brief references in the following two verses to the 'A:d and the Thamu:d, and to Qa:ru:n, Pharaoh and Ha:ma:n, though the besetting sin in each case was different. The Madyanites were a commercial people and trafficked from land to land; their frauds are well described as spreading "mischief on the earth".

121. Arberry, *Koran.*

122. See Zamakhshari, *Kashsha:f*, v.2, p.127. Ra:zi, *Tafsir*, v.4, p.258. Ṯabari, *Tafsir*, v.8, p.166. Ṯabarsi, *Tafsir*, v.8, p.113. Bayḍa:wi, *'Anwa:r*, p.162.

123. See Q6:152, Q11:85, Q55:9, Q57:25, etc.

124. Yusuf Ali, *Qur'an*, p.509.

125. See Yusuf Ali, *Qur'an.* Khan and Helali, *Qur'an.*

126. See Yusuf Ali, *Qur'an.* Khan and Helali, *Qur'an.* Arberry, *Koran.*

127. See the meaning of *n-q-ṣ* 'نَقَصَ' in this chapter.

128. Qurṭubi, *al-Ja:mi'*, v.9, p.85-6.

129. Yusuf Ali, *Qur'an.*

130. Arberry, *Koran.*

131. Qurṭubi, *al-Ja:mi'*, v.9, p.85-6.

132. See this chapter under *mi:za:n.*

133. Khan and Helali, *Qur'an.*

134. See Yusuf Ali, *Qur'an.* Khan and Helali, *Qur'an.*

135. See Yusuf Ali, *Qur'an.* Khan and Helali, *Qur'an.* Arberry, *Koran.*

136. Arberry, *Koran.*

137. See Yusuf Ali, *Qur'an.* Khan and Helali, *Qur'an.* Arberry, *Koran.*

138. See Yusuf Ali, *Qur'an.* Khan and Helali, *Qur'an.* Arberry, *Koran.*

139. Zamakhshari, *Kashsha:f*, v.2, pp.486-487. Bayḍa:wi, *'Anwa:r*, p.244.

140. See Yusuf Ali, *Qur'an.* Khan and Helali, *Qur'an.* Arberry, *Koran.*

141. Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'كَيَلَ': "كَالَ الْمُعْطِي وَاكْتَالَ الآخِذُ", that is *'ka:la* refers to the giver (by measure), and *ikta:la* to the receiver (by measure)'.

142. See Zamakhshari, *Kashsha:f*, v.4, pp.718-20. Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'كَيَلَ'. Bayḍa:wi, *'Anwa:r*, p.591. Ra:zi, *Tafsir*, v.8, p.530. Qurṭubi, *al-Ja:mi'*, v.20, p.520. See also, this chapter under *ṭ-f-f.*
Also, Cf. Ibn Kathi:r, *Tafsir*, v.4, p.760.

143. See note 141 above.

144. See Ra:zi, *Tafsir*, v.8, p.530. Qurṭubi, *al-Ja:mi'*, v.20, p.520.

145. Q6:152 ﴿وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ﴾

Q7:85 ﴿فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ﴾

Q11:84 ﴿ وَلا تَنقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَاكُم بِخَيْرٍ ﴾

Q11:85 ﴿ وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ﴾

Q17:35 ﴿وأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ﴾

Q26:181-2 ﴿أَوْفُوا الْكَيْلَ وَلا تَكُونُوا مِنَ الْمُخْسِرِينَ * وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ﴾

Q83:2-3 ﴿الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ * وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ﴾

146. Zamakhshari, *Kashsha:f*, v.4, p.480. Bayḍa:wi, *'Anwa:r*, p.542. Ra:zi, *Tafsir*, v.8, p.101.

147. Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'كَيَلَ'.
With regard to the payment of *zaka:h*, there are many ḥadi:ths referring to the *sa:'*. Sakhr, *Mawsu:'ah*, Bukha:ri, ḥadi:th no.1408 reads:
"عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ (ﷺ) فَرَضَ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى كُلِّ حُرٍّ وَعَبْدٍ ذَكَرٍ أَوْ أُنْثَى مِنَ الْمُسْلِمِينَ".
See also, with regard to *zaka:h*, Bukha:ri, ḥadi:ths no.1407, 1409-12, 1414-16. Muslim, ḥadi:ths no.1635-42 and 1644. Tirmidhi, ḥadi:ths no.609-612. Nasa:'i, ḥadi:ths no.1562, 2453-58, 2461-71. Abu Da:wud, ḥadi:ths no.1373-79 and 1381. Ibn Ma:jah, ḥadi:ths no.1815-16, 1819-20. Aḥmad, ḥadi:ths no.3121, 4927, 5051, 5087, 5520, 5672, 5937, 10753, 11273, 11496, 22552-3. Ma:lik, ḥadi:ths no.553-4. Da:rimi, ḥadi:ths no.1602-5.

For the expiation of sins, see Bukha:ri, ḥadi:th no.4155. Abu Da:wud, ḥadi:th no.1895. Ibn Ma:jah, ḥadi:ths no.2103 and 3070. Aḥmad, ḥadi:ths no.17413 and 17422.

148. See Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'كَيَلَ'. Sakhr, *Mawsu:'ah*, Nasa:'i, ḥadi:th no.2473:
"عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ (ﷺ) قَالَ الْمِكْيَالُ مِكْيَالُ أَهْلِ الْمَدِينَةِ وَالْوَزْنُ وَزْنُ أَهْلِ مَكَّةَ".
Abu Da:wud, ḥadi:th no.2899.

149. See Yusuf Ali, *Qur'an*. Khan and Helali, *Qur'an*. Arberry, *Koran*.

150. See Q26:176-90 and Q7:85-92.

151. Yusuf Ali, *Qur'an*, p.535.

152. See Yusuf Ali, *Qur'an*. Khan and Helali, *Qur'an*. Arberry, *Koran*.

153. Arberry, *Koran*.

154. The contrast between *naqṣ* and *'i:fa:'* is also emphasised in Q11:108 which reads: ﴿وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنقُوصٍ﴾ "And verily, We shall *repay* them *in full* their portion without *diminution* (*abatement*)". See Yusuf Ali, *Qur'an*. Khan and Helali, *Qur'an*.

155. Yusuf Ali, *Qur'an*, p.533, footnote no.1584.

156. See Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'وَزَنَ'. Butrus Al-Busta:ni, *Muḥi:ṭ al-Muḥi:ṭ* (1867), under 'وَزَنَ'. 'Abdullah Al-Busta:ni, *Fa:kihat al-Busta:n* (1930), under 'وَزَنَ'.

157. Majma' al-Lughah al-'Arabiyyah, *al-Mu'jam al-Wasi:ṭ* (1960), under 'وَزَنَ'. Al-Ḥusayni, *Sharḥ al-Qa:mu:s*, under 'وَزَنَ'.

158. Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'وَزَنَ'. Al-Busta:ni, *Fa:kihah*, under 'وَزَنَ'.

159. Majma', *al-Wasi:ṭ*, under 'وَزَنَ'.

160. Al-Busta:ni, *Fa:kihah*, under 'وَزَنَ'. The first part of this line is

"وَإِن يُسْتَضَافُوا إِلَى حُكْمِهِ"

In R. Geyer (ed.), *al-Subḥ al-Muni:r fi Shi'r Abi Basi:r: Maymu:n ibn Qays ibn Jandal: Al-'A'sha: and Al-'A'shayn al-'A:kharayn* (1927), p.17, this line reads:

وَإِن يُسْتَضَافُوا إِلَى حُكْمِهِ يُضَافُوا إِلَى هَادِنٍ قَدْ رَزَنْ

أَبُو عُبَيْدَةَ: إِلَى رَاجِحٍ قَدْ عَدَنْ. وَالرَّاجِحُ: الوَازِنُ. وَرَوَى غَيْرُهُ: إِلَى عَادِنٍ. عَادِنٌ: ثَابِتٌ، يُقَالُ: عَدَنْتُ بِأَرْضِ: أَيْ ثَبَتُّ بِهَا. يَقُولُ: قَدْ رَزَنَ أَمْرُهُمْ، وَالرَّازِنُ: الْحَلِيمُ.

161. Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'وَزَنَ'. Al-Busta:ni, *Fa:kihah*, under 'وَزَنَ'. Al-Busta:ni, *Muḥi:ṭ*, under 'وَزَنَ'.

162. Ṭabarsi, *Tafsir*, v.8, p.16.

163. Ra:zi, *Tafsir*, v.4, pp.182-3.

164. Ra:zi, *Tafsir*, v.4, pp.182-3.The first part of this line is

"قَدْ كُنْتُ قَبْلَ لِقَائِكُمْ ذَا قُوَّةٍ"

In Majma', *al-Wasi:ṭ*, under 'وَزَنَ', the second part reads:

"أَعْرِفُ لِكُلِّ امْرِئٍ مِيزَانَهُ"

165. See Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'وَزَنَ'. Al-Busta:ni, *Fa:kihah*, under 'وَزَنَ'. Al-Busta:ni, *Muḥi:ṭ*, under 'وَزَنَ'. Al-Shartu:ni, *'Aqrab al-Mawa:rid*, under 'وَزَنَ'. Al-Ḥusayni, *Sharḥ al-Qa:mu:s*, under 'وَزَنَ' also says that according to Abu Ḥani:fah *al-wazn* 'الْوَزْن' is a sackful of dates that a man cannot lift it up with his hands; it weighs half or a third of one of the *Jullahs* from Hajar (جُلَّةٌ مِنْ جِلالِ هَجَرَ); the plural is *wuzu:n* 'وُزُون'. Abu Ḥani:fah then recited:

"وَكُنَّا تَزَوَّدْنَا وُزُونًا كَثِيرَةً فَأَفْنَيْنَهَا لَمَّا عَلَوْنَا سَبَنْسَبَا"

(We had been provided with a great deal of supplies,
yet we finished them when we got to Sabansab.)

166. See Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'وَزَنَ'. Al-Busta:ni, *Fa:kihah*, under 'وَزَنَ'. Ḥusayni, *Sharḥ al-Qa:mu:s*, under 'وَزَنَ'.

167. See Louis Ma'lu:f, *al-Munjid* (1951), under 'ثَقُلَ'. See also this chapter under *th-q-l* 'ثَقُلَ'.

168. Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'وَزَنَ'.

169. Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'وَزَنَ'.

170. Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'كَيَلَ'.

171. Al-Ḥusayni, *Sharḥ al-Qa:mu:s*, under 'وَزَنَ'.

172. See Khan and Helali, *Qur'an.* Pickthall, *Koran.*

173. See Yusuf Ali, *Qur'an.* Khan and Helali, *Qur'an.* Arberry, *Koran.*

174. See Zamakhshari, *Kashsha:f*, v.2, p.749. Ra:zi, *Tafsir*, v.5, p.515. Qurṭubi, *al-Ja:mi'*, v.11, pp.66-7. Bayḍa:wi, *'Anwa:r*, p.305.

175. See Qurṭubi, *al-Ja:mi'*, v.11, pp.66-7. Ṣakhr, *Mawsu:'ah*, Bukha:ri, ḥadi:th no.4360. Muslim, ḥadi:th no.4991. Nasa:'i, ḥadi:th no.5204.

In Ra:zi, *Tafsir*, v.4, p.182, 'Ubayd ibn 'Umayr reported: "Big men that eat and drink abundantly will be brought forward (to witness the weighing of their deeds) but they will not weigh as much as a mosquito". In Ṭabari, *Tafsir*, v.8, p.91: "... as much as a fly".

176. See Bayḍa:wi, *'Anwa:r*, p.305. Ra:zi, *Tafsir*, v.5, p.515. Zamakhshari, *Kashsha:f*, v.2, p.749.

177. Zamakhshari, *Kashsha:f*, v.2, p.749: ("It is said"). Ra:zi, *Tafsir*, v.5, p.515: ("second view").

178. Bayḍa:wi, *'Anwa:r*, p.305 says: "وَلا نَضَعُ لَهُمْ مِيزَانًا يُوزَنُ بِهِ أَعْمَالُهُمْ لانْحِبَاطِهَا".

179. Qurṭubi, *al-Ja:mi'*, v.11, pp.66-7.

180. The view that the Balance is only set up for the weighing of the deeds of the believers only, or that the deeds (in this case bad deeds) of those who had not done any good deeds will not have to be weighed is, in my opinion, no more than an intellectual speculation as it is unsubstantiated

by any religious tradition. No Qur'an or hadi:th, etc., is quoted to support this view.

181. See Q3:85-91
See also Sakhr, *Mawsu: 'ah*, Ahmad, hadi:th no.24838:
"عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللهِ (ﷺ): "... فَأَمَّا الدِّيوَانُ الَّذِى لا يَغْفِرُهُ اللَّهُ فَالشِّرْكُ بِاللَّـهِ، قَالَ اللَّهُ (ﷻ): (إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ)".

and hadi:th no.8382:
"عَنْ أَبِى هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ (ﷺ): "... وَخَمْسٌ لَيْسَ لَهُـنَّ كَفَّارَةٌ الشِّرْكُ بِاللَّهِ (ﷻ) وَقَتْلُ النَّفْسِ بِغَيْرِ حَقٍّ أَوْنَهْبُ مُؤْمِنٍ أَوْ الْفِرَارُ يَوْمَ الزَّحْفِ أَوْ يَمِينٌ صَابِرَةٌ يَقْتَطِعُ بِهَا مَالاً بِغَيْرِ حَقٍّ".

According to Bukha:ri, hadi:ths no.4117, 4389 and 5542, and Muslim, hadi:ths no.124 and 125: 'Abdullah asked the Prophet (ﷺ) about the gravest sin to Allah, the Prophet (ﷺ) said: "To join rivals (partners) to Allah, (although) He created you".
"عَنْ عَبْدِ اللَّهِ قَالَ سَأَلْتُ رَسُولَ اللهِ (ﷺ): أَىُّ الذَّنْبِ أَعْظَمُ عِنْدَ اللَّهِ؟ قَالَ: أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ".

182. According to Sakhr, *Mawsu: 'ah*, Muslim, hadi:th no.5022:
"عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللهِ (ﷺ): إِنَّ اللَّهَ لا يَظْلِمُ مُؤْمِنًا حَسَنَةً يُعْطَى بِهَا فِى الدُّنْيَا وَيُجْزَى بِهَا فِى الآخِرَةِ وَأَمَّا الْكَافِرُ فَيُطْعَمُ بِحَسَنَاتِ مَا عَمِلَ بِهَا لِلَّهِ فِى الدُّنْيَا حَتَّى إِذَا أَفْضَى إِلَى الآخِرَةِ لَمْ تَكُنْ حَسَنَةٌ يُجْزَى بِهَا".
and hadi:th no.5023:
"عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ حَدَّثَ عَنْ رَسُولُ اللهِ (ﷺ): إِنَّ الْكَافِرَ إِذَا عَمِلَ حَسَنَةً أُطْعِمَ بِهَا طُعْمَةً فِى الدُّنْيَا وَأَمَّا الْمُؤْمِنُ فَإِنَّ اللَّهَ يَدَّخِرُ لَهُ حَسَنَاتِهِ فِى الآخِرَةِ وَيُعْقِبُهُ رِزْقًا فِى الدُّنْيَا عَلَى طَاعَتِهِ".
and the wording in Ahmad, hadi:th no.11790 is:
"عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللهِ (ﷺ): إِنَّ اللَّهَ لا يَظْلِمُ الْمُؤْمِنَ حَسَنَةً يُعْطَى بِهَا فِى الدُّنْيَا وَيُثَابُ عَلَيْهَا فِى الآخِرَةِ وَأَمَّا الْكَافِرُ فَيُعْطِيهِ حَسَنَاتِهِ فِى الدُّنْيَا حَتَّى إِذَا أَفْضَى إِلَى الآخِرَةِ لَمْ يَكُنْ لَهُ بِهَا حَسَنَةٌ يُعْطَى بِهَا خَيْرًا".

183. This point is made only for the sake of argument as Q18:105 and many hadi:ths state that the *ka:fir* comes to the Judgement with no *hasanahs*. See note 182 above.

However, Al-Qurtubi, in *al-Tadhkirah*, p.363 commenting on ﴿خَفَّتْ مَوَازِينُهُ﴾ says that on the Judgement Day when the *ka:fir* comes with no *hasanahs* both his *kufr* and his *sayyi'ahs* are placed on one side of the Balance against nothing on the other scale where his *hasanahs* are supposed to be put. As a result, the light scale goes up and the heavy scale down. He then says that this is the reference to the *mi:za:n* (balance) being light as the Ayah describes the *mi:za:n*, not the thing weighed (*mawzu:n*), as light.

As is clear, this explanation considers *mawa:zi:n* as the plural of *mi:za:n*. In fact, I find this point quite problematic as Al-Qurtubi says that the balance is light because the side of the good deeds is light. Then what about the bad deeds, do they not make the balance heavy? The way out of this problem is to consider the word *mawa:zi:n* as referring to the

hasanahs in general.

On the other hand, if the *ka:fir* comes to the Judgement with some *hasanahs* they are weighed against his *sayyi'ahs* and his reward would be getting less punishment in spite of the fact that he will still abide in the Fire. This is supported by several hadi:ths related to Abu Ta:lib, 'Abdullah ibn Jud'a:n and Abi 'Adiy. See Qurtubi, *al-Tadhkirah*, p.363.

184. See the discussion concerning the reference of *mawa:zi:n* to the good deeds only under *mawa:zi:n* 'مَوَازِين' in this chapter. See also, note 183 above.

185. See this chapter under *mawa:zi:n* 'مَوَازِين'.
See also Yusuf Ali, *Qur'an*. Khan and Helali, *Qur'an*.

186. Basically, people are either Muslims or non-Muslims, in other words, they are either Muslims or *ka:firs*. All the Prophets and Messengers of Allah (from Adam (عليه السلام) to Muhammad (ﷺ)) are considered Muslims and their religion is Islam, and accordingly their followers are called Muslims as well. There are many Ayahs in the Qur'an that state this in very clear terms. See for example: Q2:112, 128, 131, 132-3, 136, Q3:19, 20, 52, 64, 67, 80, 83-5, 102, Q4:125, Q5:3, 44, 111, Q6:14, 71, 125, 163, Q7:126, Q9:74, Q10:72, 84, 90, Q11:14, Q12:101, Q15:2, Q16:81, 89, 102, Q21:108, Q22:34, 78, Q27:31, 38, 42, 44, 81, 91, Q28:53, Q29:46, Q30:53, Q31:22, Q33:35, Q39:12, 22, 54, Q40:66, Q41:33, Q43:69, Q46:15, Q48:16, Q49:14, 17, Q51:36, Q61:7, Q61:35, Q66:5, Q72:14.

187. See Sakhr, *Mawsu:'ah*, Bukha:ri, hadi:ths no.42, 125, 278, 285, 186, 407, 1052, 1113, 4982, 6861. Tirmidhi, hadi:ths no.2518, 2562. Ibn Ma:jah, hadi:th no.4303. Ahmad, hadi:ths no.11710, 12310, 13419, 14194, 14583, 15279, 17803, 17872, 18858, 26219.

188. See Zamakhshari, *Kashsha:f*, v.2, p.749. Qurtubi, *al-Ja:mi'*, v.11, pp.66-7.

(The word 'deeds' in this report must be referring to 'good deeds' otherwise the bad deeds would not weigh anything and the evil-doers would get rewarded!).

189. See note no.183 above.

190. See Yusuf Ali, *Qur'an*. Khan and Helali, *Qur'an*. Arberry, *Koran*. Pickthall, *Koran*.

191. See Arberry, *Koran*. Pickthall, *Koran*.

192. See Q4:145. See also Sakhr, *Mawsu:'ah*, Bukha:ri, hadi:ths no.2598,

5740. Muslim, hadi:ths no.308. Ahmad, hadi:ths no.1671, 1674, 1778, 1693, 6508, 9706,12723. Tirmidhi, hadi:ths no.2838, 3098. Abu Da:wud, hadi:th no.1252. Ibn Ma:jah, hadi:th no.3770.

193. See Yusuf Ali, *Qur'an.* Khan and Helali, *Qur'an.*

194. See note 182 above.

195. See Qurtubi, *al-Tadhkirah*, pp.361-2. See also this thesis under '*mawa:zi:n*' and the hadi:th quoted in note 309 below.

196. See Yusuf Ali, *Qur'an.* Khan and Helali, *Qur'an.* Arberry, *Koran.* Pickthall, *Koran.*

197. See Yusuf Ali, *Qur'an.* Khan and Helali, *Qur'an.* Arberry, *Koran.* Pickthall, *Koran.*

198. Yusuf Ali, *Qur'an.*

199. See Yusuf Ali, *Qur'an.* Khan and Helali, *Qur'an.* Arberry, *Koran.* Pickthall, *Koran.*

200. Cf. Yusuf Ali, *Qur'an.* Khan and Helali, *Qur'an.* Arberry, *Koran.* Pickthall, *Koran.*

201. See Muhammad F. Abdel-Ba:qi, *al-Mu'jam al-Mufahras li-'Alfa:z al-Qur'an al-Kari:m* (1987), under 'قَوَمَ', pp.578-87.

202. Maulvi Muhammad Ali, *The Holy Qur'an: Containing the Arabic Text with English Translation and Commentary* (1920), p.13.
In the original quotation the author transliterates *sala:h* as *salat* and *'aqa:ma* as *aqama.* Also, (LL) is an abreviation for Arabic-English Lexicon by Lane.

203. See the analysis of the different translations of this Ayah and the related ones in Chapter Four.

204. See Yusuf Ali, *Qur'an.* Khan and Helali, *Qur'an.* Arberry, *Koran.* Pickthall, *Koran.*

205. Ra:zi, *Tafsir*, v.5, p.362: "مُتَقَدِّرٌ بِقَدْرِ الْحَاجَةِ".

206. Ra:zi, *Tafsir*, v.5, p.362: "بِحَسَبِ الأَكْلِ وَالانْتِفَاعِ بِعَيْنِهِ".

207. Husayni, *Sharh al-Qa:mu:s*, under 'وَزَنَ': "جَرَى عَلَى وَزْنٍ أَوْ مِقْدَارٍ مَعْلُومٍ".

208. Bayda:wi, *'Anwa:r*, p.264.

209. See Zamakhshari, *Kashsha:f*, v.2, p.574. Bayḍa:wi, *'Anwa:r*, p.264.

210. Bayḍa:wi, *'Anwa:r*, p.264.

211. Zamakhshari, *Kashsha:f*, v.2, p.574:
"وُزِنَ بِمِيزَانِ الْحِكْمَةِ، وَقُدِّرَ بِمِقْدَارِ تَقْتَضِيهِ، لا يَصْلُحُ فِيهِ زِيَادَةٌ وَلا نُقْصَانٌ".

212. Zamakhshari, *Kashsha:f*, v.2, p.574:
"وَقِيلَ مَا يُوزَنُ مِنْ نَحْوِ الذَّهَبِ وَالْفِضَّةِ وَالنُّحَاسِ وَالْحَدِيدِ وَغَيْرِهَا".

213. Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'وَزَنَ'. See also Al-Busta:ni, *Fa:kihah*, under 'وَزَنَ'. Majma', *al-Wasi:ṭ*, under 'وَزَنَ'.

214. Ra:zi, *Tafsir*, v.5, p.362.

215. Yusuf Ali, *Qur'an*, p.623, footnote no.1956 commenting on Q15:19.

216. See Q4:40, Q10:61, Q34:3 & 22, Q99:7-8.

217. See the translations of the Ayahs mentioned in the preceding note and their analysis in Chapter Four.

218. Yusuf Ali, *Qur'an*, p.1682, footnote no.6240 commenting on Q99:7.
See also Sayyid Qutb, *In the Shade of the Qur'an* (1979), translated by M. A. Salihi, and A. A. Shamis, v.30, p.256 bearing in mind that the author's explanation for *dharrah* ﴿ذَرَّةٍ﴾ is not the only one.

219. See Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'وَزَنَ'. Al-Busta:ni, *Fa:kihah*, under 'وَزَنَ'. Shartu:ni, *'Aqrab al-Mawa:rid*, under 'وَزَنَ'. Qurṭubi, *al-Ja:mi'*, v.7, p.166 & v.17, p.155. Jawhari, *al-Ṣiḥa:ḥ*, under 'وَزَنَ'. Ibn Ḥajar, *Fatḥ*, v.13, p.547.

220. See Busta:ni, *Muḥi:ṭ*, under 'وَزَنَ'. Majma', *al-Wasi:ṭ*, under 'وَزَنَ'. Ḥusayni, *Sharḥ al-Qa:mu:s*, under 'وَزَنَ'. Al-Busta:ni, *Fa:kihah*, under 'وَزَنَ'. Shartu:ni, *'Aqrab al-Mawa:rid*, under 'وَزَنَ'. Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'وَزَنَ'. Jawhari, *al-Ṣiḥa:ḥ*, under 'وَزَنَ'. Zamakhshari, *'Asa:s al-Bala:ghah* (1953), under 'وَزَنَ'. Qurṭubi, *al-Ja:mi'*, v.17, pp.154-5. Bayḍa:wi, *'Anwa:r*, p.486.

221. See Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'شَوَلَ'. Zamakhshari, *'Asa:s al-Bala:ghah*, under 'شَوَلَ'. Shartu:ni, *'Aqrab al-Mawa:rid*, under 'شَوَلَ'.

222. See Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'شَوَلَ'. Zamakhshari, *'Asa:s*

al-Bala:ghah, under 'شَوَلَ' says: Al-'Akhtal says:

"إِذَا وَضَعَتْ أَبَاكَ فِي مِيزَانِهِمْ قَفَزَتْ حَدِيدَتُهُ إِلَيْكَ فَشَالا".

223. See Ibn Manzu:r, *Lisa:n al-'Arab*, under 'وَزَنَ'. Al-Busta:ni, *Fa:kihah*, under 'وَزَنَ'. Majma', *al-Wasi:t*, under 'وَزَنَ'. Ibn Al-'Athi:r, *al-Niha:yah fi: Ghari:b al-Hadi:th wa al-'Athar* (1322 A.H), v.4, p.222, under 'وَزَنَ'.

224. See Ra:zi, *Tafsir*, v.8, p.7. Sakhr, *Mawsu:'ah*, Ahmad, hadi:th no.14194:

"... حَتَّى يَخْرُجَ مَنْ قَالَ لا إِلَهَ إِلا اللَّهُ مِمَّنْ فِي قَلْبِهِ مِيزَانُ شَعِيرَةٍ".

'... until he who said: "There is no God but Allah and in his heart (is *'i:ma:n*) (as much as) the weight of a barely seed, comes out".

225. See Ibn Manzu:r, *Lisa:n al-'Arab*, under 'وَزَنَ'. Majma', *al-Wasi:t*, under 'وَزَنَ'. Husayni, *Sharh al-Qa:mu:s*, under 'وَزَنَ'. Tabari, *Tafsir*, v.8, p.91.

226. See Ibn Manzu:r, *Lisa:n al-'Arab*, under 'وَزَنَ'. Majma', *al-Wasi:t*, under 'وَزَنَ'. Husayni, *Sharh al-Qa:mu:s*, under 'وَزَنَ'. Al-Busta:ni, *Fa:kihah*, under 'وَزَنَ'. Busta:ni, *Muhi:t*, under 'وَزَنَ'. Ibn Hajar, *Fath*, v.13, p.548. Ra:zi, *Tafsir*, v.4, p.182 (According to Muja:hid, Al-Dahha:k and Al-'A'mash); v.6, p.107. v.7, p.385; v.8, p.7. Qurtubi, *al-Ja:mi'*, v.17, pp.154-5 (According to Muja:hid and Qata:dah); v.7, p.165. Bayda:wi, *'Anwa:r*, pp.152, 486, 532 & 542. Mara:ghi, *Tafsir*, v.26-30, pp.107-108. Zamakhshari, *Kashsha:f*, v.4, p.217. Ibn Kathi:r, *Tafsir*, v.4, pp.166, 421 & 490.

227. Bayda:wi, *'Anwa:r*, p.486.

228. Qurtubi, *al-Ja:mi'*, v.7, p.165. Husayni, *Sharh al-Qa:mu:s*, under 'وَزَنَ'.

229. See Ibn Manzu:r, *Lisa:n al-'Arab*, under 'وَزَنَ'. Majma', *al-Wasi:t*, under 'وَزَنَ'. Al-Busta:ni, *Fa:kihah*, under 'وَزَنَ'.

230. Qurtubi, *al-Ja:mi'*, v.17, p.155.

231. Yusuf Ali, *Qur'an*, p.1251.

232. Qurtubi, *al-Ja:mi'*, v.7, p.542.
The word *hasanah* 'حَسَنَة' refers to a good deed and it is also the unit of rewarding good deeds. The opposite applies to the word *sayyi'ah* 'سَيِّئَة'.

233. Ra:zi, *Tafsir*, v.8, p.7.

234. Ibn Hajar, *Fath*, v.14, p.548. Qurtubi, *al-Ja:mi'*, v.7, p.165 & v.17, pp.154-5. Ra:zi, *Tafsir*, v.4, p.182.

235. Ra:zi, *Tafsir*, v.7, p.385: "وَهَوَ الْفَصْلُ الَّذِى هُوَ الْقِسْطَاسُ الْمُسْتَقِيمُ".

236. Yusuf Ali, *Qur'an*, p.1029, footnote no. 2407.

237. See Bayḍa:wi, *'Anwa:r*, p.532. Zamakhshari, *Kashsha:f*, v.4, p.444.

238. See Yusuf Ali, *Qur'an*. Khan and Helali, *Qur'an*. Arberry, *Koran*. Pickthall, *Koran*.
The word ﴿الْكِتَابَ﴾ is rendered as "the Qur'an", in Gätje, *Exegesis*.

239. See Yusuf Ali, *Qur'an*. Khan and Helali, *Qur'an*. Arberry, *Koran*. Pickthall, *Koran*.
Yusuf Ali in footnote no.5313, p.1428 explains that "the Balance" is "Justice which gives every person his due".
Khan and Helali says that "the Balance" means "Justice".

240. See Zamakhshari, *Kashsha:f*, v.4, pp.217 & 480. Bayḍa:wi, *'Anwa:r*, p.542. Ra:zi, *Tafsir*, v.8, p.101.

241. See Zamakhshari, *Kashsha:f*, v.4, p.480. Ra:zi, *Tafsir*, v.8, p.101. The wording is "مُرْ قَوْمَكَ يَزِنُوا بِهِ".
See also Bayḍa:wi, *'Anwa:r*, p.542. Ibn Manẓu:r, *Lisa:n al-'Arab*, under 'وَزَنَ'.

242. See Bayḍa:wi, *'Anwa:r*, p.542.

243. See Ra:zi, *Tafsir*, v.8, p.101.

244. See Zamakhshari, *Kashsha:f*, v.4, p.480.

245. See Bayḍa:wi, *'Anwa:r*, p.542.

246. See Ṣakhr, *Mawsu:'ah*, Bukha:ri, ḥadi:ths no.6862, 6869, 4316; Ibn Ma:jah, ḥadi:th no.193; Aḥmad, ḥadi:ths no.7793, 10096, 16972. Tirmidhi, ḥadi:th no.2971:
"عَنْ أَبِى هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ (ﷺ): ... وَعَرْشُهُ عَلَى الْمَاءِ وَبِيَدِهِ الأُخْرَى الْمِيزَانُ يَرْفَعُ وَيَخْفِضُ".

247. Ṣakhr, *Mawsu:'ah*, Ibn Ma:jah, ḥadi:th no.195:
"وَالْمِيزَانُ بِيَدِ الرَّحْمَنِ يَرْفَعُ أَقْوَامًا وَيَخْفِضُ آخَرِينَ إِلَى يَوْمِ الْقِيَامَةِ"

248. See Ṣakhr, *Mawsu:'ah*, Aḥmad, ḥadi:ths no.2775, 16541, 16851:
"... وَتُؤْمِنَ بِالْجَنَّةِ وَالنَّارِ وَالْحِسَابِ وَالْمِيزَانِ".
Muslim, ḥadi:th no.328. Tirmidhi, ḥadi:th no.3439. Ibn Ma:jah, ḥadi:th no.276. Aḥmad, ḥadi:ths no.21828, 21834. Da:rimi, ḥadi:th no.651. Nasa:'i, ḥadi:th no.2394: "... وَالْحَمْدُ لِلَّهِ تَمْلأُ الْمِيزَانَ".

Tirmidhi, hadi:th no.3332. Ibn Ma:jah, hadi:th no.916. Nasa:'i, hadi:th no.331. Abi Da:wud, hadi:th no.4404. Ahmad, hadi:ths no.6462, 6804, 6210 & 6616: "... وَأَلْفٌ وَخَمْسُ مِائَةٍ فِى الْمِيزَانِ"

249. See Sakhr, *Mawsu:'ah*, Bukha:ri, hadi:ths no.5927, 6188, 7008. Muslim, hadi:th no.4860. Tirmidhi, hadi:th no.3389. Ibn Ma:jah, hadi:th no.3796. Ahmad, hadi:th no.6870: "... كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِى الْمِيزَانِ".

250. According to Ibn Hajar, *Fath*, v.13, p.548, the *Mu'tazilah* denied the *Mi:za:n* all together. Also Al-Ra:zi, *Tafsir*, v.4, p.183, expresses his view that it is possible that on the Judgement Day there will be more than one *Mi:za:n* for the weighing of the different kinds of deeds.

251. See Sakhr, *Mawsu:'ah*, Ahmad, hadi:ths no.6462, 6699, 6769,7804. Tirmidhi, hadi:th no.2563. Ibn Ma:jah, hadi:th no.4290. Ra:zi, *Tafsir*, v.4, p.182. Qurtubi, *al-Ja:mi'*, v.7, pp.166-7.

252. Ibn Hajar, *Fath*, v.13, p.548.

253. Ibn Hajar, *Fath*, v.13, p.548. Cf. Qurtubi, *al-Tadhkirah*, p.364.

254. Ibn Hajar, *Fath*, v.13, p.548. Zamakhshari, *Kashsha:f*, v.3, p.120. Ra:zi, *Tafsir*, v.6, p.107-8 & v.8, p.7. Bayda:wi, *'Anwa:r*, p.152. Tabari, *Tafsir*, v.8, p.91.

255. Ra:zi, *Tafsir*, v.6, pp.208-9 & v.8, p.7.

256. Ra:zi, *Tafsir*, v.6, pp.106-7.
A similar report is found in Qurtubi, *al-Tadhkirah*, p.372:
"وَخَرَّجَ اللالَكَائِيُّ فِى سُنَنِهِ ... عَنْ حُذَيْفَةَ قَالَ: "صَاحِبُ الْمِيزَانِ يَوْمَ الْقِيَامَةِ جِبْرِيلُ (عليه السلام)".

257. Tabari, *Tafsir*, v.8, p.91. Qurtubi, *al-Ja:mi'*, v.7, p.167.

258. See Sakhr, *Mawsu:'ah*, Bukha:ri, hadi:ths no.2269, 6053. Muslim, hadi:th no.4678. Tirmidhi, hadi:ths no.2342, 2343.

259. See Ra:zi, *Tafsir*, v.4, p.182 & v.6, pp.107-8. Naysa:bu:ri, *Tafsir*, v.8, pp.61-2 in the margins of Tabari, *Tafsir*.

According to Qurtubi, *al-Tadhkirah*, p.364, Al-Tirmidhi reported in *Nawa:dir al-'Usu:l* that "one pan will be facing (*not above*) Heaven, and the other will be facing the Fire".

260. I do not find the common 'good deeds' a good translation of 'حَسَنَات' at all times, as the word has another meaning as well as explained above, and as discussed under *mawa:zi:n* 'مَوَازِين' later.

261. See Ra:zi, *Tafsir*, v.6, pp.107-8. Zamakhshari, *Kashsha:f*, v.3, p.120.

262. Muḥammad Al-Madani, *Al-Itḥa:fa:t al-Saniyyah fi al-'Aḥa:di:th al-Qudsiyyah* (1939), p.120.
A similar report is found in Qurṭubi, *al-Tadhkirah*, p.364 on the authority of Salma:n Al-Fa:risi.

263. See Sakhr, *Mawsu:'ah*, Tirmidhi, ḥadi:th no.2563. Ibn Ma:jah, ḥadi:th no.4290. Aḥmad, ḥadi:th no.6699. Ra:zi, *Tafsir*, v.4, p.182. Zamakhshari, *Kashsha:f*, v.2, pp.88-89. Qurṭubi, *al-Ja:mi'*, v.7, pp.165-6. Ibn Ḥajar, *Fatḥ*, v.13, p.548. Bayḍa:wi, *'Anwa:r*, p.152.

264. See Zamakhshari, *Kashsha:f*, v.3, p.120. Ra:zi, *Tafsir*, v.6, p.108 & v.8, p.7.

265. See Sakhr, *Mawsu:'ah*, Tirmidhi, ḥadi:ths no.1925, 1926. Abu Da:wud, ḥadi:th no.4166. Aḥmad, ḥadi:ths no.6245, 26224, 26273, 26256, 26275. Al-'Abshi:hi, *al-Mustaṭraf*, p.116. Ibn Ḥajar, *Fatḥ*, v.13, p.548. Qurṭubi, *al-Tadhkirah*, p.368.

266. See Sakhr, *Mawsu:'ah*, Tirmidhi, ḥadi:th no.3089. Aḥmad, ḥadi:ths no.25197. Qurṭubi, *al-Tadhkirah*, pp.369-70.

267. See Sakhr, *Mawsu:'ah*, Bukha:ri, ḥadi:th no.2641. Aḥmad, ḥadi:th no.8511. Nasa:'i, ḥadi:th no.3526.

268. See Sakhr, *Mawsu:'ah*, Tirmidhi, ḥadi:th no.49.

269. See Qurṭubi, *al-Ja:mi'*, v.1, p.115. Sakhr, *Mawsu:'ah*, Muslim, ḥadi:th no.328. Tirmidhi, ḥadi:th no.3439. Ibn Ma:jah, ḥadi:th no.276. Da:rimi, ḥadi:th no.651. Aḥmad, ḥadi:ths no.21828, 21834. Nasa:'i, ḥadi:th no.2394.

270. See for example Sakhr, *Mawsu:'ah*, Tirmidhi, ḥadi:th no.3332. Ibn Ma:jah, ḥadi:th no.916. Nasa:'i, ḥadi:th no.1331. Abu Da:wud, ḥadi:th no.4404. Aḥmad, ḥadi:ths no.6210, 6616.
See also note 248 above.

271. See Ra:zi, *Tafsir*, v.4, p.182. Also according to Ibn Ḥajar, *Fatḥ*, v.13, p.548, Al-Ṭi:bi said a similar thing. See also, Kishk, *Riḥa:b*, v.8, pp.1302-3.

It is obvious that 'the deeds of the *mu'min*' here means his 'good deeds'; and 'the deeds of the *ka:fir*' refers to his 'bad deeds'.

272. See Ra:zi, *Tafsir*, v.6, p.108. Zamakhshari, *Kashsha:f*, v.3, p.120.

273. See Kishk, *Riḥa:b*, v.8, pp.1302-3. The author quotes ḥadi:ths from Muslim, Tirmidhi, Da:rimi and Aḥmad.

See also Sakhr, *Mawsu:'ah*, Tirmidhi, hadi:th no.2808. Muslim, hadi:th no.1338.

274. See Kishk, *Riha:b*, v.8, pp.1302-3. Sakhr, *Mawsu:'ah*, Ahmad, hadi:ths no.17803, 17872.

275. See Kishk, *Riha:b*, v.8, pp.1302-3. Sakhr, *Mawsu:'ah*, Ibn Ma:jah, hadi:th no.3771.

276. "مَا تَضْحَكُونَ؟ لَرِجْلُ عَبْدِاللّهِ أَثْقَلُ فِى الْمِيزَانِ مِنْ أُحُدٍ".
See Sakhr, *Mawsu:'ah*, Ahmad, hadi:ths no.876, 3792. Kishk, *Riha:b*, v.8, pp.1302-3. Qurtubi, *al-Ja:mi'*, v.11, pp.66-7. See also note 175 above.

277. See Sakhr, *Mawsu:'ah*, Ahmad, hadi:ths no.1614-5.

278. See Sakhr, *Mawsu:'ah*, Ahmad, hadi:th no.6769.

279. Tabari, *Tafsir*, v.8, p.92.

280. See Yusuf Ali, *Qur'an*. Khan and Helali, *Qur'an*. Arberry, *Koran*. Pickthall, *Koran*.

281. See Qurtubi, *al-Ja:mi'*, v.17, p.154-5. See also *t-gh-w* in this chapter.

282. Yusuf Ali, *Qur'an*.

283. See Ibn Manzu:r, *Lisa:n al-'Arab*, under 'وَزَنَ'. and Husayni, *Sharh al-Qa:mu:s*, under 'وَزَنَ'. Busta:ni, *Muhi:t*, under 'وَزَنَ'. Al-Busta:ni, *Fa:kihah*, under 'وَزَنَ'. Majma', *al-Wasi:t*, under 'وَزَنَ'. Ra:zi, *Tafsir*, v.4, p.183 & v.8, p.7. Zamakhshari, *Kashsha:f*, v.3, p.120 & v.4, p.790. Qurtubi, *al-Ja:mi'*, v.7, p.166. Ibn Hajar, *Fath*,v.13, p.461.

284. Qurtubi, *al-Ja:mi'*, v.7, p.166. Zamakhshari, *Kashsha:f*, v.3, p.204 & v.4, p.790. Ra:zi, *Tafsir*, v.4, p.183, v.6, pp.208-9 &v.8, p.7.

285. See Ibn Manzu:r, *Lisa:n al-'Arab*, under 'وَزَنَ'. and Husayni, *Sharh al-Qa:mu:s*, under 'وَزَنَ'. See also *th-q-l* and *w-z-n* in this chapter.

286. See Ibn Manzu:r, *Lisa:n al-'Arab*, under 'وَزَنَ'. Husayni, *Sharh al-Qa:mu:s*, under 'وَزَنَ'. Majma', *al-Wasi:t*, under 'وَزَنَ'.

287. Ra:zi, *Tafsir*, v.6, pp.208-9.

288. See Ibn Manzu:r, *Lisa:n al-'Arab*, under 'خَفَفَ/شَوَلَ'. and Husayni, *Sharh al-Qa:mu:s*, under 'خَفَفَ/شَوَلَ'. Busta:ni, *Muhi:t*, under 'خَفَفَ/شَوَلَ'.

Al-Busta:ni, *Fa:kihah*, under 'خَفَـفَ/شَـوَلَ'. Majma', *al-Wasi:t*, under 'خَفَـفَ/شَـوَلَ'. Jawhari, *al-Siha:h*, under 'خَفَفَ/شَـوَلَ'. Zamakhshari, *'Asa:s al-Bala:ghah*, under 'خَفَـفَ/شَـوَلَ'. Ibn Durayd, *Jamharat al-Lughah*, 'خَفَفَ/شَـوَلَ'. Shartu:ni, *'Aqrab al-Mawa:rid*, 'خَفَفَ/شَوَلَ'. See also, Al-Dabbi, *Amtha:l*, p.16.

289. See Sakhr, *Mawsu:'ah*, Ahmad, hadi:th no.14194: "مِيزَانٌ شَعِيرَةٌ". Ahmad, hadi:th no.14583 and Muslim, hadi:th no.278: "مَا يَزِنُ شَعِيرَةً".

290. I am tempted to also rationalise this particular point, to clarify it a bit more as follows: if we imagine a person weighing something on a modern balance that has only one scale, the weight of what he weighs will be determined acording to the reading (of the pointer) although no counterpoises are placed against what is being weighed. However, the reading tells of the units of weight as if the thing weighed was actually placed against counterpoise weights. This means we have a *mi:za:n* (balance), and an indicator for the implied weights as part of the instrument itself. In this case the definition of *mawa:zi:n* as the *mi:za:n* and its weights 'الْمِيزَانِ بِأَوْزَانِـهِ' is being implicitely satisfied even when no weighing is involved. This means that a *mi:za:n* (in the singular form) may be referred to as *mawa:zi:n* in the plural.

Similarly, if a person comes to the Judgement weighing with no good deeds, his evil deeds are placed on one side of the Balance (*mi:za:n*), and on the other side, there would be nothing to weigh the bad deeds against. When the side of the bad deeds goes down, the Balance pointer will be indicating how heavy the side of the bad deeds is getting, that is in units of weight. This means we have a balance and its weights, which is what the Arabs refer to as *mawa:zi:n*.

291. According to Al-Madani, *al-Itha:fa:t*, pp.80-1, hadi:th no.444:
"إِنَّ الْعَبْدَ لَيُلَقَّى كِتَابَهُ يَوْمَ الْقِيَامَةِ مَنْشُورًا فَيَنْظُرُ فِيهِ فَيَرَى حَسَنَاتٍ لَمْ يَعْمَلْهَا، فَيَقُولُ: يَارَبِّ أَنَّى هَـذَا لِى وَلَـمْ أَعْمَلْهَا. فَيَقُولُ: هَـذَا مَـا اغْتَـابَكَ النَّـاسُ وَأَنْـتَ لا تَشْعُرُ". أَخْرَجَهُ أَبُو نَعِيمٍ فِى الْمَعْرِفَـةِ عَـنْ شَـبِيبِ بْـنِ سَـعْدٍ الْبَلَـوِىِّ".
"on the Judgement Day the *'abd* (servant/slave) receives his record (of deeds). There, he sees *hasanahs* that he did not do. He says: "My Lord, where from are these *hasanahs*, I did not do them? Allah says: "These are for what the people said about you behind your back and you did not know".

See also hadi:th no.447, p.81.

292. See Sakhr, *Mawsu:'ah*, Ahmad, hadi:th no.1480. Muslim, hadi:th no.4866:
"قَالَ يُسَبَّحُ مِائَةَ تَسْبِيحَةٍ فَيُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ أَوْ يُحَطُّ عَنْهُ أَلْفُ خَطِيئَةٍ".
See also Bukha:ri, hadi:ths no.3050, 5924. Muslim, hadi:ths no.1046,

4156, 4669, 4857. Tirmidhi, hadi:ths no.1413, 2817, 2839, 3350, 3351, 3385, 3390. 7670, 7746, 10878, 10899. Al-Nasa:'i, hadi:ths no.698, 840, 4912. Ibn Ma:jah, hadi:ths no.716, 720, 1414, 2226, 2781, 3108, 3118, 3220, 3788, 4290. Abu Da:wud, hadi:ths no.476, 3670, 4579, 4580. Ahmad, hadi:ths no.309, 1414, 1480, 1608, 1527, 1608, 3740, 3787, 5443, 6311, 6385, 6388, 6642, 6668, 6704, 7746, 7909, 8138, 8305, 8362, 8518, 8960, 9176, 9206, 9256, 9813, 16340, 16343, 17157, 20746, 26206, 26207. Ma:lik, hadi:ths no.58, 437. Da:rimi, hadi:ths no.2576, 3274, 3275, 3278.

See also the hadi:ths numbers in note no.298 below.

293. Cf. Yusuf Ali, *Qur'an.* Khan and Helali, *Qur'an.* Arberry, *Koran.*

294. According to Qurtubi, *al-Tadhkirah*, p.370, Ibn Mas'u:d's hadi:th is: "Whoever's *hasanahs* is more than his *sayyi'ahs* by one, he will enter Heaven; and Whoever's *sayyi'ahs* is more than his *hasanahs* by one, he will enter the Fire ...". Its actual wording is:

"وَذَكَرَ ابْنُ الْمُبَارَكِ قَالَ، أَخْبَرَنَا أَبُو بَكْرٍ الْهُذَلِيُّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: "يُحَاسَبُ النَّاسُ يَوْمَ الْقِيَامَةِ فَمَنْ كَانَتْ حَسَنَاتُهُ أَكْثَرَ مِنْ سَيِّئَاتِهِ بِوَاحِدَةٍ دَخَلَ الْجَنَّةَ، وَمَنْ كَانَتْ سَيِّئَاتُهُ أَكْثَرَ مِنْ حَسَنَاتِهِ بِوَاحِدَةٍ دَخَلَ النَّارَ". ثُمَّ قَرَأَ: ﴿فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ * وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُوْلَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ﴾. ثُمَّ قَالَ: "إِنَّ الْمِيزَانَ يَخِفُّ بِمِثْقَالِ حَبَّةٍ أَوْ تَرْجَحُ". قَالَ: "وَمَنِ اسْتَوَتْ حَسَنَاتُهُ وَسَيِّئَاتُهُ كَانَ مِنْ أَصْحَابِ الأَعْرَافِ". وَذَكَرَ الْحَدِيثَ".

Khaythamah's hadi:th is found in Ibn Hajar, *Fath*, v.13, p.462-3. See also, Qurtubi, *al-Tadhkirah*, p.370:

"ذَكَرَ خَيْثَمَةُ بْنُ سُلَيْمَانَ فِي مُسْنَدِهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ (ﷺ) "تُوضَعُ الْمَوَازِينُ يَوْمَ الْقِيَامَةِ فَتُوزَنُ السَّيِّئَاتُ وَالْحَسَنَاتُ، فَمَنْ رَجَحَتْ حَسَنَاتُهُ عَلَى سَيِّئَاتِهِ بِمِثْقَالِ صُؤَابَةٍ دَخَلَ الْجَنَّةَ، وَمَنْ رَجَحَتْ سَيِّئَاتُهُ عَلَى حَسَنَاتِهِ بِمِثْقَالِ صُؤَابَةٍ دَخَلَ النَّارَ". قِيلَ يَا رَسُولَ اللَّهِ: "فَمَنِ اسْتَوَتْ حَسَنَاتُهُ وَسَيِّئَاتُهُ"؟ قَالَ: "أُولَئِكَ أَصْحَابُ الأَعْرَافِ".

295. The wording is: "تُوزَنُ الْحَسَنَاتُ وَالسَّيِّئَاتُ فِي مِيزَانٍ لَهُ لِسَانٌ وَكَفَّتَانِ".
Qurtubi, *al-Ja:mi'*, v.7, p.166. Qurtubi, *al-Tadhkirah*, p.364. See also Ra:zi, *Tafsir*, v.6, p.107. Tabari, *Tafsir*, v.8, p.91.

296. This *tafsir* is given by Ibn 'Abba:s with regard to ﴿مَوَازِينُهُ﴾ in Q101:6 & 8. See Ibn 'Abba:s, *Tanwi:r al-Iqtiba:s min Tafsir Ibn 'Abba:s* (1132 A.H), p.518.

As for ﴿مَوَازِينُهُ﴾ in Q7:8 & 9, he says: "حَسَنَاتُهُ فِي الْمِيزَانِ" (his *hasanahs* in the Balance), p.130, and in Q23:103 &103 "مِيزَانُهُ مِنَ الْحَسَنَاتِ" (his Balance of *hasanahs*), p.293.

297. See the hadi:th and the note related to it: no. 260 above. Many Ulema

also says the same thing about the interpretation of *mawa:zi:n*. See for example, Ra:zi, *Tafsir*, v.4, p.183. Bayḍa:wi, *'Anwa:r*, p.605. Zamakhshari, *Kashsha:f*, v.3, p.120 & v.4, p.790. Ibn Kathi:r, *Tafsir*, v.4, p.862.

298. See Sakhr, *Mawsu:'ah*, Bukha:ri, ḥadi:ths no.2927, 6188, 7008. Muslim, ḥadi:ths no.328, 4860. Tirmidhi, ḥadi:ths no.1629, 2357, 3332, 3389, 3439, 3440, 3441. Abu Da:wud, ḥadi:ths no.4128, 4160, 4404. Ibn Ma:jah, ḥadi:ths no.276, 916, 3796. Al-Nasa:'i, ḥadi:ths no.1331, 1394. Aḥmad, ḥadi:ths no.876, 1185, 2775, 3792, 6210, 6402, 6616, 6769, 6804, 6870, 12360, 15107, 15280, 16541, 16851, 17382, 17571, 21828, 21834, 21995, 22020, 22021, 22058, 22078, 23555, 23649, 26224-5, 26256, 26273. Da:rimi, ḥadi:ths no.651-2. Al-'Abshi:hi, *al-Mustaṭraf*, p.113.

299. See for example, Ibn Ḥajar, *Fatḥ*, v.13, p.461. Ra:zi, *Tafsir*, v.4, p.182. Zamakhshari, *Kashsha:f*, v.3, p.120. Kishk, *Tafsir*, v.17, p.2482.

300. See Ibn Ḥajar, *Fatḥ*, v.13, p.461. Qurṭubi, *al-Ja:mi'*, v.7, p.166. Qurṭubi, *al-Tadhkirah*, p.371. Al-Qurṭubi in this last reference also quotes a line of Arabic poetry: "مَلِكٌ تَقُومُ الْحَادِثَاتُ لِعَدْلِهِ فَلِكُلِّ حَادِثَةٍ لَهَا مِيزَانُ"

301. Ra:zi, *Tafsir*, v.4, p.183. See also . Qurṭubi, *al-Tadhkirah*, p.371.

302. Ra:zi, *Tafsir*, v.4, p.183.

303. See note no.298 above.

304. See Ibn Ḥajar, *Fatḥ*, v.13, p.461. Kishk, *Riḥa:b*, v.17, p.2482.

305. See Ra:zi, *Tafsir*, v.4, p.183. Qurṭubi, *al-Ja:mi'*, v.7, p.166.

306. Qurṭubi, *al-Ja:mi'*, v.7, p.166.

307. See Ibn Ḥajar, *Fatḥ*, v.13, p.461. Qurṭubi, *al-Ja:mi'*, v.7, p.166. Qurṭubi, *al-Tadhkirah*, pp.371-2.

308. See the different translations in note no.33 above.

309. Al-Madani, *'Iṭḥafa:t*, p.9: "أَخْرَجَهُ الْحَكِيمُ التِّرْمِذِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ", & p.15: "أَخْرَجَهُ الدَّيْلَمِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ".

The word translated as "(it is not befitting of My Majesty)" is 'اسْتَحْيَيْتُ' which literally refers to shyness or a sense of shame.
There are also several other ḥadi:ths that state the same with regard to setting no *Mi:za:n* to weigh the deeds of the people that Allah afflict with calamities. Also, other ḥadi:ths indicate that there will be some type of

people that will be admitted into Heaven without being asked about their deeds, let alone weighing them. See, Q39:10 ﴿إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ﴾. See also, Qurtubi, *al-Tadhkirah*, pp.361-2.

310. See Ibn Manzu:r, *Lisa:n al-'Arab*, under 'وَفَىَ'. Jawhari, *al-Siha:h*, under 'وَفَىَ'. Ra:zi, *Tafsir*, v.4, p.171, v.5, p.398 & v.6, p.388. Tabarsi, *Tafsir*, v.7, p.234 & v.8, pp.112-4. Zamakhshari, *Kashsha:f*, v.2, p.432 & v.3, p.332. Bayda:wi, *'Anwa:r*, pp.243, 246 & 375. Kishk, *Riha:b*, v.15, p.2153. Ibn Kathi:r, *Tafsir*, v.4, p.760.

311. Yusuf Ali, *Qur'an*. The parentheses are mine.

312. Tabarsi, *Tafsir*, v.3, p.113.

313. Ra:zi, *Tafsir*, v.5, pp.81-2

314. See *k-y-l* in this chapter.

315. See *k-y-l* in this chapter.

316. Arberry, *Koran*.

317. See Yusuf Ali, *Qur'an*. Khan and Helali, *Qur'an*. Arberry, *Koran*.

318. See Yusuf Ali, *Qur'an*. Khan and Helali, *Qur'an*. Arberry, *Koran*.

319. Khan and Helali, *Qur'an*.

320. Yusuf Ali, *Qur'an*, p.684, footnote no.2221.

321. Khan and Helali, *Qur'an*.

322. See Khan and Helali, *Qur'an*. Arberry, *Koran*.

323. See for example, under *k-y-l* in this chapter.

324. Abu Hila:l Al-'Askari, *al-Furu:q fi al-Lughah* (1983), p.229.

Abu Hila:l says that "the difference between *al-'adl* and *al-qist* is that *al-qist* is *al-'adl* (justice) that is obvious and clearly seen. That is why the *mikya:l* and the *mi:za:n* are described as *qist* as one can see clearly the weighing being done in fairness. '*Adl* may be done without being obvious. Therefore, we say that *al-qist* is the share which is entirely known from all its aspects. To say: 'تَقَسَّطَ الْقَوْمُ الشَّيْءَ' means that (each one of) the people (involved) got his rightful due share (of the thing involved) in fairness".

"الْفَرْقُ بَيْنَ الْعَدْلِ وَالْقِسْطِ أَنَّ الْقِسْطَ هُوَ الْعَدْلُ الْبَيِّنُ الظَّاهِرُ، وَمِنْهُ سُمِّيَ الْمِكْيَالُ قِسْطًا وَالْمِيزَانُ قِسْطًا لأَنَّهُ يُصَوِّرُ لَكَ

الْعَدْلَ فِي الْوَزْنِ حَتَّى تَرَاهُ ظَاهِرًا، وَقَدْ يَكُونُ مِنَ الْعَدْلِ مَا يَخْفَى؛ وَلِهَذَا قُلْنَا إِنَّ الْقِسْطَ هُوَ النَّصِيبُ الَّذِي بُيِّنَتْ وُجُوهُهُ، وَتَقَسَّطَ الْقَوْمُ الشَّيْءَ: تَقَاسَمُوا بِالْقِسْطِ".

325. My translation.
See also Yusuf Ali, *Qur'an.* Khan and Helali, *Qur'an.* Arberry, *Koran.*

326. Yusuf Ali, *Qur'an.*

327. Arberry, *Koran.*

328. Ra:zi, *Tafsir*, v.5, p.81 & v.8, pp.529-30. Zamakhshari, *Kashsha:f*, v.4, pp.718-720. Bayḍa:wi, *'Anwa:r*, p.591. Ibn Kathi:r, *Tafsir*, v.4, p.760.

329. Ra:zi, *Tafsir*, v.6, p.388. Zamakhshari, *Kashsha:f*, v.3, p.332.

330. Qurṭubi, *al-Ja:mi'*, v.20, p.249.

331. See Ṣakhr, *Mawsu:'ah*, Tirmidhi, ḥadi:th no.1226. Ibn Ma:jah, ḥadi:th no.2211. Aḥmad, ḥadi:th no.18311(he reports the name as Makhramah 'مَخْرَمَة' instead of Makhrafah 'مَخْرَفَة'). Abu Da:wud, ḥadi:th no.2898. Al-Nasa:'i, ḥadi:th no.4515. Da:rimi, ḥadi:th no.2472:

"عَنْ سُوَيْدِ بْنِ قَيْسٍ قَالَ: جَلَبْتُ أَنَا وَمَخْرَفَةُ الْعَبْدِيُّ بَزًّا مِنْ هَجَرَ، فَجَاءَنَا النَّبِيُّ (ﷺ) فَسَاوَمَنَا بِسَرَاوِيلَ، وَعِنْدِي وَزَّانٌ يَزِنُ بِالأَجْرِ فَقَالَ النَّبِيُّ (ﷺ) لِلْوَزَّانِ: زِنْ وَأَرْجِحْ. قَالَ: وَفِي الْبَابِ عَنْ جَابِرٍ وَأَبِي هُرَيْرَةَ، قَالَ أَبُو عِيسَى: حَدِيثُ سُوَيْدٍ حَسَنٌ صَحِيحٌ، وَأَهْلُ الْعِلْمِ يَسْتَحِبُّونَ الرُّجْحَانَ فِي الْوَزْنِ. وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ سِمَاكٍ فَقَالَ عَنْ أَبِي صَفْوَانَ وَذَكَرَ الْحَدِيثَ".

According to Al-Nuwayri, *Niha:yat al-'Arab*, v.18, p.115: Makhramah al-'Abdi's name is Mudrik ibn Khu:ṭ 'مُدْرِك بن خُوطٍ'.

332. See Ṣakhr, *Mawsu:'ah*, Ibn Ma:jah, ḥadi:th no.2213: "إِذَا وَزَنْتُمْ فَأَرْجِحُوا". Al-Nasa:'i, ḥadi:ths no.4513-4:

"عَنْ جَابِرٍ قَالَ لَمَّا قَدِمَ النَّبِيُّ (ﷺ) الْمَدِينَةَ دَعَا بِمِيزَانٍ فَوَزَنَ لِي وَزَادَنِي".

and in ḥadi:th no.4560: "قَالَ: يَا بِلالُ زِنْ لَهُ أُوقِيَّةً وَزِدْهُ قِيرَاطًا"

333. See Ṣakhr, *Mawsu:'ah*, Muslim, ḥadi:th no.1738. Aḥmad, ḥadi:ths no.12256, 13097. Bukha:ri, ḥadi:th no.5959: (Lit.,) " If the son of Adam possesses a valley of gold, he would love to have had two ...".

"عَنْ أَبِي شِهَابٍ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللهِ (ﷺ) قَالَ لَوْ أَنَّ لابْنِ آدَمَ وَادِيًا مِنْ ذَهَبٍ أَحَبَّ أَنْ يَكُونَ لَهُ وَادِيَانِ ...".

Aḥmad, ḥadi:ths no.12291, 20194. Tirmidhi, ḥadi:th no.2259:

"لَوْ كَانَ لابْنِ آدَمَ وَادِيَانِ مِنْ ذَهَبٍ أَحَبَّ أَنْ يَكُونَ لَهُ ثَالِثٌ ..". وَفِي الْبَابِ عَنْ أُبَيِّ بْنِ كَعْبٍ وَأَبِي سَعِيدٍ وَعَائِشَةَ وَابْنِ الزُّبَيْرِ وَأَبِي وَاقِدٍ وَجَابِرٍ وَابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ، قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ"

Ahmad, hadi:th no.18477:

"عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: ... لَوْ كَانَ لابْنِ آدَمَ وَادِيَانِ مِنْ ذَهَبٍ وَفِضَّةٍ لابْتَغَى إِلَيْهِمَا آخَرَ ...".

See also, Al-Madani, *'Itha:fa:t*, p.67, hadi:th no. 358:

"لَوْ كَانَ لابْنِ آدَمَ وَادٍ لأَحَبَّ أَنْ يَكُونَ لَهُ اثْنَانِ ...". أَخْرَجَهُ أَحْمَدُ وَالطَّبَرَانِيُّ فِي الْكَبِيرِ عَنِ أَبِي وَاقِدٍ اللَّيْثِيِّ.

334. Khan and Helali, *Qur'an.*

335. Some scholars are of the opinion that ﴿ذَلِكَ كَيْلٌ يَسِيرٌ﴾ might have been said by Jacob (عليه السلام) as an answer to his sons' argument. However, it seems to me that it is more likely to have been part of what the sons have said considering the fact that they were in a state of famine, and every little help did actually count.

336. Q6:151-2

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلا تَقْتُلُوا أَوْلادَكُم مِّنْ إِمْلاقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُم وَلا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلا بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ * وَلا تَقْرَبُوا مَالَ الْيَتِيمِ إِلا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لا نُكَلِّفُ نَفْسًا إِلا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَى وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ﴾

337. *'Asha:b Al-'A'ra:f* أَصْحَابُ الأَعْرَافِ, whose good deeds equal their bad deeds are of no concern to this work.

NOTES TO CHAPTER THREE

1. David Jasper (ed.), *Translating Religious Texts* (1993), p.xi.

2. Jasper, *Translating Religious Texts*, p.xi.

3. Susan Bassnett, *Translation Studies* (1996), p.38.

4. Abu Hila:l Al-'Askari, *al-Furu:q al-Lughawiyyah* (1353 A.H.), p.12.

S. A. Al-Mulla, *The Question of The Translatability of The Qur'an* (Ph.D 1989), p.26, says: "According to Abi Hila:l synonymy does not occur in the Arabic language except when two (or more) synonymous words come from different dialects. In his words:

"'لا يَجُوزُ أَنْ يَكُونَ اللَّفْظَانِ يَدُلانِ عَلَى مَعْنًى وَاحِدٍ ... إِلا أَنْ يَجِيءَ فِي لُغَتَيْنِ'".

In p.27 Al-Mulla says again: "Abi Hila:l's view that synonymy cannot occur in one dialect is based on the notion that two or more words cannot be devised for the same meaning in one linguistic unit/grouping, as the presence of two or more words with one meaning would cause useless proliferation in it".

5. Edwin Gentzler, *Contemporary Translation Theories* (1993), p.29. Gentzler comments on Fredric Will's first essay 'From Naming to Fiction Making' in *Literature inside out.* He says that Will "appears to agree with a theory of cultural relativism. Holding that different languages construct separate realities and that what any particular word refers to cannot be determined precisely, Will calls into question translation theories based on reference to a universal objective reality".

6. Jasper, *Translating Religious Texts* (1993), p. xiii.

7. Gentzler, *Contemporary Translation Theories*, p.57.

8. Eugene A. Nida, *Towards a Science of Translating* (1964), pp.150-1.

9. Al-Mulla, *The Question of The Translatability of The Qur'an*, p.116: quoted from N. Kharma, *Tabi: 'at al-Tarjamah* (1984), pp.63-4.

10. Gentzler, *Contemporary Translation Theories*, p.58.

11. Gentzler, *Contemporary Translation Theories*, p.58.

12. Q3:7 reads:
﴿هُوَ الَّذِى أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ ءَايَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَآءَ الْفِتْنَةِ وَابْتِغَآءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلا اللَّهُ وَالرَّاسِخُونَ فِى الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلا أُولُوا الأَلْبَابِ﴾.

Yusuf Ali in *Qur'an*, p.127, comments on this Ayah saying: "This passage gives us an important clue to the interpretation of the Holy Qur'an. Broadly speaking it may be divided into two portions, not given separately, but intermingled: *viz.* (1) the nucleus or foundation of the Book, literally "the mother of the Book", (2) the part which is not of well-established meaning. It is very fascinating to take up the latter, and exercise our ingenuity about its inner meaning, but it refers to such profound spiritual matters that human language is inadequate to it, and though people of wisdom may get some light from it, no one should be dogmatic, as the final meaning is known to Allah alone. The commentators usually understand the verses "of established meaning" (muhkam) to refer to the categorical orders of the *Shari'ah* (or the Law), which are plain to everyone's understanding. But perhaps the meaning is wider: the "mother of the Book" must include the very foundation on which all law rests, the essence of Allah's message as distinguished from the various illustrative parables, allegories, and ordinances.(R)".

M. M. Khatib in *The Bounteous Koran, A Translation of Meaning and Commentary* (1986), p.63 comments: "The Arabic word for figurative is mutashabbihah, which literally means metaphorical and allegorical. Commentators have clarified the figurative verses into three types: (a) that which human knowledge cannot grasp, like having real knowledge of

God and His attributes; (b) that which man's knowledge can reach only through extensive study to clarify the seemingly incomprehensible meaning of the figurative words; (c) that which can be known only by a special group of learned men who have reached a true understanding of the meaning and are committed to God's ordinance. However, common people usually believe in only what is tangible unless they are true adherents to their religion. There are many figurative words in the Koran. Nevertheless, all Moslem scholars agree that their literal meaning is not the true one since, although it is said that God has a countenance, hands, eyes, and that He is 'above', He has also said that there is nothing that resembles Him. These words are simply used to bring close to the human mind things expressed in material terms that he understands".

M. Asad in *The Message of The Qur'an* (1980), pp.66-7 also says: "The above passage may be regarded as a key to the understanding of the Qur'an. Tabari identifies the *ayat muḥkamat* ("messages that are clear in and by themselves") with what the philologists and jurists describe as *nass* - namely, ordinances or statements which are self-evident (*ẓahir*) by virtue of their wording (cf. *Lisan al-'Arab,* art. *nass*). Consequently, Tabari regards as *ayat muḥkamat* only those statements or ordinances of the Qur'an which do not admit of more than one interpretation (which does not, of course, preclude differences of opinion regarding the *implications* of a particular *ayah muḥkamah*). In my opinion, however, it would be too dogmatic to regard any passage of the Qur'an which does not conform to the above definition as *mutashabih* ("allegorical"): for there are many statements in the Qur'an which are liable to more than one interpretation but are, nevertheless, not allegorical - just as there are many expressions and passages which, despite their allegorical formulation, reveal to the searching intellect only one possible meaning. For this reason, the *ayat mutashabihat* may be defined as those passages of the Qur'an which are expressed in a figurative manner, with a meaning that is metaphorically implied but not directly, in so many words, stated. The *ayat muḥkamat* are described as the "essence of the divine writ" (*umm al-kitab*) because they comprise the fundamental principles underlying its message and, in particular, its ethical and social teachings: and it is only on the basis of these clearly enunciated principles that the allegorical passages can be correctly interpreted".

13. D. A. Cruse, *Lexical Semantics* (1995), p.265.

14. Cruse, *Lexical Semantics*, p.265.

15. Cruse, *Lexical Semantics*, p.265.

16. Cruse, *Lexical Semantics*, p.267.

17. E. A. Nida, *Componential Analysis of Meaning* (1975), p.98.

18. Nida, *Componential Analysis of Meaning,* pp.102-3.

19. This view does not extend to the language of science; in other words it is restricted to general areas of language.

20. Cruse, *Lexical Semantics*, p.292, includes the following in an endnote: "I owe this definition to Haas.. Lyons (1981:50-1) proposes a different classification of synonymy:

> i. synonyms are *fully* synonymous if, and only if, *all their meanings* are identical.
> ii. synonyms are *totally* synonymous if, and only if, they are synonymous *in all contexts*;
> iii. synonyms are *completely* synonymous if, and only if, they are identical *on all (relevant) dimensions of meaning.*

Lyons defines absolute synonyms as expressions that are fully, totally and completely synonymous, and partial synonyms as expressions which (if I understand correctly) satisfy at least one, but not all three, of the above criteria. He also has a category of near synonymy and partial synonymy.

Presumably *identical* in (i) and *synonymous* in (ii) are to be understood in the sense of *completely synonymous* as in (iii). Although Lyons insists that near-synonymy is not the same as partial synonymy, it should be noted that by his definition near-synonyms qualify as incomplete synonyms, and therefore as partial synonyms (though, of course, they represent only one variety). Definition (ii) appears, in practice, to make unacknowledged use of the notion of normality: otherwise Lyons's statement (p.52) that *large* 'cannot be substituted for *big* in *You are making a big mistake'* is difficult to interpret.

The definition of absolute synonymy suggested here is effectively not very different from a conflation of Lyons's (ii) and (iii), except that:

(a) Lyons's definition (iii) leaves open the question of how many dimensions of meaning there are, and how to determine whether two words are identical on any particular dimension. The Haasian definition does not require prior identification of dimensions of meaning, and points to a method of testing potential candidates for absolute synonymy which relies on a single basic intuition.

(b) Lyons's separation of total and complete synonymy is to allow for the possibility that two words might be completely synonymous, but not have identical distributions, due to differences in collocational restrictions. Although it is not immediately obvious, this is allowed for in the definition adopted here, since differences in normality not having a semantic origin are to be discounted. .... (Lyons defines synonymy in terms of lexemes: his definition (I) is therefore not applicable to lexical units.)

21. Cruse, *Lexical Semantics*, p.268.

22. Cruse, *Lexical Semantics*, p.291.

23. Cruse, *Lexical Semantics*, p.270.
What Cruse is saying is similar to Abu Hila:l's views; see note 4 above.

24. M. A. Chaudhary, *Hal Yaqa' al-Tara:duf al-Lughawi fi: al-Qur'an al-Kari:m*, pp.28-44.

25. Gentzler, *Contemporary Translation Theories*, p.29.

26. Sandor Hervey and Ian Higgins, *Thinking Translation: A Course in Translation Method: French to English* (1992), p.34.

27. Bassnett, *Translation Studies*, p.78.

28. Yusuf Ali, *Qur'an*. Cf. all the other translations.

29. The story is found in many references.
See for example, Zamakhshari, *Kashsha:f*, v.2, p.43.

30. The Qur'an uses the word *ka:fir* in the plural (Arabic: *kuffa:r*) to mean 'tillers' because they sow the seed and ***cover*** it up with soil maintaing the basic meaning of the act of *kufr*. This is found in Q57:20 ﴿أَعْجَبَ الْكُفَّارَ نَبَاتُهُ﴾ 'its growth is pleasing to the tillers'.
The Arabs say: "*Takaffara Fula:n fi al-sila:h* تَكَفَّرَ فُلانٌ فِي السِّلاحِ" to mean '**X** is covered with arms'. As the darkness of night covers (envelopes) everything, the Arabs describe the night as *ka:fir* 'لَيْلٌ كَافِرٌ'. In his *Mu'allaqah*, Labi:d said: 'فِي لَيْلَةٍ كَفَرَ النُّجُومَ غَمَامُهَا', that is 'On a night whose clouds have **covered** (or hidden) its stars'.

See also Ibn Qutaybah, *Ta'wi:l Mushkil*, p.54. Yusuf Ali, *Qur'an*, p.1426.

31. My translation. Cf., the translations used in this thesis.

32. Khan and Helali, *Qur'an*, Appendix II, p.1018. *Shirk* is also of different types. For detailed explanation, see same reference.

33. Yusuf Ali, *Qur'an*.
He also comments in p.582, note 1789: "Even if people profess a nominal faith in Allah, they corrupt it by believing in other things as if they were Allah's partners, or had some share in the shaping of the World's destinies! In some circles it is idolatry, the worship of stocks and stones. In others, it is Christolatry and Mariolatry, or the deification of Heroes and men of renown. In others it is the powers of Nature or of Life, or of the human intellect personified in science or Art or invention, and this is the more common form of modern idolatry. Others again worship mystery, or imaginary powers of good or even evil: good and fear are mixed up with these forms of worship. Islam calls us to worship Allah, the One True God, and Him only. (R)".

34. For a more detailed study on the meaning of *kufr* and *'i:ma:n* and other related terms, see Toshihiko Izutsu, *The Structure of The Ethical Terms in The Koran: A Study in Semantics* (1959), v.ii, Chapter ix.

35. Peter Newmark, *A Textbook of Translation* (1988), p.18.

36. Zayd ibn Tha:bit wanted to write ﴿التَّابُوتْ﴾ with (ه) at the end, instead of the Qurayshite (ت).

The reading and/or writing of Q35:28 ﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾ in the form of 'إِنَّمَا يَخْشَى اللَّهُ مِنْ عِبَادِهِ الْعُلَمَاءَ', is entirely unacceptable in the Islamic faith. The same also applies to Q9:3 ﴿أَنَّ اللهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ﴾, as it is unacceptable to read it or write it as 'وَرَسُولِهِ'. As is clear by now, the change of the diacritical signs, that is, the *fathah* and *dammah* swapping places in the former Ayah, and the change of the *dammah* to *kasrah* in the latter lead to the wrong message being conveyed.

We can also consider Q83:2 where we find ﴿اكْتَالُوا عَلَى﴾; in spite of the fact that linguists say that ﴿عَلَى﴾ in this context means 'مِنَ' as this is the normal combination of words, ﴿اكْتَالُوا عَلَى﴾ is Qur'an while 'اكْتَالُوا مِنَ' is not. This point is discussed in more detail under the translation of this Ayah.

37. Cf. Khan and Helali, *Qur'an.*

They also comment in p.394 saying: "[This verse is a challenge to mankind and everyone is obliged to believe in the miracles of the Qur'an. It is a clear fact that more than 1400 years have elapsed and not a single word of this Qur'an has been changed, although the disbelievers tried their utmost to change it in each and every way, but they failed miserably in their efforts. As it is mentioned in this holy verse: "We will guard it." He has guarded it. On the contrary, all the other holy Books (the Torah, the Gospel, etc.) have been corrupted in the form of additions or subtractions or alterations in the original text]".

38. Cf. all the translations used in this work.

Yusuf Ali says commenting on this Ayah: "There is no question now of race or nation, of a 'chosen people' or the 'seed of Abraham'; or the 'seed of David'; or Hindu *Arya-varta*; of Jew or Gentile, Arab or *'Ajam* (Persian), Turk or *Tajik*, European or Asiatic, White or Coloured, Aryan, Semitic, Mongolian, or African; or American, Australian, or Polynesian. To all men and creatures other than men who have any spiritual responsibility, the principles universally apply". p.818, footnote no.2762.

39. Cf. Yusuf Ali, *Qur'an,* and Khan and Helali, *Qur'an.*

Yusuf Ali comments saying: "Allah's revelation, through the Holy Prophet, was not meant for one faith or tribe, one race or set of people. It was meant for all mankind...". p.1092, note no. 3832.

40. It is understood that the Prophet (ﷺ) was sent to both men and jinns, however we cannot extend our conclusion to the jinns because we know very little about them.

41. See, for examplpe, Al-Ra:fi'i, *Ta:ri:kh A:da:b*, pp.114-65. Muḥammad Z. Sala:m, *'Athar al-Qur'an fi Taṭawwur al-Naqd al-'Arabi ila A:khir al-Qarn al-Ra:bi' al-Hijri* (1961).

42. See, for example, Ahmed Deedat, *The Choice: Islam and Christianity* (1993), v.1, p.227-8.

43. Colin Turner, *The Quran: A New Interpretation* (1997), p.1.

44. According to Bassnett, *Translation Studies*, p.70:

> "Discussing his translation of Dante's *Divina Comedia*, and defending his decision to translate into blank verse, Henry Wadsworth Longfellow (1807- 81) declared:
>
> > The only merit my book has is that it is exactly what Dante says, and not what the translator imagines he might have said if he had been an Englishman. In other words, while making it rhythmic, I have endeavoured to make it also as literal as a prose translation. ... In translating Dante, something must be relinquished. Shall it be the beautiful rhyme that blossoms all along the line like a honeysuckle on the hedge? It must be, in order to retain something more precious than rhyme, namely, fidelity, truth, -the life of the hedge itself. ... *The business of a translator is to report what the author says, not to explain what he means; that is the work of the commentator. What an author says and how he says it, that is the problem of the translator.*
>
> Longfellow's extraordinary views on translation take the literalist position to extremes. ... The translator is relegated to the position of a technician, neither poet nor commentator, with a clearly defined but severely limited task". (Italics mine).

45. Comparing what might be termed as 'exegetical interpretations' of the Qur'an to the great majority of Qur'anic *Tafsirs*, one sees huge differences between the two. While the *Tafsirs* try to give more than just one possibility of interpretation, 'exegetical translations/interpretations' do not necessarily make room for that all the time. This does not mean that the same is not to be found in some *Tafsirs*, but at least we do know with certainty that all *Tafsirs* are more detailed than 'exegetical translations/interpretations'.

46. Colin Turner does not call his work 'translation', although the word appears in the front page. However, he states his correctly justifiable view that "all translations are at the same time interpretations". His work

is, he says: "a combination of translation and exegesis", as quoted before. p.xvi.

47. Turner, *The Quran*, p.1.

48. Turner, *The Quran*, p.xvi.

49. Turner, *The Quran*, p.xvi.

50. According to *Di:wa:n Al-Hudhliyyi:n* (1369 A.H.), p.21, the poet is Al-Mutanakhkhil Al-Hudhli. The completion of the line is:

"مِنَ الْخُرْسِ الصَّرَاصِرَةِ الْقِطَاطِ"

and the reference here is to an off-licence shop owner who belongs to the *Sara:sirah* who were Nabateans living in Greater Syria and had very curly hair.

This line of verse is also found in *Lisa:n Al-'Arab* and in Abu Hila:l, *al-Sina'atayn: al-Kita:bah wa al-Shi'r* (1952), p.181, where Abu Hila:l adds "يَعْنِى صَاحِبَ حَانُوتٍ فَأَقَامَ الْحَانُوتَ مَقَامَهُ".

For more examples, see also, Ibn Qutaybah, *Ta'wi:l Mushkil al-Qur'an* (1954), pp.162-179.

51. According to James Dickins (personal communication): "An 'off-licence' technically denotes a business which has a licence to sell alcohol to be consumed away from (or: off) the premises, unlike a pub, where people can drink on the premises".

The reason, however, for using the term 'off-licence' is because it is a more familiar term to British readers.

52. According to James Dickins (personal communication): "This may be for two reasons: (1) Because they accept the orthodox view that the Qur'an is in fact untranslatable; and/or (2) that they accept that in a text which has various layers of meaning (including perhaps highly symbolic ones) any translation will necessarily omit or downplay some aspects of these meanings and emphasise other aspects".

According to my understanding 'interpretation' is a bit more wordy than 'translation', while *Tafsir* is much more detailed and gives more than just one explanation for the Ayahs that allow such a thing.

53. According to James Dickins (personal communication): "It is probably impossible to define what 'economy' means in any precise way. Also some languages (or cultures) seem to be more economical than others". Cf. Mona Baker, *In Other Words, a Coursebook on Translation* (1992), pp.232-8.

54. Cf. Arberry, *Qur'an.*

55. Bassnett, *Translation Studies*, p.36.

56. Bassnett, *Translation Studies*, p.37. See also Bassnett's note.25, p.141.

57. A point raised by James Dickins (personal communication).

58. Hervey and Higgins, *Thinking Translation*, p.30.

59. Hervey and Higgins, *Thinking Translation*, p.30.

60. A point raised by James Dickins (personal communication).

61 Hervey and Higgins, *Thinking Translation*, p.30.

62. Lauren G. Leighton, *Two Worlds, One Art: Literary Translation in Russia and America* (1991), p.17.

63. For more details about 'Repetition', see Clive Holes, *Modern Arabic: Structures, Functions and Varieties* (1995), pp.269-74; Mustafa Na:sif, *Nazariyyat al-Ma'na: fi al-Naqd al-'Arabi* (1965), p.21; Ibn Qutaybah, *Mushkil*, p.10; Ibn Fa:ris, *al-Sa:hibi* (1910), pp.177-8; Adnan J. R. Al-Jubouri, *'The Role of Repetition in Arabic Argumentative Discourse'* in *English for Specific Purposes in the Arab World*, ed. J. Swales and H. Mustafa, (1984), pp.99-117; B. J. Koch, *Repetition in Cohesion and Persuation in Arabic* (Ph.D 1981); and Alexander F. Tytler, *Essay on The Principles of Translation* (1907).

According to Al-Mulla, *The Question of The Translatability of The Qur'an*, p.232, quoted from al-Maydani, pp.99-108 on Ibn Qayyim, pp.159-167: "Ibn Qayyim identifies three types of Repetition in the Qur'an:

a) Repetition with similarity of meaning eg.74:19-20.
b) Repetition with difference of meaning eg. 3:7.
c) Repetition of meaning with different wording eg.55:68".

64. Ibn Qutaybah, *Mushkil*, p.183. Abu Hila:l, *al-Sina: 'atayn*, p.193.

65. Abu Hila:l, *al-Sina: 'atayn*, p.193; the poet is not named. This line is also found in Al-Murtada, *'Ama:li al-Murtada* (1954), v.1, p.84. 'كَانَتْ وَكَمْ' is however, missing from this line in Ibn Qutaybah, *Mushkil*, p.183, and Ibn Fa:ris, *al-Sa:hibi*, p.177.

66. This line is ascribed to 'Abi:d ibn Al-'Abras Al-'Asadi according to Ibn Qutaybah, *al-Shi'r wa al-Shu'ara:'* (1364 A.H.) v.1, p.224. The next line is: 'أَيَامَ نَضْرِبُ هَامَهُمْ...بِبَوَاتِرٍ حَتَّى انْحَنَيْنَا'.

The line is also found in Abu Hila:l, *al-Sina: 'atayn*, p.194, and in Al-Ba:qilla:ni, *'I'ja:z al-Qur'an* **b** (n.d.), p.160, without the name of the poet, [or Ba:qilla:ni, *'I'ja:z al-Qur'an* **c** (1951), pp.136-7]. However the

poet is named again in Ibn Qutaybah, *Mushkil*, p.143 but not in p.183, where the following line by 'Auf ibn Al-khari' is quoted:

"وَكَادَتْ فَزَارَةُ تَصْلَى بِنَا فَأَوْلَى فَزَارَةُ أَوْلَى فَزَارَا".

This latter line is also found in Ibn Fa:ris, *al-Sa:hibi*, p.194, where we have instead "تَشَقَى بِنَا" and the poet's name is not mentioned, while Ba:qilla:ni, *'I'ja:z al-Qur'an* **b**, p.160 quotes it as "فَكَادَتْ فَزَارَةُ".

67. Abu Hila:l, *al-Sina: 'atayn*, p.194.

68. Abu Hila:l, *al-Sina: 'atayn*, p.194.

69. Newmark, *A Textbook of Translation*, pp.36-7.

70. Mona Baker, *In Other Words: A Coursebook on Translation* (1992), p.6.

71. Many translations, such as most of the ones used in this work render ﴿كَوْكَبًا﴾ as 'star' not 'planet' (see Pickthall, *Koran*); perhaps the translators have been influenced by Genesis 37:9 where the Prophet Joseph told his brothers and father about his dream: "... the sun and the moon and the eleven stars made obeisance to me".

On the other hand, Al-Nuwayri, *Niha:hat al-'Arab* (1923), v.1, pp.38-9 & 61-70 talks about and quotes lines of Arabic poetry where the word *kawkab* 'كَوْكَب' is used to refer to both planets and stars.

The Qur'an uses the word *kawkab* to refer to a shining body as in Q6:76, Q24:35. See also, the plural form *kawa:kib* in Q37:6 and Q82:2.

72. It is clear that the connective 'حَرْفُ الْعَطْفِ' ***waw*** (و) is also repeated which is one of the features of Arabic.

For details about the uses and functions of the ***waw***, see Holes, *Modern Arabic*, pp.217-20.

73. Barbara Johnstone, *Repetition in Arabic Discourse* (1991), p.117.

74. Johnstone, *Repetition in Arabic Discourse*, p.115.

75. Other examples are also found in Q55 where ﴿فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ﴾ is repeated thirty one times, Q30:20-25 where ﴿وَمِنْ ءَايَاتِهِ﴾ is repeated six times in six successive Ayahs. See also Q54:15,17, 22, 32, 40 and 51 ﴿فَهَلْ مِن مُّدَّكِرٍ﴾, Q69:1-3 ﴿الْحَاقَّةُ﴾, Q74:19-20 ﴿قُتِلَ كَيْفَ قَدَّرَ﴾, Q75:34-35 ﴿أَوْلَى لَكَ فَأَوْلَى﴾, Q76:15-16 ﴿قَوَارِيرَا﴾, Q82:17-18 ﴿مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ﴾, Q95:5-6 ﴿إِنَّ مَعَ الْعُسْرِ يُسْرًا﴾, Q101:1-3 ﴿الْقَارِعَةُ﴾, Q102:3-4 ﴿كَلَا سَوْفَ تَعْلَمُونَ﴾, Q109, etc.

76. This is explained clearly in the Arabic saying "رُبَّ حَامِلُ فِقْهٍ لِمَنْ هُوَ أَفْقَهُ مِنْهُ".

77. See Bassnett, *Translation Studies*, p.70.

78. According to Na:sif, *Nazariyyah*, p.22, Si:bawayh says: "The Arabs say 'حَمْدًا لِلّهِ وَثَنَاءً عَلَيْهِ' and 'حَمْدٌ لِلّهِ وَثَنَاءٌ عَلَيْهِ'. The former is used when something good happens and as a result one praises Allah, while the latter is used when one expresses how he is". In his own words:

"الأَوَّلُ تَقُولُهُ وَقَدْ وَقَعَ لَكَ مَا يُوجِبُ الْحَمْدَ وَالثَّانِي لِلإِبَانَةِ عَنْ حَالِكَ الَّتِي أَنْتَ عَلَيْهَا".

By way of example, James Dickins also suggests comparing 'هَذَا الرَّجُلُ عَظِيمٌ' with 'إِنَّ هَذَا الرَّجُلَ لَعَظِيمٌ'. He says: "Clearly, these two are distinct in Arabic, and in some contexts it might be possible in English to translate 'إِنَّ هَذَا الرَّجُلَ لَعَظِيمٌ' as 'This man is indeed great'. In many contexts, however, both 'هَذَا الرَّجُلُ عَظِيمٌ' and 'إِنَّ هَذَا الرَّجُلَ لَعَظِيمٌ' would have to be translated as 'This man is great' (etc.); the very real difference between the two sentences simply cannot be relayed in English".

79. Arberry, *Qur'an*, p.x.

80. See the *Internet* at: *http://debate.domini.org/newton/grammar.html.*

See also Lewis Marracci's translation. His introductory volume is even titled *A Refutation of the Quran.* E. M. Wherry, *A Comprehensive Commentary on The Qur'an* (1896), p.8, says: "On Marracci's translation Savary says, "Marracci, that learned monk, who spent forty years in translating and *refuting* the Koran ...". (Italics mine).
Other examples of the same type are the translations of George Sale, *The Koran* (n.d.), J. M. Rodwell, *The Qur'an* (1937), and the like who were motivated and blinded by their hostility to Islam.

81. According to M. S. M Saifullah, the *Internet*, at:
http://www-hrem.msm.cam.ac.uk/~msms/contrad.html:

"*Iltifat* means to 'turn/turn one's face to'. It is an important part of *balaghah* (Arabic rhetoric) where there is a sudden shift in the pronoun of the speaker or the person spoken about. Muslim Literary critics over the centuries have greatly admired this technique. *Iltifat* has been called by rhetoricians *shaja'at al-arabiyya* as it shows in their opinion, the daring nature of the Arabic language. If any' daring' is to be attached to it, it should above all be the daring of the language of the Qur'an since it employs this feature far more extensively and in more variations than does Arabic poetry Most of the authors who talk about *Iltifat* use the examples from the Qur'an. No one seems to quote references in prose other than from the Qur'an: and indeed a sampling of hadith material found not a single instance.
The types of *iltifat* and related features are of following type:

1. Change in person, between 1st, 2nd and 3rd person, which is the most common and is usually divided into six kinds. The four important examples that are found in the Qur'an are:

* Transition from the 3rd to 1st person. This is the most common type. Over 140 instances can be found in the Qur'an.
* From 1st to 3rd person - nearly 100 such instances can be found in the Qur'an.
* From 3rd to 2nd - nearly 60 instances.
* From 2nd to 3rd person - under 30 instances.

2. Change in number, between singular, dual and plural.

3. Change in the addressee.

4. Change in the tense of the verb.

5. Change in the case marker.

6. Using a noun in the place of a pronoun.

Examples of the above mentioned cases can be seen in M A S Abdel Haleem's paper, called 'Grammatical Shift For Rhetorical Purposes: *Iltifat* And Related Features In The Qur'an".

82. See *Internet*, under *Qur'an.*

83. Asad, *Qur'an*, p.ii.

84. Sale, *The Koran*, p.v.

85. Wherry, *A Comprehensive Commentary*, p.v.

86. Richard Bell, *The Qur'an* (1937), p.vi.

87. See Rodwell, *The Koran*, pp.1-18.

88. According to James Dickins, "... it is quite likely that early translators in particular were extremely ignorant. It also seems to me difficult to draw the line between deliberate misrepresentation and ignorance; and when someone is hostile to a particular belief (e.g. Christian missionaries hostile to Islam), they often select the most negative interpretation available of that belief. My personal position would be to ignore translators who are obviously hostile to Islam -their very hostility would rule them out as acceptable interpreters in the eyes of the open-minded people. Also, I feel that the more recent translations -while they may still show some ignorance- do not typically suggest the hostility of the translators".

89. See A. I. Muhanna, *Dira:sah Hawla Tarjamat al-Qur'an* (1978), p.12 where the author states that the only exception according to Abu Hani:fah was Salma:n Al-Fa:risi's translation of Surat *Al-Fa:tihah* into Persian for some of his people who did not know Arabic, so that they could recite it when performing *sala:h.*

90. See Muhanna, *Dira:sah*, pp.13-78.

91. Pickthall, *Koran*, p.vii.

92. See, for example, Al-Mulla, *The Question of The Translatability of The Qur'an.*

93. Jasper, *Translating Religious Texts*, p.2.

94. Bell, *The Qur'an*, p.v.

95. Cf. Sakhr, *Mawsu:'ah*, Tirmidhi, hadi:th no.2831; Da:rimi, hadi:ths no.3181 and 3197: (أَثَرٌ مَوْقُوفٌ عَلَى صَحَابِيٍّ). See also Ahmad, hadi:th no. 666: its wording is: "وَلا تَفْنَى أَعَاجِيبُهُ".

96. Turner, *The Quran*, p.xiii.

NOTES TO CHAPTER FOUR

1. According to James Dickins, "This illustrates the general point that unless the translators explain how they arrived at a particular translation, it is only possible to consider translation as product not process".

2. Zamakhshari, *Kashsha:f*, v.4, p.444.

3. In Zamakhshari, *Kashsha:f*, v.4, p.444, he says: "such as مِيزَان وَقَرَسْطُون وَمِكْيَال وَمِقْيَاس".

4. Zamakhshari, *Kashsha:f*, v.4, p.444.

5. The second explanation that Al- Qurtubi gives is:

"وَيَجُوزُ أَلا يَكُونَ لأَنْ مَوْضِعٌ مِنَ الإِعْرَابِ فَتَكُونُ بِمَعْنَى أَيْ، وَتَطْفَوْا عَلَى هَذَا التَّقْدِيرِ مَجْزُومًا كَقَوْلِهِ تَعَالَى: ﴿وَانطَلَقَ الْمَلأُ مِنْهُمْ أَنِ امْشُوا﴾".

that is, "And it is possible that *'an* 'أَنْ' does not affect the mood of the verb, and therefore it means *'ay* 'أَيْ': 'that is to say' (or 'meaning') ....

such as in the Ayah: ﴿وَانطَلَقَ الْمَلأُ مِنْهُمْ أَنِ امْشُوا﴾". See Qurṭubi, *al-J:ami'*, v.17, pp.154-5. This is also repeated in Ibn Fa:ris, *Sa:ḥibi*, p.104.

See also, Abu Al-Fath 'Uthma:n ibn Jinni, *al-Khaṣa:'iṣ* (1913), p.152.

6. As for Arberry, as stated before, he considers the Ayah a direct command; therefore no pronoun is needed.

7. Ibn Manẓu:r, *Lisa:n al-'Arab*, under (قَوَمَ). Ibn Manẓu:r says:
"أَقَامَ الشَّيْءَ: أَدَامَهُ، مِنْ قَوْلِهِ تَعَالَى: ﴿وَيُقِيمُونَ الصَّلاةَ﴾. وَقَامَ الشَّيْءُ وَاسْتَقَامَ: اعْتَدَلَ وَاسْتَوَى".

8. Cf. All the translations used in this thesis.

9. Yusuf Ali comments on 'أَنزَلَ' in ﴿وَأَنزَلْنَا الْحَدِيدَ﴾ saying: "*sent down: anzala;* in the sense of revealed to man the use of certain things, created in him the capacity of understanding and using them: *cf.* Q39:6: "sent down for you eight head of cattle in pairs".

10. *Ṭughya:n* has other forms as well; see this thesis under *ṭ-gh-w* طَغَوَ.

11. On Q3:49, Asad, *Qur'an*, comments: "Lit., "[something] like the shape of a bird (*ṭayr*); and then I shall breathe into it, so that it might [or "whereupon it will"] become a bird ...". The noun *ṭayr* is a plural of *ṭa'ir* ("flying creature" or "bird"), or an infinitive noun ("flying") derived from the verb *ṭara* ("he flew"). In pre-Islamic usage, as well as in the Qur'an, the words *ṭa'ir* and *ṭayr* often denote "fortune" or "destiny", whether good or evil (as, for instance. In 7:131, 27:47 or 36:19, and still more clearly in 17:13). Many instances of this idiomatic use of *ṭayr* are given in all the authotitative Arabic dictionaries; see also Lane V, 1904 f. Thus, in the parabolic manner so beloved by him, Jesus intimated to the children of Israel that out of the humble clay of their lives he would fashion for them the vision of a soaring destiny, and that this vision, brought to life by his God-given inspiration, would become their real destiny by God's leave and by the strength of their faith (as pointed out at the end of this verse).

He also goes on to say: "It is probable that the "raising of the dead" by Jesus is a metaphorical description of his giving new life to people who were spiritually dead; cf.6:122- "Is then he who was dead [in spirit], and whom We thereupon gave life, and for whom We set up a light whereby he can see his way among men - [is then he] like unto one [who is lost] in darkness deep, out of which he cannot emerge?" If this interpretation is - as I believe - correct, then the "healing of the blind and the leper" has a similar significance: namely, an inner regeneration of people who were spiritually diseased and blind to the truth".

12. Apparently, it is acceptable in American English to say: "I will write you", to mean "I will write you a letter". I owe this example to James Dickins.

NOTES TO CONCLUSION

1. Gentzler, *Contemporary Translation Theories*, p.18.

2. Gentzler, *Contemporary Translation Theories*, p.18.

APPENDICES

APPENDIX (1)

The Universal Dictionary of The English Language
edited by **Henry Cecil Wyld**

assign, vb. trans. fr. Fr. *assigner*, fr. Lat. *assignare*, 'to make out for, allot', fr. ad- & *signare*, 'to mark, mark out', fr. *signum*, 'mark, token, sign'. See sign. (Always followed by *to* before names of persons.) 1. (law) To make over, transfer (property &c.), to another. 2. a to allot (things to persons); b appoint, designate (persons for particular duties). 3. To fix, determine, appoint a time (*for*); or a limit (*to*) something. 4. To ascribe, attribute an event, custom &c. to a particular date; credit a person with particular words, actions. 5. a To ascribe, a motive &c. *to* a person; b to fix upon, discover, reason *for* an action.

balance (I.), n. [1. bálans : 2. bæləns]. Fr., fr. Lat. *bi-*, 'two', see bi-, & *lanx*, 'plate, dish', esp. 'scale of weighing-machine'. *Lanx* is cogn. w. Gk. *lékos, lekis, lekánē*, 'dish'. Etymol. doubtful. 1. Machine for weighing, the essential feature of which is a lever suspended by the middle, from either end of which a 'scale' or plate depends. When the weights placed respectively in either scale are exactly equal, the lever is straight; when they are unequal, the heavier causes that end of the lever to sink, while the lighter end rises. All the derived senses spring from the fundamental idea of *weighing*, and of comparing one thing with another as regards weight, and the behaviour of the lever or beam by means of which this is accomplished. There are many types of *balance*, for measuring the weight of different things, and possessing greater or less degrees of accuracy according to the nature of the substances to be weighed. Phr. (mostly fig.) *(trembling) in the balance*, undecided, depending on some slight cause to determine one way or another (of human actions, judgements, fate). 2. a State of equipoise maintained between two weights; opposing forces, as in walking, riding &c., or tendencies, as good and evil (lit. and fig.); hence, equilibrium generally, state of order and stability; Phrs. *keep, preserve, lose, one's balance*; *to be (thrown) off one's balance*; *balance of power* (between states); *balance of probabilities*; b special use, gymnastics, exercise on horizontal or parallel bars: *long arm balance*; c mental equipoise, orderly, normal, reasonable state of mind. 3. a Equality, exact correspondence between debit and credit side of an account; specif. b that sum existing on credit side (esp. *balance at the bank*); (popular) remnant, remainder, that left over: *he gave the balance of his dinner to his dog.*

balance (II.), vb. trans., fr. prec. A. trans. 1. To maintain anything in a state of balance, equipoise, equilibrium: *to balance a pole*, as a juggler, i.e. keep it upright over one's head &c. without propping or grasping it, merely by distributing the weight so that the pressure falls straight down, from the centre of highest point to that end which rests on the head &c.; *to balance (oneself) on the edge of a chair*, to sit on extreme edge in a position requiring careful distribution of weight to avoid a fall. 2. To weigh one possibility &c. against another in one's mind, estimate relative value of two or more proposals, suggestions, plans. 3. To show relation of expenditure and income, profit and loss in accounts: *balance one's accounts, books.* B. intrans. To become, be, balanced: *account would not balance.*

behave, vb. intrans. & reflex. [1. behâv; 2. bihéiv]. See be & have. O.E. *behabban*, 'detain, restrain'. Fundamental idea is 'control oneself, have oneself in hand'. The pronunciation of *-have* here comes normally fr. M.E. *hâve*, & was used continuously, as rhymes show, in the independent word, right up to the first quarter of 17th cent. When *have* was used as an auxil. vb. it was usually unstressed, & was pronounced w. a short vowel *-hăv* (cp. have). The old stressed form w. long vowel, now survives only in *behave* & *behaviour*. 1. intrans. (gen. with adv.): To conduct, comport oneself, evince a certain manner, *to behave well, beautifully, judiciously* &c., or *to behave ill, badly, shamefully* &c. Said not only of human beings, but also of animals, such as horses and dogs, and (by extension) of machines, in the sense that they go, act, work, well or ill. Applied to human beings, *behave* may refer to manners, breeding &c., as *he behaves admirably in company, he doesn't know how to behave*; or to conduct generally, as *he behaved very badly over the whole business, he behaved very meanly to his children* &c. 2. reflex. Generally, if unqualified, to conduct oneself well; *to behave oneself, himself* &c., in nearly same senses as a, but referring more specifically to manner and bearing: *behave yourself*, conduct yourself properly; *he must learn to behave himself.*

bestow, vb. trans. M.E. *bestowen*, 'place'. be- & stow. 1. , To place, deposit, put : *I do not know where to bestow my luggage.* 2. (with *upon*) To grant, give, confer (a benifit) : *he bestowed a fortune upon his nephews*; *Providence has bestowed many advantages upon him.*

deficient, adj. fr. Lat *deficient-(em)*, Pres. Part. of *deficere*, 'to be wanting'. See defect. wanting, lacking; incomplete, inadequate, in amount, quality, degree &c.; defective : *deficient in ammunition, faith* &c.; *mentally deficient*, imbecile.

defraud, vb. trans. fr. O. Fr. *defrauder*, fr. Lat. *defraudare*, 'to cheat, defraud', fr. de- & *fraudare*, 'to cheat', fr. *fraud-(em)*, 'deceit, fraud'. See fraud. To deprive (a person or society) of due and lawful rights, to wiyhhold from another anything to which he is lawfully entitled, by illegal, dishonest unjust means; to cheat; specif. to swindle out of money. (Also used absol., esp. in legal phrase: *with intent to defraud.*)

demand, vb. trans. fr. Fr., fr. Lat. *demandare*, 'to give in charge, in trust'; 'hence to order, command', fr. deo & *mandare*, 'to give in charge; enjoin, order'. See mandamus. 1. trans. a (of persons) To ask in an emphatic, peremptory manner, ask for boldly, as a right; to enquire: *to demand an interview, an immediate answer, payment* &c.; b (of things) to need, require, call for, make essential : *an operation demanding great care.* 2. (with dependent clause) To make a demand : *to demand to be told.*

deprive, vb. trans. fr. de- & Lat. *privare*, 'to bereave, rob; to free, release; See Private (I.). 1. a To take something away from a person, or thing, prevent use or enjoyment of: *to deprive a man of his books, of all hope, of the comforts of his home, of his reason, life* &c; *to deprive a house of light and air*; b to shut off from, keep out of: *to deprive a person of his rights, of permission to enter the house* &c. 2. Specif. (eccles.) to remove, suspend, from enjoyment of a benefice, from possession of an office or dignity.

devise, vb. trans, M.E. *devisen*, 'to divide; to tell of, describe; to contrive, plan', fr. O. Fr. *deviser*, fr. Lat. *divis-(um)*, P.P. type of *dividere*, 'to separate, part asunder; to distribute; to distinguish'. For development of meaning *see* device, & cp. divide, wh. has kept the meaning of the Lat. vb. 1. To invent, contrive, arrange a scheme for, think out : *to devise a plan of attack, means of escape* &c.; (also of material action) to plan out, invent, and produce a mechanical contrivance : *to devise a sanitary tobacco pipe*. 2. (law) To transmit by will, leave as a legacy (real, as distinct from personal, estate).

diminish, vb. trans. & intrans. Fr. *diminuer*, 'reduce'; not fr. Lat. *deminuere*, 'to lessen' &c., but new formation fr. di- (I.), intens. & minish. a trans. To cause to grow smaller, lessen, reduce; b intrans., to become smaller, be reduced in quantity, grow less.

equitable. adj. [1. ékwitabl ; 2. ékwitəbl]. Fr. *équitable*. See equity & -able. Possessing, exhibiting, equity ; just, fair, reasonable.

equitableness, n. Prec. & -ness. Quality, condition, of being equitable.

equitably, adv. See prec. & -ly. In an equitable manner ; according to the rules of equity.

equity, n. [1. ékwiti ; 2. ékwitɪ]. Fr. *équité*, fr. Lat. *aequitāt-(em)*, 'conformity, symmetry; just conduct, fairness', fr. *aequus*, 'level' &c. See equal & -ity. 1. Fairness, uprightness, of mind; impartiality, justice in conduct. 2. (law) a System of justice, and body of rules, outside of, and supplementary to, Common Law, which grew out of the administration of justice by the King's chancellor ; b an equitable claim or right : *equity of redemption*, right to redeem a mortgage by payment of capital sum and interest.

establish, vb. trans. [1. estáblish ; 2. istæbliʃ]. M.E. *establissen*, fr. O. Fr. vb. stem *establis-*, fr. Lat. *stabilīre*, 'to make firm', fr. *stabilis*, 'firm' &c. See stable (I.). 1. a To found, create, and place (system, institution, household, business, belief) on firm and permanent basis, to settle : *to establish a government, a university, a religion* &c. ; b specif. (of a church) to make national, connect intimately with the state ; c (of animals and plants) to introduce from a different area and make permanent among the species which flourish and propagate. 2. Applied to persons : a to settle, install, in a position, office, business, career &c. : *to establish one's son, oneself, in trade, in a new mode of life* &c. ; *to establish a person as governor* &c. ; b to place, settle, ensconce in a particular locality, dwelling, seat : *to establish oneself in the country, in a new house ; comfortably established in a good seat.* 3. Applied to non-material things : a (of doctrines, conclusions, arguments) to prove beyond doubt, demonstrate truth of, gain acceptance for : *the law of gravity was conclusively established by Newton ; to establish a theory, a view* &c. ; b (of claims) to make good, prove validity of, gain recognition of : *to establish a claim to an ancient peerage* ; c (of personal character, renown &c.) to render unassailable, gain general confidence in, win undisputed acceptance of : *to establish one's reputation as a surgeon ; an established repute : his honesty and integrity are well established.*

exceed, vb. trans. and intrans. ... fr. Lat. *excedere*, 'to go away, depart; to go beyond, rise above; to surpass, excel', fr, ex- & *cedere*, 'to go, move; depart, withdraw; to submit, yield'. See cede. A. trans. 1.To go beyond a limit, do more than is permitted by law or regulation: *to exceed one's instructions, authority* &c.; *to exceed the speed-limit* &c. 2. to do more, be better, or worse than, reveal some quality to greater extent than was expected: *to exceed one's wildest dreams, anything one could have hoped, all anticipations.* 3. To surpass, be greater than, superior to; a (in physical attributes) *to exceed another in height, beauty, strength* &c.; b (in moral qualities) *to exceed another in courage, in villainy* &c. B. intrans. 1. To pass beyond recognized limits, be guilty of excess; specif., to eat or drink immoderately. 2. To have superabundance of some quality: *'This one in beauty, that in strength exceeds'*.

fraud, n. [1. frawd ; 2. frɔ̄d]. M.E., O. & Mod. Fr. *fraude*, fr. Lat. *fraud-(em)*, fr. a base **dhreu-(gh)-* &c., 'to deceive' ; cp. O.S. *bidriogan*, 'to deceive' ; O.H.G. *triogan* ; cp. also Mod. Germ. *trügen*, O.S. *gidrog*, 'a phantom, apparition'. O.H.G. *troum*, O.N. *draumr*, 'illusory vision, dream', are prob. related (see dream (I.)). 1. Quality of being deliberately deceptive ; trickery, wilful deceit, dishonesty : *his heart is full of fraud.* 2. An act of wilful deception and dishonesty, carried out with a view to securing some advantage, profit &c. to which one is not entitled, at the expense of another ; (law) some statement or suppression of fact in word or deed with intent to deceive. Law Phr. *in fraud of, to the fraud of*, with the result of defrauding ; *constructive fraud*, fraud indirectly resulting from an action or omission, virtual fraud ; *fraud in fact*, fraud which is the direct or immediate object of an action ; *Statute of Frauds*, of 1677, setting out what transactions must be in writing to render them valid in law. Phr. *pious fraud*, act by which a person is deceived with a view to his spiritual or other good. 3. (colloq.) Person, or thing, that deceives, imposes upon one ; that falls short of professions, disappoints reasonable expectation ; impostor, cheat, swindler ; imposture, imposition : *the phrenologist turned out a pure fraud ; much advertised nostrums are often frauds.*

fraudulence, -cy, n. [1. frawdūlens (i) ; 2. frɔ̄djuləns(i)]. O. Fr., fr. Lat. *fraudulentia*, fr. *fraudulent-(us)*. See next word & -ce & -cy. Quality of being fraudulent.

fraudulent, adj. [1. frawdūlent ; 2. frɔ̄djulənt]. M.E., fr. Lat. *fraudulent-(us)*, fr. *fraud-(em)*. fraud. a Acting with fraud, deceitful : *a fraudulent trustee* ; b having the nature of fraud ; done or effected by fraud : *a fraudulent representation, conveyance.*

fraudulently, adv. Prec. & -ly. In a fraudulent manner.

fulfil(l), vb. trans. [1. foolfil ; 2. fulfil]. M.E. *fulfillen* &c. See full (I.) & fill (I.). To carry out, perform, bring to completion ; specif. a to discharge, perform adequately : *to fulfil one's duties* ; b to satisfy, come up to, in performance : *to fulfil one's hopes, expectations ; to fulfil desires* ; c to comply with, observe, be faithful to : *to fulfil one's obligations ; to fulfil conditions, a command, one's promises.*

fill (I.), vb. trans. & intrans. [1. fil ; 2. fil]. O.E. *fyllan*, M.E. *fillen*. Cp. O.N. *fylla*, O. Fris. *fella*, Goth. *fulljan*, fr. Gmc. **full-*, 'full'. See full (I.). A. trans. 1. a To put into (a vessel or enclosed space) as much of something as it will conveniently contain or is intended to hold ; to put in a considerable amount, supply, of something : *to fill a cup ; to fill a room with books ; to fill a church with*

people; *pockets filled with money*; b to put, pour, into, (something) as much as it can contain; to pack, stuff, cram, to utmost capacity; to cause whole space of to be occupied: *to fill a glass with water, a box with books* &c. 2. In various figurative uses: a (mental) To acquire or impart, information, knowledge: *to fill one's mind*; b to cause to become full; to instil into; imbue: *to fill one's heart with hope*; *to fill one with dismay*. 3. To occupy, be in, a space; pervade; a (of material substances) *smoke filled the room*; *the rail exactly filled the gap in the fence*; b (of non-material things) *an idea fills one's mind to the exclusion of everything else*; *sorrow fills one's heart*. 4. a To occupy a place, position: *he fills the office satisfactorily*; b to put a person into, appoint him to, a position, post, office &c.: *to fill an office*; *his place will not be easily filled*. B. intrans. To become full; a (of material things) *the church filled rapidly*; *the cistern is empty but will soon fill again*; *the sails filled with wind*; b (of non-material process) *my heart fills with pleasure*. C. Followed by various adverbs. *Fill in*, trans., a to add, insert, something lacking in a document &c.: *to fill in one's name, a date* &c.; b to fill up, fill completely (a hollow, excavation &c.). *Fill out*, trans., a to become enlarged to normal or required limit, expand, be distended: *the balloon filled out as the gas was pumped into it*; b to become fat, put on flesh: *his cheeks have filled out since I last saw him*. *Fill up*, 1. trans., a to fill completely, make full: *to fill up one's cup*; b to make too full, encumber, crowd: *to fill up one's room with furniture*. Phr. *to fill up an official form*, to complete by making necessary additions, by inserting particulars in spaces left for the purpose. 2. intrans. To become full: *the theatre filled up rapidly*.

fill (II.), n., fr. O.E. *fyllo*, M.E. *fille*; cp. O.H.G. *fulli*, Goth. *fullei*, fr. Gmc. **ful-*, 'full'. See **full (I.)**. 1. a (of material things) That which fills, satisfies; a full supply; as much as is required: *to eat, drink, one's fill*; b (of non-material things) a considerable amount, abundant supply, full allowance: *to weep one's fill*; *to have one's fill of sorrow*. 2. That which fills a given space: *a fill of tobacco*, as much as fills a pipe.

full (I.), adj. [1. fool; 2. ful]. O.E. & M.E. *full*, also O.S.; O.H.G. *foll*, Goth. *fulls*; fr. Aryan **plnó-*; cp. w. different grade, Lat. *plēnus*, 'full', see **plenum, plenitude, plenty**; also Lat. *-plēre*, 'to fill', P.P. *-plētum*, whence the second syll. of **complete** &c. Exactly cogn. w. *full* are, Lith. *pilnas*, O. Slav. *plŭnŭ*, 'full'. See further **fill & folk**. 1. a (of receptacle) Containing as much as it will hold, filled to utmost capacity; overflowing: *to pump till the cistern is full*; *a box full to overflowing*; *to have one's mouth full*; b (of buildings) crowded, packed: *a room full of furniture, of people*; *the room was full before the lecture began*; *a full house*, a crowded theatre; c (fig.) overflowing with, strongly affected by, emotion: *my heart is too full for words*; *a mind full of jealousy, bitterness* &c. 2. Filled with food, satisfied, replete: *to eat till one is full*; *as full as one can hold*. 3. Serving to fill, occupying completely a given space: *a full audience*. 4. a Furnished, well provided, plentifully stored with, rich, abounding in: *rivers full of fish*; *woods full of game*; *a cake full of plums*; *pockets full of money*; *a house full of mice*; also b (of non-material things) *full of ideas*; *a book full of good things*; *his head is full of nonsense*; c much concerned with, engrossed by, having one's thoughts running on, occupied with; intent upon: *to be full of one's own affairs*; *full of one's subject*. 5. a (of garments, drapery &c.) Ample, roomy, hanging in folds, flowing; loose, easy-fitting: *I like a coat made full across the chest*; b bulky, plump, swelling: *rather full in the face*; *a full throat and bosom*; *a full figure*; c (of supply, amount) copious, plentiful: *a full meal, full measure, a very full harvest*. 6. a Complete; having attained to the expected or maximum degree of height, amount, volume, growth, development, intensity, perfection: *a full tide*; *full moon*; *in full bloom, a full crop of apples* &c.; *in full career of happiness, full vigour, strength*; *in full gallop*; *full speed*; *at full length*, stretched out, completely extended; *to spend one's full time*; *a full hour, a full orchestra*; b (of sounds) resonant, penetrating, possessing volume: *a full voice, full notes*; c (of wines) possessing rich, strong consistency, body and flavour. Phrs. *of full age*, having attained majority; *of full blood*, not mixed in race; *full brother, sister*, born of same father and mother; *in full cry*, of hounds following hot on scent; *full dress*, most elaborate dress, worn on ceremonial occasions; *in full fig*, in best, most splendid clothes; *in full feather*, same as *full fig*; also, in best possible physical and intellectual condition.

full (II.), n., fr. prec. Utmost extent, highest degree; chiefly in Phrs. *to the full*, completely; *in full*, fully, at full length, in the whole extent.

full (III.), adv., fr. full (I.). 1. (as intens., archaic, or poet.) Entirely, completely, very: *full well*, very well, fully; *'Full many a flower is born to blush unseen'* (Gray's 'Elegy'); *full soon*. 2. (joined by hyphen to adj. or P.P.) Fully, to the fullest extent, completely: *full-blown, full-grown*.

give (I.), vb. trans. & intrans. [1. giv; 2. giv]. The initial sound shows the influence of O.N. *gefa*, as it cannot be derived fr. O.E. *ġefan, ġi(e)fan*; M.E. has both *ȝive(n), ȝĕve(n)* &c. & *give(n), gēve(n)* &c.; the word is Common Gmc.; cp. O.H.G. *geban*, Mod. Germ. *geben*, Goth. *giban*, O.N. *gefa*; Gmc. type **geb-an-*, perh. cogn. w. Lith. *gabénti*, 'to bring', O. Ir. *gab-im*, 'I give, take'. A. trans. The basal meaning of this verb, from which all the others spring, seems to be the transference or passing of something, good or bad, material or non-material, whether for nothing or in exchange for something else from one person to another. From this general sense others arise — of conceding, dedicating, imparting something to another, in a literal or figurative sense, in fact of performing almost any overt act which affects some other person or thing; then a general sense of producing something, acting as author, as the source or cause of something discernible by the senses or by the mental faculties. 1. To transfer from one's own possession or control to that of another without any implication of exchange; bestow freely and without price; present, hand over to another as his own property; (of material things) a *to give a handsome present*; *to give half-a-crown*; *to give money to the poor*; b to pass on to, impart, communicate to, infect with (as a contagious malady): *you've given me your cold*; *one boy can give measles to a whole school*; c (i.) (of non-material things; spiritual benefits) to confer, endow with: *to give one's blessing*; *to give one's good wishes*; *to give encouragement to*; (ii.) (of honours, posts, appointments &c.) to allot, assign to, confer on: *to give a man the place of honour*; *to give the command of a regiment to*; *to give a part in a play (to an actor)*; *to give a title*; Phrs. (the following fall under several of above categories): *to give a dinner-party, a ball*; *give a toast*, propose someone's health; *I give you the King*, i.e. the toast of his health; *I give you joy*, wish you happiness &c.; *to give one's word*, promise faithfully; *give my love, kind regards, to So-and-so*, express to him these sentiments from me; *to give thanks*, to be thankful; *give us a song!*, sing something; *to give it*, as *I'll give it to you when I catch you, he gave it him hot* &c., punish, reprimand severely; *to give a person a piece of one's mind*, say exactly what one thinks without reticence, hence, to censure; *to give a dog a bad name*, (fig.) blacken person's character by insinuations; *to give (a horse) his head*, loosen strain on bit, let him go his own pace; (fig.) *to give a man his head*, let him have his own way; *give me (Beethoven, cricket* &c.), I prefer (rather than other alternative). 2. To transfer something to another in exchange for, or in consideration of, something else; to pay; a (for value received) *I gave a guinea for this hat*; *how much did you give for that*

horse?; b (in return for services rendered) *I'll give you five pounds for a week's work*; *to give a fair day's wage for a fair day's work*; c (as compensation for injury or loss &c.) *to give a man a hundred a year for the loss of his foot*; d to inflict, impose, something as punishment or retribution: *to give a man six months' hard labour*; *give a boy a good flogging*; Phrs. *to give as good as one gets*, return chaff, insult, injury, in kind; *to give tit for tat*; (i.) repay an injury with another; (ii.) make suitable reply; *to give one a Roland for his Oliver*, same as prec.; also, provide suitable opponent in any contest. 3. To cause to occur, be a source of, supply; a (as result of natural process or function) *cows give milk*; *trees give fruit*; *land gives crops*; b to produce an effect as result of physical or mechanical action or process: *the sun gives light*; *the gun gave a loud report*; c (of effects on the mind or emotions) to evoke, provoke, excite, induce: *to give pleasure, sorrow, offence*; d to occur as the outcome of mental process: *the most careful research on these lines has given no result*. 4. To hand over to, entrust to, cause to pass temporarily into keeping of, another: *to give a porter one's bag to carry*; *to give a groom one's horse to hold*. 5. To concede, grant, allow: *I give you that point in the argument*. Phrs. *to give way*, be unable to resist; to yield (lit. and fig.); *give way to*, (i.) to retreat before, (ii.) abandon, surrender, oneself to (temptation, despair &c.); *give ground* (esp. of troops), to retire; *to give points to*, (i.) (of superior player) to give opponent initial advantage; hence, (fig.) (ii.) to be superior to. 6. (of mental or moral action) To devote, dedicate: *to give one's mind, attention, to*; *to give one's life to study*. Phr. *to give one's life*, sacrifice it, die. 7. To communicate, impart (knowledge, information &c.) to mind of another; to state: *to give evidence*; *give an account of*; *give instructions, orders* &c. Phr. *to give lessons, instruction, in (mathematics* &c.), to teach, be a teacher of. 8. a To carry out, execute, perform such muscular activities as are required to produce bodily movements: *to give a start of surprise, a leap, a shrug of the shoulders, a blow* &c.; b to execute muscular movements of vocal organs which result in emission of sound: *to give a cry, a shout, loud laugh* &c. Phr. *to give tongue*, (i.) (of hounds) to cry, as when they pick up the scent; (ii.) (fig., of persons) to chatter, cry out, esp. noisily and complainingly. 9. To produce, represent, on the stage: *to give a concert, a performance of a play* &c. 10. To exhibit (human character, passion), in art or literature; to describe, express, (spirit of an age); portray (human form and feature, or features of external nature) in painting, or describe these in words: *Shakespeare gives us human nature in every degree, and under the stress of every emotion*; *Sir Walter Scott gives the scenery of the Highlands with such fidelity that we feel as though we knew the places he describes*; *Sir Joshua has given us the principal people of his day as they lived and went about their daily business*. B. intrans. 1. To practise giving; be in habit of bestowing; exhibit generosity: *to give generously to charity*. 2. To yield, relax, give way, break down, under violence or strain: *the foundations are giving*. 3. To be springy, resilient, elastic, not rigid; to yield, bend (of materials, wood, steel &c.): *to give but not to break*; *this chair gives comfortably*. C. In special senses when followed by adverb or preposition. *Give away*, trans., a to alienate, transfer absolutely; b to sacrifice, surrender: *to give away an opportunity*; c (colloq.) to betray, expose, show up, voluntarily or accidentally: *his accent gave him away*; d to transfer to another's charge; specif., *to give away the bride*, place her hand in that of bridegroom at marriage ceremony. *Give back*, trans., a to return, restore; b to retort, repay, retaliate with: *give back insult for insult*; c intrans., to fall back, retire. *Give forth*, trans., to publish, announce broadcast (often with suggestion of falsehood). *Give in*, a trans., to hand in, register, record in an appointed quarter; b intrans., to surrender, yield. *Give out*, trans., a to distribute, apportion, allocate &c.; b to publish, make known (notices, news &c.); c to allege, asseverate, bruit about: *to give it out that* &c.; d to emit; e intrans., to run short, come to an end, be exhausted, worn out, e.g. of supplies, strength. *Give over*, trans., a to deliver up, transfer; b to cease, desist from; intrans., c to stop, cease, come to a halt. *Give up*, trans., a to surrender, cede, sacrifice: *to give up one's place*; b to renounce, abjure, abandon, forsake; to abstain from: *to give up one's faith, smoking*; c to despair of, declare to be beyond hope: *given up by the doctors*; d admit that one cannot solve or guess, and cease trying to do so: *to give up a riddle, problem*. *Give upon*, intrans., (a vicious Gallicism) to overlook, command view of, look out on; afford direct access to: *this window gives upon the street*.

give (II.), n., fr. prec., in intrans. sense 3. Elasticity, resilience, pliancy, adaptability (of material substances), and fig. (of human mind and character). Phr. *give and take*, concessions on both sides in argument, negotiations &c.

heavily, adv. [1. hévili; 2. hévili]. O.E. *hefiglice*, M.E. *heviliche*, *-ly*, fr. heavy (I.) & -ly. In a heavy manner; ponderously, weightily. 1. With weight, with heavy pressure: *a heavily loaded waggon*; *to press, weigh, fall, heavily*. 2. (fig.) a As if supporting or moving a heavy weight; slowly and laboriously: *to move, drag, heavily*; b in a burdensome, grievous, oppressive manner: *anxiety presses heavily on me*; *food taxes fall heavily on the poor*; c to a high degree; severely: *to be punished, fined, heavily*; *to suffer heavily* (chiefly of financial losses); d (archaic) gloomily, dejectedly, sorrowfully.

heaviness, n. [1. hévines; 2. hévinis]. O.E. *hefigness*, M.E. *hevinesse*, fr. heavy (I.) & -ness. Quality or condition of being heavy. 1. (of physical weight). 2. (fig.) a Languor, inertness, sluggishness, torpor, dullness; b clumsiness, lack of grace or lightness: *heaviness of movement*; c oppression, grievousness; d depression, grief: *heaviness of heart*.

heavy (I.), adj. [1. hévi; 2. hévi]. O.E. *hefig*, M.E. *hévi*, O.S. *hebig*, O.H.G. *hebic*, *hevig*. Cp. O.E. *hefe*, 'a weight'. All these represent Gmc. **habig*, the base being the same as in heave (I.). 1. (of material things) a Possessing weight; weighty, ponderous, difficult to lift or to move; having high specific gravity, as gold, lead; (opposite of *light*) *a heavy load, too heavy to lift*; Phr. (fig.) *to have a heavy hand*, (i.) to be clumsy, unskilful; (ii.) to be severe, inclined to punish harshly; b specif., *heavy guns, artillery*, of the largest class; *heavy cavalry*, consisting of heavy men and horses; *heavy brigade*, one heavily armed; Phrs. (fig.) *heavy guns, artillery*, overwhelming, conclusive, facts or arguments; *heavy metal*, (of persons) possessing moral or intellectual weight; (colloq.) *a heavy swell*, man who from magnificence of his dress, or loftiness of bearing appears (or is) a person of importance and distinction; c (as n., pl.) *the Heavies*, Dragoon Guards. 2. a (fig.) Burdensome, oppressive, grievous, hard to bear, exacting: *heavy task, work*; causing sorrow, lamentable: *heavy tidings*; severe, dangerous: *a heavy wound*; b overwhelming, delivered with force, violent, producing physical shock: *a heavy blow*; *a heavy fall*. 3. (of mental and moral effect) Depressed, borne down, filled, with sorrow; sad: *a heavy heart*. 4. (of various physical conditions suggestive of weight) a (of the sky) Overcast, lowering; b (of food generally) rich, indigestible; c (of bread &c.) imperfectly aerated, doughy; d (of drink) thick, loaded with alcohol; e (of land, soil) stiff, clayey, hard to work; f (of a road) having a soft, sticky surface, making travelling difficult; g (of odours) penetrating, not easily dispelled, clinging. 5. a Clumsy, lumbering; without spring (of gait and movements): *a heavy tread*; b (of mental processes) slow, dull; lacking animation and sprightliness: *a heavy type of wit*; Phr. (of persons) *to be heavy on hand*, sticky in conversation,

a bore ; c (theatr.) serious, solemn, pompous, sententious : *the part of heavy father* ; d (arts) over-ornamented, lacking lightness and grace, ponderous : *heavy style of architecture* ; e (of writing and writers) dull : *a heavy style* : *a heavy book, author* ; f (of physiological states) languid, lethargic, inert ; torpid : *heavy with sleep, with wine* ; *to look, feel, heavy.*

heavy (II.), adv. See prec. Cp. O.E. *hefiġe.* Heavily. In composition, as *heavy-laden,* and in a few phrases, as : *to lie heavy on,* to press heavily on ; *to find time hang heavy on one's hands,* not to know what to do with one's time, oneself.

heavy (III.), adj. [1. hĕ́vi ; 2. hívi]. heave (II.) 4 & -y. (veter.) Affected by the heaves.

heed, n. M.E. *hede.* Attention, notice, regard, care : *to give heed to advice; to take no heed of danger, of what is said.*

just (I.), adj. [1. just ; 2. džast]. Fr. *juste,* fr. Lat. *jūst-(us),* 'just, upright ; fair, equitable', fr. Lat. *jūs,* 'law, right' (see jus) ; perh. cogn. w. O. Slav. *istŭ,* 'true.' 1. (of person, conduct, action) Fair, right, equitable, upright. 2. (of emotion, opinion &c.) well-grounded, felt with good reason, having a sound basis : *just indignation* &c. 3. a Accorded, obtained, rightly, and according to justice ; well-deserved, due, fairly earned : *just reward, deserts* &c. ; b due, proper, fitting, to the right amount : *the payment is just.*

just (II.), adv., fr. prec. 1. Exactly, precisely : *just what I said* ; *that is just right* ; *just so.* 2. Hardly, barely, scarcely : *I just caught the train* ; *only just enough.* 3. a At that precise moment : *just then* ; *he has just come* ; *just at that moment* ; b a short time before, not long ago ; Phr. *just now,* (i.) at this moment ; (ii.) not long ago ; (iii.) presently. 4. (colloq.) Quite, absolutely : *just perfect.*

just (III.). See joust.

justice, n. [1. jústis ; 2. džástis], fr. Lat. *justitia,* 'justice' ; just (I.) & -ice. 1. Principle of rectitude and integrity of conduct in the dealings of men with each other ; just conduct, fairness, equity ; one of the cardinal virtues : *to treat a man with justice.* 2. Quality of being right, just, equitable ; conformity with what is just ; rightness, righteousness : *he complained with justice of his treatment.* 3. a The law ; administration of the law as it affects rights and wrongs of persons ; b punishment for crime inflicted by the law : *to bring a murderer to justice* ; Phr., specif., *to administer justice,* to punish an offender. 4. Person appointed by authority to hold courts, try cases and administer justice ; a (i.) a judge of the Supreme Court ; referred to as *Mr. Justice Jones* &c. ; (ii.) a Lord of Appeal ; referred to as Lord Justice X. ; b one holding a commission of the peace, a magistrate, also called *Justice of the Peace.* See also eyre.

keep

keep up, trans. & intrans. : 1.trans., a to maintain : *keep up a large establishment* ; b to continue a line of action : *keep up an attack* ; c to preserve, *keep up appearances; keep up one's spirits;* Phr. *to keep one's end up,* hold one's own ; 2. intrans. to show fortitude, maintain dignified and calm bearing in the face of fatigue, anxiety, adversity &c. : *inspite of the cold they kept up wonderfully.*

light (I.), n. [1. līt ; 2. lait]. O.E. *lēoht,* 'light' ; O.S., O.H.G. *licht* ; Goth. *liuhaþ* ; cogn. w. Lat. *lūcēre,* 'to shine' (see lucent, lucid), *lūx,* 'light' (see Lucifer, lucus ; see further lunation, lunar, luminous) ; cogn. also w. Gk. *leukós,* 'bright, shining, white' (see leuco-) ; cp. also O. Slav. *lučĭ,* 'light', & see lea (I.). 1. (nat. sc.) Form of energy consisting of vibrations in the ether which act upon the optic nerve and make vision possible : *the theory of light* ; *light year,* astronomical unit for measuring the distance of stars, being the distance travelled by light in a year. 2. a Sensation imparted to the sight organs by any natural or artificial luminosity ; brightness, gleam, radiance : *the light of the sun, stars, of a candle, a lamp, a fire* ; *a good light,* one which enables one to see well ; *a bad light,* inadequate for seeing ; Phrs. *to stand in one's own light.* (fig.) injure oneself, retard one's progress, by one's own conduct, folly, lack of judgement &c. ; *get out of the light,* (colloq.) don't hinder, get out of the way (lit. and fig.) ; *the light of one's countenance,* favour ; *light of one's eyes,* beloved person or thing ; *to bring to light,* reveal ; b light afforded by the sun ; daylight : *let's leave before the light fails* ; *the light won't last much longer* ; c specific localized manifestation of light : *a wonderful light lay upon the landscape.* 3. a A bright, shining body : '*the greater light to rule the day, and the lesser light to rule the night*' (Gen. i. 16) ; b source of light, illuminating agency : *bring in the lights* ; *lights on the altar* ; *the Admiralty provide lights all round the coast as a guide to seamen* ; Phr. *ancient lights,* absence of obstruction of daylight by buildings ; right to preserve light, falling on windows, unobstructed by other buildings. 4. Means of producing, communicating, or kindling light or fire ; a match, spill &c. : *to put a light to the fire, to the lamp* ; *give me a light for my pipe.* 5. Aperture through which light passes ; division of a window. 6. a Spiritual and moral illumination or enlightenment : *the children of light* ; *the light of the Gospel* ; *a man of light and leading* ; '*sweetness and light*' (M. Arnold (fr. Swift)) ; b intellectual enlightenment ; elucidation, interpretation, explanation ; clarity of meaning : *to throw, shed, light on a subject* ; *to get light on a difficulty* ; Phrs. *in the light of past events, of what you say* &c., with the knowledge gained from ; *the light of nature,* intuition, unaided intelligence ; c key word in acrostic. 7. Way in which anything impresses one ; aspect, complexion : *I can't see the affair in that light* ; *to put things in a favourable, unfavourable, light,* make them appear favourable &c. ; *to throw a new light upon,* cause to appear different. 8. (paint., pl.) The brighter parts of a picture, contrasted with shade, shadow ; *high lights,* the brightest parts of a picture ; Phr. (fig.) *light and shade,* strong contrasts, differing degrees of intensity in emotion, varieties in conduct &c. 9. Look, expression, on human face, suggestive of brightness, animation, liveliness of spirits, happiness, or other strong emotion : *the light died out of her face* ; *the light of battle shone in his eyes.*

light (II.), vb. trans. & intrans., O.E. *lihtan,* 'to shine, give light'. See prec. A. trans. 1. a To cause to give light by applying a light to : *to light the lamp, gas* ; also *light up* ; b to cause to burn, start burning ; to kindle : *to light a fire.* 2. To illuminate : *to light up a room,* make it light ; give it a cheerful appearance ; (fig.) to render (a face &c.) cheerful, cause to appear animated &c. : *a charming smile lighted up his features.* B. intrans. 1. (of a lamp, fire &c.) To begin burning ; also *light up.* Phr. (colloq.) *to light up,* (of a person) to begin smoking. 2. (of face and expression) To become cheerful ; to express animation, intelligence &c. ; to sparkle : *his face lights up when he becomes interested.*

light (III.), adj. O.E. *lēoht.* See light (I.). 1. Not dark, pervaded with light, rather bright : *a light room* ; *a light day* ; *a light evening,* one in which daylight lasts. 2. (of colour) Pale, not intense, whitish ; often used before name of colour to denote a pale shade of this : *light blue, brown* &c.

light (IV.), adj. O.E. *lēoht* ; O.H.G. *līhti, līht* ; Goth. *leihts,* 'not heavy, light' ; fr. earlier **liŋxta-* ; cp. Lith. *lengvùs.* Lat. *levis,* 'light in weight', either fr. an orig. variant **leghwi-*, without nasalization, or, as has been suggested, formed on anal. of *brevis, gravis* ; O. Slav. *lŭgŭkŭ,* 'light', Gk. *elakhús,* 'small', for **(e)lŋgwús,* & *elaphrós,* 'light, active' ; for **(e)lŋghrós,* are derived fr. the nasal type. Cp. also lights & lung. 1. a Not heavy, not having much weight ; Phrs. (*to have*) *a light hand,* delicacy of touch, skill, dexterity ; (fig.) skill in handling

a situation, tact: *as light as a feather, as air*, very light; b lacking proper, normal, weight, not weighing enough; below legal weight: *a light coin*; *to give light weight*, to cheat by supplying goods below legal standard of weight; c not encumbered with heavy arms and accoutrements: *light infantry, cavalry* &c. 2. a (of soil) Easily pulverized, loose, friable, not dense; b (of pastry, bread, &c.) well risen, not sticky; c (of food generally) easy of digestion. 3. a (in physical sense) Active, agile, easy, graceful; not ponderous or clumsy: *light movements, step, bound* &c.; b (in non-material sense) delicate, exhibiting sensibility and grace: *a light vein of humour*; *light persiflage*. 4. a Not severe; (i.) devoid of rigour; mild, clement: *a light sentence, punishment*; (ii.) not onerous or exacting: *light duties, work* &c.; b (in physical sense) slight in degree, not violent or intense: *a light frost*; *a light attack of measles*. 5. Lacking moral or intellectual weight; a superficial, trivial; unimportant: *a light novel*; *light remarks*; Phrs. *one's lightest word, wish*, most trivial utterance, whim; *to make light of*, represent as unimportant; b irresponsible, flighty, immoral: *a person of light character*; *light conduct*; *a light woman*, one of bad character. 6. a Superficially gay, careless: *light laughter*; *a light jest*; b happy, cheerful, buoyant, free from care: *light spirits*; *a light heart*.

light (V.), adv., fr. prec. a Lightly: *to sit, ride, light*; Phr. *to travel light*, without heavy baggage; b easily, without incurring severe punishment: *to get off light*.

measurable, adj. [1. mézhurabl; 2. méžərəbl]. measure & -able. Capable of being measured or estimated. Phr. *within measurable distance of*, close to.

measurably, adv. Prec. & -ly. In a measurable degree; to a measurable extent.

measure (I.), n. [1. mézhur; 2. méžə], fr. Fr. *mesure*, fr. Lat. *mensūra*, 'measure', fr. *mens-(um)*, P.P. type of *mētīri*, 'to measure'; cogn. w. Scrt. *mātra-(m)*, 'measure'; *mitiš*, 'measure, weight, worth'; Gk. *mētis*, 'wisdom, prudence'; O.E. *mǣþ*, 'measure, proportion'. Cp. the related base **med-*, 'to measure', in meditate, metre (I.), mete (II.). Cp. commensal & mesa. 1. a Size, extent, dimension(s), quantity, weight &c. determined or expressed in terms of some unit; b specific amount, quantity &c.: *to give full, short, measure*. Phrs. *clothes made to measure*, to fit person's individual measurements; (fig.) *to take one's measure*, find out one's capabilities; *to take the measure of one's foot*, estimate one's character and capacities. 2. a Method, system, of measuring, series of related units: *dry, liquid, linear, measure*; b unit of capacity, e.g. bushel: *a measure of wheat*. 3. Device for ascertaining measure; a marked rod, tape &c. for determining length: *yard measure*; b vessel of standard size for measuring liquid &c.: *pint measure*. 4. (of non-material things) Standard by which a quality of mind or feeling is or may be gauged, estimated, computed: *words do not always give the measure of one's feelings*; *this book shows the measure of the author's intelligence*. 5. (arith.) Number contained in another an exact number of times: *greatest common measure*, largest quantity exactly dividing each of two or more given quantities. 6. Limit, fixed extent, degree, quantity: *to set measures to*, to limit. Phr. *beyond measure*, excessively. 7. a Verse rhythm, metre; b time in which piece of music is written; c (archaic) dance: *'Now tread we a measure, said young Lochinvar'* (Scott). 8. a Proceeding, step; course, mode, of action: *to take severe measures*; *to adopt measures*; *measures quite inadequate for the purpose*; b enactment, statute, parliamentary bill: *the Government was defeated over the principal measure of their programme*. 9. (geol., pl.) Series of beds, strata: *the coal measures of S. Wales*.

measure (II.), vb. trans., fr. prec. 1. a To ascertain dimension(s), or quantity of, by comparison with a fixed unit or with object of specified or known size: *to measure a piece of cloth*; Phr. *to measure swords with*, to see that swords are equal in length, for duel &c., hence to fight with; b specif., to ascertain proportions &c. of (person) for clothes &c. Phr. *to measure a person with one's eye*, look over, look up and down. 2. To estimate, judge (person's character, quality &c.), by some standard. 3. To mark out, mark off, indicate limits of (given length): *to measure a yard of silk*. Phr. *to measure one's length*, fall flat. 4. To show measurement of, be of specified length, breadth, height: *the room measures 20 feet across*. 5. To test by trial against, bring into comparison or competition with: *to measure one's strength, one's wits, with another's*: *to measure oneself with*, pit oneself against. 6. *Measure out*, to deal out specific or stated quantity: *to measure out a quart of milk, a dose of medicine*. 7. (poet.) To go, cover, traverse (distance).

measured, adj. [1. mézhurd; 2. méžəd], fr. P.P. of prec. 1. (of language) Careful, considered, well-weighed. 2. Steady, uniform rhythmical, esp. in Phr. *measured tread*.

nor, conj. contraction of obs. *nother*, 'neither', see **neither**; influenced by the affirmative **or** (II). 1. used to deny the second of two alternatives, the first of which is preceded by *neither*: *neither hot nor cold*; (archaic or poet.) without preceding *neither*: *'eye hath not seen nor ear heard'* (1 Cor. ii. 9); (also poet.) following another *nor*: *'Then star nor sun shall waken, nor any change of light'* (Swinburne, 'Garden of Proserpine'). 2. At beginning of a sentence, where no alternative is suggested, and ... not: *nor will I deny that* &c.

observe, vb. trans. & intrans. [1. obzĕrv; 2. əbzȧv], fr. Fr. *observer*, fr. Lat. *observāre*, 'to watch, heed, notice, observe; to pay attention to, respect', fr. ob-, 'to', or as intens., & *servāre*, 'to save; to keep, protect; to maintain in a certain condition; to heed, pay attention to, watch'. See **serve**. A. trans. 1. To keep, pay attention or respect to; be observant of: *to observe laws, rules, ceremonies, rites, customs*; *to observe the saints' days*. Phrs. *to observe the time*, to be punctual; *to observe silence*, not to speak; *to observe good manners, the nicest decorum*, to be scrupulously polite &c. 2. a To consider carefully, and with concentrated attention, whether of eye or ear: *to observe the behaviour of birds*; *to observe a person's pronunciation*; b to notice, mark; to receive an impression of, become aware of, by observation: *did you observe his excellent manners?*; *I didn't observe the colour of her eyes*; c to notice, become conscious that: *he observed that it had suddenly grown much colder*. 3. To utter by way of remark, observation, or comment, say that: *allow me to observe that you've been taken in*; *I have very little to observe on what has been said*, but few comments to make. B. intrans. To practise observation, be attentive, take notice: *he is a man who observes keenly but says very little*.

obtain, vb. trans. & intrans. [1. obtȧn; 2. əbtéin], fr. Fr. *obtenir*, fr. Lat. *obtinēre*, 'to hold, obtain', fr. ob- & *tenēre*, 'to hold'. See **tenable**. A. trans. To gain, get possession of; to acquire, win; to have conferred upon one: *to obtain a share of the plunder, a prize, a reward, salvation* &c. B. intrans. To be received in ordinary use; to prevail, be current or prevalent: *the custom has long obtained*; to hold good, to be accepted or recognized: *these views no longer obtain*.

reduce, vb. trans. [1. redȗs; 2. ridjȗs], fr. Lat. *redūcere*, 'to bring, lead, back; to bring to some form or shape; to reduce', fr. re- & *dūcere*, 'to lead', see **duct** & **duke**. The original (Lat.) sense of bringing back to former state or position is almost lost; most of the senses now imply diminution, abbreviation, deprivation, inferiority &c. 1. (med.) *To reduce a dislocation*, to replace dislocated joint in its normal position; *to reduce a*

swelling, cause it to become smaller. 2. To convert into another (simpler) form; to break up, break down: *to reduce a compound to its elements*; *to reduce to a pulp*; also in non-material sense, to simplify, to remove complexities: *to reduce a statement to plain terms*; *to reduce an argument to its simplest form*. Phr. *to reduce to an absurdity*, to render absurd, to leave nothing (in a sentence, plan, line of action) but absurdity. 3. To bring (person) to a specified state, as of mind, of behaviour &c.: *to reduce to terror, to tears, silence*; *to reduce to submission*. 4. To bring (ideas, objects, affairs) into a specified condition; to dispose, arrange, in a certain way: *to reduce to order, to an orderly arrangement*; *to reduce to chaos, to a system*. 5. To cut down, diminish, lessen; a in quantity or amount, number, price, weight, bulk &c.: *to reduce one's expenditure, income* &c.; *to reduce prices, the price, value, of*; *to reduce supplies, production*; *to reduce the size of* &c.; b in duration: *to reduce the length of a lecture, term of imprisonment*; c in extent, length, height, space: *to reduce the distance between two points*; *to reduce the length of a skirt*; d in intensity: *to reduce the temperature*; *to reduce pain, pressure, speed* &c. 6. a To lower in rank, position, worldly prosperity: *to reduce to the ranks, to the rank of private*; *to reduce to poverty*; Phr. *reduced circumstances*, poverty, impoverishment; *in reduced circumstances*, impoverished; b to bring to, place in, an inferior position, force to have recourse to makeshifts through deprivation, lack of resources &c.: *reduced to begging in the streets, to eating nothing but dry bread*; *reduced to reading by candlelight when the electric light goes wrong*. 7. a To weaken, exhaust, impair bodily health or strength of; to render thin and emaciated: *greatly reduced by illness*; *to reduce the vitality of*; Phr. *reduced to nothing, to a skeleton*, become very thin; b to diminish power, effectiveness, of some bodily or mental faculty: *to reduce one's sight, power of vision, hearing, sense of smell, taste* &c.; *old age reduces one's power to remember names and figures*. 8. In various technical and specific uses: a (arith.) to change the denomination or form of without alteration of value: *to reduce pounds to shillings and pence*; *to reduce fractions to a common denominator*; b (chem.) to remove the oxygen from, to deoxidize; to combine with or add hydrogen to; to convert to a metallic state by removing non-metallic elements; c (log.) to change the form (of a syllogism) from an imperfect to one of the perfect moods.

reveal, vb. trans. fr. Lat. *revel-(are)*, 'to uncover, disclose', fr. re- & *vel-(um)*, 'veil'. See **velum** & cp. **veil**. 1. To disclose, make visible, exhibit to the sight (what was formerly hidden): *daylight revealed a strange scene; he turned so that his face was revealed; the telescope reveals many distant stars to our sight*. 2. a To disclose something not previously known; to divulge, betray: *to reveal a secret; to reveal one's identity;* b to explain, make intelligible: *to reveal a mystery*. 3. (esp. of God) To make known, communicate (knowledge), make manifest, by supernatural agency: *God reveals the truths of religion through the inspired writings of the prophets and saints; revealed religion*, that taught by divine revelation.

right (I.), adj. [1. rīt; 2. *rait*]. O.E. *riht*; M.E. *riht*, 'right, straight, erect'; cp. O.H.G. *reht*; O.N. *réttr*; Goth. *raihts*; cogn. w. Lat. *rectus*, 'straight, right'; Gk. *orektós*, 'erect'; further, w. Lat. *regere*, 'to put straight, guide, rule'. See **rectum**, & words there referred to. 1. Straight, direct, not curved or bent; obsolete, except in *right line*; *right sailing*; *right angle*, one of 90°. 2. a Designed, likely, to achieve a desired end; appropriate to a particular purpose; proper, suitable, approved, correct; good or best in view of existing circumstances and conditions: *the right road, method, amount* &c.; *the right thing to do or say*; *the right way to do it*; *the right man in the right place*; *just the right colour*; Phr. *on the right side of thirty*, under thirty; b correct, true; accurately ascertained, calculated, given or stated: *the right answer*; *to get a sum right*; *is that the right address?*; *can you tell me the right time?*; Phr. *to get it right*, to understand thoroughly, be perfectly clear about: *just let's get this right before I go*, be under no misapprehension concerning it; c the one actually intended or referred to: *not the right Mr. Jones*; *be sure you bring the right book*. 3. a Further from the main part of the heart: *the right side of the body*; towards the east when person or thing faces north; b situated on, towards, this side of body: *right hand, foot, eye* &c.; c corresponding to, on same side as, person's right hand, &c.: *the right side of the road*; *right wing of the army* &c.; *right bank of a river*, that on the right hand of person looking down stream, towards the mouth; d opposite to, situated nearest to, right side of spectator; e towards the right: *a right turn*. 4. Knowing what is true, wise, expedient &c.; correct in one's opinion, judgement &c.: *he is always right*; *you are perfectly right*, what you think, or say, is true. Phr. (colloq.) *right you are!*, form of agreement with, acquiescence in, proposal &c. 5. Morally advisable or obligatory; in accordance with justice; conforming to the highest moral standard; just, equitable: *to do what is right*; *it is not right to lie*; '*Whatever is, is right*' (Pope, 'Ess. on Man', i. 294). 6. In good health, free from disease, discomfort &c.; sound, healthy: *to feel all right*; *not right in the head*; *in one's right mind*. Phr. *right as rain, as a trivet*, perfectly well, sound, comfortable &c. 7. In Phr. *right side* (*of cloth* &c.), the best, most carefully finished, surface; that intended to be exposed and seen.

right (II.), adv. O.E. *rihte*. See prec. 1. In a straight line; straight, directly, exactly: *right ahead, overhead*; *to go right on, right opposite*. 2. On, towards, the right: *to turn right or left*; *right turn*, (as mil. command) turn to the right through an angle of 90°. Phr. *right and left*, in all directions, on every side. 3. In the proper way, correctly, properly (in moral or practical sense): *to act right*; *to do a thing right*; *to guess right*. Phr. *to set, put, oneself right with* (another person), (i.) get on good terms with, into good graces of; (ii.) make up a disagreement with; *to come right*, improve, turn out well; *to put* (*a machine* &c.) *right*, repair it; *put* (*a person*) *right*, cure him of illness, restore him to health. 4. a Completely, thoroughly, quite: *go right to the end*; *rotten right through*; b exactly, precisely: *right in the middle*; Phr. *right away*, immediately; (Am.) *come right in*, straight in; *right here*, here and now. 5. a (archaic) In a high degree, very: *I know right well*; *a right cunning worker*; *to fight right nobly*; b in forms of address: *the Right Honourable John Jones* (of privy councillor); *the Rt. Honble. the Lord* &c. (of a peer); *Right Reverend* (of a bishop).

scale (I.), n. [1. skāl; 2. skeil]. M.E. *scāle*, fr. O. Fr. *escale*; of Gmc. origin. Cp. O.H.G. *skāla*, 'drinking-cup', cogn. w. O.E. *scalu*, 'shell, husk, dish'; scale of a balance', & O.N. *skál* in same sense. See **scale** (III.) & **shell**. The ancient Teutons applied the word **skēlō* only to drinking-cups made fr. skulls; the word **skull** is another cogn. 1. a One of the two shallow dishes or pans of a simple weighing-machine; hence (usually in pl.), *the scales, pair of scales*, the weighing-machine or balance itself, consisting of a beam, pivoting in the centre, from which is hung a scale, pan, dish &c., at either end, in one of which the measured weights are placed and in the other the thing to be weighed; b (often fig.) esp. (in pl.) as the symbol of justice; Phrs. *to hold the scales even*, (fig.) to judge impartially; *to throw* (argument &c.) *into the scale*, to influence a decision one way or another; *to turn the scale*, to cause the balance to sink in one direction or scale or another; hence (fig.) to determine the result of an action or event; *to turn the scale at so many pounds*, to weigh so much. 2. (caps.,

pl.) *The Scales*, the sign Libra, or the Balance, in the Zodiac. 3. Specif. (racing) the weighing-machine in which jockeys are weighed before and after a race. Phrs. *to go to scale*, to be weighed before and after a race; *to go to scale at*, to weigh so much; also of boxers &c.; *Clerk of the Scales*, official in charge of the weighing-room at a race meeting.

send, (Followed by preposition or adverb). *send down* trans., 1. to expel for a period of time from a college or the university; 2. to lower, cause to fall; a *to send down temprature*; b (fig.) *to send down prices.*

short (I.) adj. [1. short; 2. ʃōt]. O.E. *sċ(e)ort*, 'short in length; brief in time'; cp. O.H.G. *scurz*, 'short garment'; O.E. *sċyrte*, 'skirt, tunic', see **shirt** & **skirt**. The Gmc. words are early loan-forms fr. Lat. *excurtus*, q.v. under **ex-** & **curt**. 1. (of spatial extension) Not having great length, extending but a small way, not reaching far, occupying but a limited space between starting-point and end; reverse of *long*: *a short street, road, piece of rope, stick*; *short skirts, hair*; *a short journey*, involving but little distance and lasting only a little time; *a short cut*, near, direct way of reaching one's objective; (special sense) *short sight*, vision which does not carry far, inability to see at a distance; myopia; *short story*, a piece of fiction, not of the length of a novel, usually concerned with a single episode, development of a single phase of a character &c. 2. a Of less than normal height, below the average height; reverse of *tall*: *a short man*; b of less than normal or proportionate length: *his legs are very short*; *short legs are ugly*; c of less than the desired, requisite, length; not long enough for a particular purpose: *why do fat women so often wear skirts that are short for them?*; *I can't tie a proper knot, the string is short.* 3. a (of periods of time) Brief, of limited duration, lasting only a little time; not protracted or spun out: *a short life, reign, visit*; *a short winter*, one in which the cold begins late and ends early; *the nights are getting shorter*, period of darkness is becoming less; *the pain will be sharp but short*; Phr. a *short life and a merry one*; b (of actions and events in relation to time) not taking long to happen, or be performed; soon completed and over: *a short war*; *a short sermon, address, prayer* &c.; specif. *a short memory*, one that retains only for a short time; *a short temper*, one that is quickly aroused. 4. Concise, brief, not lengthy: *in speaking one should be short and to the point.* Phr. *to cut a long story short*, to put in as few words as possible. 5. (of persons, their speech or manner) Abrupt, curt. 6. Not reaching a required amount or standard: a *short weight*; *to be short in one's accounts, in payments*; *short time*, reduced hours of work in an industry, adopted for economic reasons; b (*short of*) not reaching to, or as far as: *we were some miles short of our destination*; *all the shells fell short of the mark*; Phrs. *to fall, come, short of*, to fail to reach, as a required or expected standard; *nothing short of*, nothing less than; c (of ball in cricket &c.) not pitched, not falling, near enough to wicket. 7. (of persons) Inadequately supplied, deficient, lacking sufficient quantity: *if I give you all this money it will leave me rather short*; also *short of money, food* &c. Phrs. *to run short (of)*: (i.) (of persons) not to have enough (of); (ii.) (of things, supplies &c.) to fail or run out, become exhausted; *short commons*, insufficient or less than normal amount of food &c. 8. a (phonetics. of vowels, syllables, and consonants) Of relatively brief duration, compared with others in the same language; b (prosody, of vowels or syllables) (i.) (in languages having quantitative metres) reverse of *long* in phonetic sense; (ii.) (in many languages, including English) unstressed, weak. 9. (commercial) a (of negotiable instruments) Maturing early: *a short bill, note*, to be paid or met very soon; *at short date*, dated to mature early; b (of dealers) not having sufficient stocks or shares or goods in hand for delivery when such have been sold forward; c (of stocks &c.) not available on the market at the price at which they have been sold forward: *copper is very short today.* 10. (of clay, metal, pastry &c.) Not tough or tenacious; brittle, friable, crumbling. 11. (of drink, esp. spirits) Undiluted, strong.

short (II.), adv., fr. prec. In a short manner; abruptly, suddenly: *to stop short*; *to cut a man short*, interrupt him; *to pull a horse up short*; (colloq.) *to be taken short*, to be seized with a sudden need of evacuating the bowels; *short of*, except, apart from: *short of what is dishonourable, I will do anything to help you.*

shorten, vb. trans. & intrans. [1. shórtn; 2. ʃōtn]. **short** (I.) & **-en**. A. trans. 1. To reduce length or extent of (material objects; period of time &c.): *to shorten a rope*; *to shorten sail*, lessen spread of; *his life was shortened by trouble.* Phr. *to shorten one's arm, sword*, or anything held extended in the hand, hold it nearer one's body. 2. To abbreviate, cut down (a chapter, lecture, speech &c.) B. intrans. To become, grow, shorter; to shrink, contract: *the days are rapidly shortening.*

skimp, vb. trans. & intrans. [1. skimp, 2. skimp]. Etymo. doubtful; prop. allied to O.N. *skemma*, 'to make short, shorten', & to **scant** & **scamp** (II.). 1. trans. a To stint, grudge, act meanly towards (a person); b to supply (things) in too small an amount; give, allow, insufficient quantity of. 2. intrans. to be parsimonious, practise petty economies. Phr. *to skimp and screw.*

skimpily, adv. In a skimpy manner; stingily, meagrely.

skimpy, adj. Scant, skimped, inadequate, meagre, in quantity, amount, amplitude: *a skirt which is skimpy round the hips.*

stand (I.), vb. intrans. & trans. [1. stand; 2. stænd]. O.E. *standan*; M.E. *standen*; cp. O.L.G., Goth. *standan*; O.N. *standa*; O.H.G. *stantan*, 'to stand'; cogn. w. Lat. *stāre*; Gk. *histémi*, 'I stand'; Lith. *stójûs*: O. Slav. *staja*, 'I place myself'; fr. base **stā-*, **stə-*, 'to stand', wh. appears in many words in all the Aryan languages; see **stable** (I.), **state, station, stead, stolid, locus, stool** &c. A. intrans. 1. a (of men and quadrupeds) To place the body and limbs in such a position that the weight of the body rests, and is balanced, upon the feet, the legs being more or less straightened and braced; contrasted with *sit, kneel, lie*: *very young children cannot stand without support*; *so giddy that one cannot stand*; *no one may sit down as long as the king is standing*; *the cow is so weak that she can't stand*; b specif. (of human beings) to support weight of body on the feet, the back being relatively straight and the head erect; contrasted with *crouch, squat* &c.: *stand straight, don't stoop.* 2. To assume a standing position, to rise to the feet from a sitting or recumbent posture: *everyone stood as the king entered*; *the congregation shall now stand.* 3. To remain standing, without moving from one place to another; contrasted with *go, walk, run, trot* &c.: *it is more tiring to stand for long periods than to walk a long distance*; *a horse that won't stand is a great nuisance.* 4. (of inanimate objects) To be upright, remain vertical: *the glass stands on a stem*; *the table will not stand without support*; *one's hair stands on end.* 5. (archaic) To halt, cease motion, stop: *stand and deliver!* 6. To move into particular position: *to stand aside, back, clear, down, out* &c. 7. To be in a specific place, position, situation; to be placed or situated: *the stuffed parrot stands on the table*; *the house stands by the river*; *the chairs stand by the wall*; *a Roman camp once stood on the hill-top*; *the stones stand in a circle.* 8. To remain in, maintain, be left in, original position, be undisturbed: *the walls of the keep still stand*; *not a stone was left standing*; *to stand fast*; Phr. *to stand pat*, in poker, to play

the hand dealt without drawing cards; also Am. polit. slang, to stick firmly to one's party's politics and platform, esp. on tariff matters. Phr. *it stands to reason*, is a logical deduction, can be proved logically. 9. a To be in specified state or condition: *to stand in awe of*; *to stand ready for anything*; *to stand accused of murder, convicted of treason*; Phrs. *to stand alone*, (i.) to be unequalled, pre-eminent; (ii.) to be without supporters &c.; *to stand corrected*, accept correction; *to stand well with*, be on good terms with, esteemed by; *to stand one in good stead*, be of use, come in handy; b to be at, reach, particular price, measure, degree &c.: *the thermometer stands at 90°*; *he stands six feet*. 10. To remain valid, hold good, be in force: *the order will still stand*; *his resolution still stands*; *that translation may stand*. 11. (of dog) To point. 12. (naut.) To steer, lay, a course: *to stand in, off* &c. B. trans. 1. To put into a more or less upright position, cause to remain vertical, or nearly so: *to stand a ladder against a wall*. 2. To remain firmly at, or on, resist attempts to remove from; esp. in Phr. *to stand one's ground*. 3. (of physical action or process) a To tolerate, endure, be able to bear: *I cannot stand great heat*; *she will not stand another winter in England*; b to remain uninjured by, to resist, be proof against: *your coat won't stand much rain*; *these boots have stood a good deal of wear*. 4. (of moral attitude) To tolerate, bear, with patience, to suffer willingly: *I can stand a good deal, but I won't have insolence*; *I will not stand any nonsense*. Phr. *I can't stand (such and such a person or thing)*, I detest, dislike extremely. 5. To undergo, be subjected to: *to stand one's trial*. 6. To treat (person) to, pay for on behalf of: *to stand one's friend a dinner*. C. Followed by adverbs and prepositions with special meanings. *Stand by*, a to remain as an onlooker, refrain from interfering; b to support, aid, be loyal to: *to stand by one's friends*; c to adhere to, refrain from breaking or abandoning: *to stand by one's promise, faith* &c.; d (naut.) to remain near in order to help: *to stand by a sinking ship* (of another ship). also absol. *Stand for*, a to support, be adherent of, strive for: *I stand for liberty*; b to symbolize, be typical of: *the olive branch stands for peace*; c to represent, be significant of: *what do the initials stand for?*; d to be a candidate for, aim at election to: *to stand for Parliament*; e to tolerate, put up with: *I won't stand for that*. *Stand in*, (colloq.) a to cost, cause expense of: *it stood me in a lot of money*; b to participate in, take a share, give help: *if you are starting a movement for brighter streets, I'll stand in*. *Stand in with*, a to be in agreement with, to support, ally oneself to: *to stand in with the progressive party*; b to take a share in along with: *I'll stand in with you in this expense*. *Stand off*, (lit. and fig.) to be aloof, withdraw, keep one's distance. *Stand off and on*, (naut.) to tack along a coast. *Stand on*, (naut.) to follow a specific course. *Stand out*, a to be in clear relief, be distinctly outlined: *to stand out against a background*; b to remain firm, be obstinate in objecting, refuse to yield. *Stand to*, to adhere to, abide by: *to stand to one's word*; Phr. (fig.) *to stand to one's guns*, to stick to one's principles, decision &c. *Stand up*, a to be on one's feet, be standing; b to assume an erect position, rise to one's feet; c to hold oneself erect, refrain from stooping. *Stand up for*, to defend, maintain: *to stand up for oneself, for the truth*. *Stand up to*, to face boldly, meet courageously. *Stand upon*, to take one's stand on, rely upon, insist upon: *to stand upon one's rights*.

stint, vb. trans. O.E. *stinten*, 'to stop, stint'; fr. O.E. *stunt*, 'dull'; cp. O.N. *stutter*, 'short'; cogn. w. Lat. *tundere*, 'tobeat'. Cp. Scrt. *tundate*, 'pricks, pushes', &, without the nasal, Lat. *tudes*, 'hammer'; cp. the same base w. a different formative element in type; & cp. **toil** (II.). See also **stunt** (I.) & cp. **contuse**. 1. To be chary of bestowing, to limit, be too sparing in bestowel of: *he does not stint his praise*. 2. To grudge, be niggardly with, dole out inadequate quantities of (thing), to (person): *to stint one's children of food;* also *to stint oneself (of)*.

straight, adj. M.E. *streiht*, fr. O.E. *streht*, P.P of *streccan*, 'to extend'. 1. Extending constantly, throughout its length, in one direction; lying evenly between its extreme points; contrasted with *crooked, bent*, or *curved*: *a straight line, road, stick, hedge* &c.; *straight arch*, having sides without curve; *straight hair*, without curl or wave. 2. Upright; not bent, stooping, or inclined; vertical: *a straight back, tree-trunk* &c. 3. level, not crooked, esp. parallel to a given line or surface: *to put a picture, mat, one's hat, straight*. 4. In order, properly arranged, worked out, balanced &c.: *to put a room straight*; *to get one's affairs straight*. 5. Direct, frank, not ambiguous or equivocal, without concealment: *a straight question, answer, look* &c. 6. Morally upright; honest, sincere; equitable: *a thoroughly straight fellow; a person who is not quite straight; straight dealing; to keep straight*. 7. (slang) Authoritative, reliable; *a straight tip for a race*.

strictly, adv. 1. a Precisely, exactly, with rigid accuracy: *strictly (speaking) you ought not to leave*; b punctiliously: *he stuck strictly to his own bussiness*. 2. Severely, sternly, rigidly: *he preserved discipline strictly, but with fairness*.

transgress, vb. trans. &intrans. ... fr. Lat *tannsgress-(um)*, 'to step across'; fr.trans- & *gradi*, 'to step, walk', fr. *gradus*, 'a step'. A. trans. 1. To overstep, go beyond, exceed: *to transgress the bounds of decency, the limitations of an agreement* &c. 2. To violate, infringe, break: *to transgress the law, the divine commands* &c. B. intrans. To commit a breach of the law, to violate a moral principle; to sin.
transgression, n. Act of transgression; the overstepping of a moral bound or limit, a violation of a moral principle or rule of conduct; a misdeed, a sin.

true, adj. O.E. *(ge)treowe, -triewe*, 'faithful, trusty, honest', M.E. *trewe*; O.N. *tryggr*. 1. Faithful, loyal, constant, staunch; reverse of *perfidious*: *good men and true; true to one's king, principles; a man should remain true to his wife*. Phr. *true as steel*. 2. a In accordance with fact, veracious; contrasted with *false*: *a true story; what you say is not true*; Phrs. *to come true*, to happen as was foretold, be realized in fact; *true as gospel*; b (more rarely of persons) adhering to, telling, the truth, truthful; c *the true*, something which is true, truth: *'Who battled for the True, the Just'* (Tennyson, 'In Mem.' iv. 5). 3. Genuine, actual, authentic; not a sham, not counterfeited: *'I am the true vine'*; *a true son of his race*; in accordance with a standard, pattern, ideal; exact, accurate: *a true copy, version, reproduction; a true Christian; true to type; weights and measures ought to be strictly true; the true time*.

underrate, vb. trans. **under-** & **rate** (II.). To rate, value, too low, to place too law an estimate on; to underestimate: *one should not underrate the abilities of one's enemies*.

undervalue, vb. trans. **under-** & **value**. To value at less than the real worth; to set too low a value upon.

uphold, vb. trans. 1. To hold up, support, keep from

falling: *slender columns uphold the great dome; strong arms upheld him while he hung in mid-air.* 2. a To give moral support and encouragement to: *your praise and sympathy have upheld me greatly*; b to approve, give countenance to: *I cannot uphold such unscrupulous conduct*; c to confirm, maintain: *the Court of Appeal upheld Mr. Justice X's ruling.*

weigh (I.), vb. trans. & intrans. [1. wā ; 2. wei]. O.E. *wegan*, 'to carry, move'; M.E. *weien*, 'to bear; to weigh'; cp. O.H.G. *wegan*; O.N. *vega*; Goth. *(ga)wigan*, 'to move, carry'; cogn. w. Lat. *vehere*, 'to carry, bring, drive', see vehicle; Gk. *ókhos*, 'cart'; Scrt. *váhati*, 'drives, carries'; cp. also wain, way. A. trans. 1. To test, ascertain, weight of by means of scales or balances. 2. To turn over in the mind, to ponder, consider critically; to form an estimate of; to compare and contrast so as to ascertain relative value of: *to weigh a proposal*; *to weigh the advantages and disadvantages.* Phr. *to weigh one's words*, choose them carefully. 3. *Weigh anchor*, (i.) raise it from water; hence, (ii.) to start on a voyage. B. intrans. 1. To have a specified weight: *it weighs little, heavily &c.*; *how much do you weigh?*; *it weighs a ton.* 2. To have moral or logical weight and importance; to count for something; to exert moral or intellectual influence: *personal considerations ought not to weigh at all in the matter.* C. Followed by adverb or preposition with special meanings. *Weigh down*, trans., a to press down, bend down: *the fruit is so thick that it weighs down the branches*; b to cause depression of mind, to oppress: *weighed down by grief.* *Weigh in*, intrans., (specif. of jockey) to be weighed, in order to prove that weight is up to stipulated amount; Phr. *to weigh in with*, to bring (fact, argument &c.) to bear on discussion. *Weigh out*, 1. trans., to measure out, divide, take portions of, by weight: *to weigh out rations, materials for a cake &c.*; 2. intrans., (of jockey) to be weighed after a race. *Weigh upon*, trans., to be burdensome to, to afflict, be oppressive: *the matter weighed upon his conscience.* *Weigh with*, trans., to affect the judgement of, have moral or intellectual influence upon: *what weighs with me most in deciding to oppose the measure is the impossibility of carrying out its provisions*; *selfish interests don't weigh with him at all.*

weigh (II.), n., fr. prec. Act or process of weighing. Phr. *under weigh*, variant of *under way*, see way.

weight (I.), n. [1. wāt ; 2. weit]. M.E. *weiht*, new formation fr. weigh. The O.E. form was *(ge)wiht*, M.E. *wiht*. 1. The property which makes bodies tend to move towards the centre of the earth by virtue of gravity, the degree of this tendency being in proportion to the mass of the body; the property of being heavy: *vapours and gases appear to have hardly any weight.* 2. a Specific amount of heaviness, actual relative amount which body weighs as shown by a balance: *a full-grown man has a weight of ten stone upwards*; b weight considered as a burden; an oppressive degree of heaviness: *in ancient times horses often sank beneath the weight of a rider in full armour.* 3. Event, circumstances, material or non-material conditions which are burdensome and oppressive; something which weighs upon and oppresses the mind, or cripples action &c.; a burden: *the weight of public responsibility*; *a weight of care, sorrow &c.* Phr. *that is a great weight off my mind*, a relief from anxiety, responsibility, and the like. 4. a Intellectual or moral influence and importance; value, significance: *a man of weight in council*; *an argument of great weight*; b preponderating fact, circumstance, argument, which exerts influence, supplies a motive for action, determines a decision, and so forth: *considerations of self-interest had no weight with him.* 5. Mode of weighing, particular system or standard by which weight is ascertained: *avoirdupois, apothecary's, weight.* 6. A heavy mass; name of various objects; a one of a series of lumps or disks of metal used as standards in ascertaining the weight of a body on a balance; b (i.) mass of metal, or other heavy substance, used to press down, and keep in place, light objects, esp. *paper-weight*; (ii.) heavy mass of metal suspended from a wheel in a large clock, which serves gradually to unwind a spring and keep the machinery in motion.

weight (II.), vb. trans., fr. prec. 1. a To add weight to, make heavy; to load: *a stick weighted with lead*; *weight down*, to fasten down with a weight; b to burden, overload, oppress: *weighted with a rifle and heavy uniform.* 2. To adulterate, load (fabric &c.), with a foreign, esp. a mineral, substance.

weightily, adv. [1. wâtili ; 2. wéitili]. weighty & -ly. In a weighty manner; (esp. fig.) with moral weight and importance.

weightiness, n. [1. wâtines ; 2. wéitinis]. See prec. & -ness. Quality of being weighty (in material and non-material senses).

weightless, adj. [1. wâtles ; 2. wéitlis]. weight (I.) & -less. With little or no weight; light.

weighty, adj. [1. wâti ; 2. wéiti]. weight (I.) & -y. 1. Heavy, of considerable weight: *a package too weighty for the post.* 2. a (of persons) Exhibiting moral or intellectual power; wielding influence: *a weighty speaker*; b cogent, convincing: *a weighty argument, utterance, reason.* 3. Important, full of significance, momentous: *weighty matters of state.*

withhold, vb. trans. 1. To hold, keep back, refrain from using or allowing to act, restrain from action: *to withhold one's hand; the sun withheld his light.* 2. To refrain from granting, refuse to bestow: *to withhold one's consent, help, favour &c.*

wrong, vb. trans. 1. To do wrong to, injure, treat wrongfully, unjustly: *an honest man will not knowingly wrong another.* 2. To have an unjust opinion of, impute evil to undeservedly: *I wronged you in believing you unfaithful.*

APPENDIX (2)

English Translations of the Qur'an

1649	Alexander Ross.
1734	George Sale.
1861	J. M. Rodwell.
1880	E. H. Palmer.
1905	Mohammad Abdul Hakim Khan.
1917	Maulvi Muhammad Ali.
1929	H. G. Sarwar.
1930	Mohammad Marmaduke Pickthall.
1934	'Abdullah Yusuf 'Ali.
1937	Richard Bell.
1947	Mirza Bashir Ud-Din Mahmud Ahmad.
1955	Arthur Jeffery Arberry.
1956	N. J. Dawood.
1957	A. M. Daryabadi.
1964	Muhammad Asad.
1967	Abu Al-A'la Mawdudi.
1969	M. G. Farid.
1971	M. Muhsin Khan & M. Taqi-ud-Din Al-Helali.
	Zafrulla Khan.
1974	Hashim Amir Ali.
1982	Mahomodali Habib Shakir.
1984	M. M. Khatib.
	Ahmed Ali.
1985	T. B. Irving.
1997	Colin Turner.
1998	Thomas Cleary. (not complete).

APPENDIX (3)
The Qur'anic Ayahs Quoted in This Work

Q	الآية
1:1	﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾
1:5	﴿إِيَّاكَ نَعْبُدُ﴾
2:2-3	﴿ذَلِكَ الْكِتَابُ لا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ * الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾
2:23	﴿وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُوا شُهَدَآءَكُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ * فَإِن لَّمْ تَفْعَلُوا وَلَن تَفْعَلُوا فَاتَّقُوا النَّارَ﴾
2:63	﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ﴾
2:75	﴿وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ﴾
2:93	﴿وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ﴾
2:97	﴿قُلْ مَن كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ﴾
2:104	﴿يَاأَيُّهَا الَّذِينَ ءَامَنُوا لا تَقُولُوا رَاعِنَا﴾
2:137	﴿فَسَيَكْفِيكَهُمُ﴾
2:143	﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾
2:185	﴿شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْءَانُ﴾
2:186	﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ﴾
2:189	﴿وَيَسْأَلُونَكَ عَنِ الأَهِلَّةِ﴾
2:197	﴿الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ﴾
2:201	﴿رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾
2:215	﴿يَسْأَلُونَكَ مَاذَا يُنفِقُونَ﴾
2:217	﴿يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ﴾
	﴿يَرْتَدِدْ﴾
2:219	﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ﴾
	﴿وَيَسْأَلُونَكَ مَاذَا يُنفِقُونَ﴾
2:220	﴿وَيَسْأَلُونَكَ عَنِ الْيَتَامَى﴾
2:222	﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ﴾
2:248	﴿إِنَّ ءَايَةَ مُلْكِهِ أَن يَأْتِيَكُمُ التَّابُوتُ﴾
2:254	﴿وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾
2:261	﴿وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ﴾

﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِى مَن يَّشَاءُ﴾ 2:272

﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لا يُظْلَمُونَ﴾ 2:281

﴿هُوَ الَّذِى أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ ءَايَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَآءَ الْفِتْنَةِ وَابْتِغَآءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلا اللَّهُ وَالرَّاسِخُونَ فِى الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلا أُولُوا الأَلْبَابِ﴾ 3:7

﴿أَنِّى قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّى أَخْلُقُ لَكُم مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنفُخُ فِيهِ فَيَصِيرُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِىءُ الأَكْمَهَ وَالأَبْرَصَ وَأُحْيِ الْمَوْتَى بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِى بُيُوتِكُمْ﴾ 3:49

﴿إِنَّ اللَّهَ لا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا﴾ 4:40

﴿إِنَّ اللَّهَ لا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ﴾ 4:48

﴿مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ﴾ 4:46

﴿الْجِبْتِ﴾ 4:51

﴿أَفَلا يَتَدَبَّرُونَ الْقُرْءَانَ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلافًا كَثِيرًا﴾ 4:82

﴿يُشَاقِقِ﴾ 4:115

﴿يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضِلُّوا﴾ 4:176

﴿يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ﴾ 5:4

﴿فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ﴾ 5:13

﴿وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ ءَاخَرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ مِن بَعْدِ مَوَاضِعِهِ﴾ 5:41

﴿وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾ 5:44

﴿يَرْتَدَّ﴾ 5:54

﴿ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ﴾ 6:1

﴿وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُم مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ﴾ 6:10

﴿مَلَكُوتَ﴾ 6:75

﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ 6:82

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلا تَقْتُلُوا أَوْلادَكُم مِّنْ إِمْلاقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُم وَلا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلا تَقْتُلُوا النَّفْسَ الَّتِى حَرَّمَ اللَّهُ إِلا بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ * وَلا تَقْرَبُوا مَالَ الْيَتِيمِ إِلا بِالَّتِى هِىَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لا نُكَلِّفُ نَفْسًا إِلا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَى وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ﴾ 6:151-2

﴿وَالْوَزْنُ يَوْمَئِذِ الْحَقُّ فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ * وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ﴾ 7:8-9

﴿يَابَنِى ءَادَمَ﴾ 7:26

﴿يَابَنِى ءَادَمَ﴾ 7:27

﴿يَابَنِى ءَادَمَ﴾ 7:31

﴿يَابَنِى ءَادَمَ﴾ 7:35

﴿فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلا تَبْخَسُوا النَّاسَ أَشْيَآءَهُمْ وَلا تُفْسِدُوا فِى الأَرْضِ بَعْدَ إِصْلاحِهَا ذَلِكَ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ﴾ 7:85

﴿افْتَحْ﴾ 7:89

﴿قَالَ يَا مُوسَى إِنِّى اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِى وَبِكَلامِى فَخُذْ مَا ءَاتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ * وَكَتَبْنَا لَهُ فِى الأَلْوَاحِ مِن كُلِّ شَىْءٍ مَّوْعِظَةً وَتَفْصِيلاً لِّكُلِّ شَىْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُورِيكُمْ دَارَ الْفَاسِقِينَ﴾ 7:144-5

﴿وَأَلْقَى الأَلْوَاحَ﴾ 7:150

﴿وَلَمَّا سَكَتَ عَن مُّوسَى الْغَضَبُ أَخَذَ الأَلْوَاحَ وَفِى نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ﴾ 7:154

﴿وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُواْ مَا ءَاتَيْنَاكُم بِقُوَّةٍ وَاذْكُرُوا مَافِيهِ لَعَلَّكُمْ تَتَّقُونَ﴾ 7:171

﴿يَسْأَلُونَكَ كَأَنَّكَ حَفِىٌّ عَنْهَا﴾ 7:187

﴿يَسْأَلُونَكَ عَنِ الأَنفَالِ﴾ 8:1

﴿يُشَاقِقِ﴾ 8:13

﴿وَإِذَا تُتْلَى عَلَيْهِمْ ءَايَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلا أَسَاطِيرُ الأَوَّلِينَ﴾ 8:31

﴿أَنَّ اللَّهَ بَرِىءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ﴾ 9:3

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً فَلَوْلا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِى الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾ 9:122

﴿وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ 10:10

﴿وَإِذَا تُتْلَى عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لا يَرْجُونَ لِقَاءَنَا ائْتِ بِقُرْءَانٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِى أَنْ أُبَدِّلَهُ مِن تِلْقَآءِ نَفْسِى إِنْ أَتَّبِعُ إِلا مَا يُوحَى إِلَىَّ إِنِّى أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ * قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلا أَدْرَاكُم بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ أَفَلا تَعْقِلُونَ﴾ 10:15-6

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ﴾ 10:38-9

﴿وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِى الأَرْضِ وَلا فِى السَّمَاءِ وَلا أَصْغَرَ مِنْ ذَلِكَ وَلا أَكْبَرَ﴾ 10:61

﴿الر كِتَابٌ أُحْكِمَتْ ءَايَاتُهُ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ﴾ 11:1

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوَرٍ مُّفْتَرَيَاتٍ وَّادْعُوا مَنِ اسْتَطَعْتُم مِّن دُونِ اللَّهِ إِن 11:13-4

كُنتُمْ صَادِقِينَ * فَإِن لَّمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ﴾

﴿وَاصْبِرْ فَإِنَّ اللَّهَ لا يُضِيعَ أَجْرَ الْمُحْسِنِينَ﴾ 11:15

﴿أُمَمٍ مِّمَّن مَّعَكَ﴾ 11:48

﴿وَيَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهٍ غَيْرُهُ وَلا تَنقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَاكُم بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ * وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلا تَعْثَوْا فِي الأَرْضِ مُفْسِدِينَ﴾ 11:84-5

﴿أَن يُصِيبَكُم مِّثْلَ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ﴾ 11:89

﴿وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنقُوصٍ﴾ 11:108

﴿إِنَّا أَنزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾ 12:2

﴿إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ﴾ 12:4

﴿رُءْيَاكَ﴾ 12:5

﴿هَيْتَ لَكَ﴾ 12:23

﴿حَتَّى حِينٍ﴾ 12:35

﴿قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الأَرْضِ﴾ 12:55

﴿أَلا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنزِلِينَ﴾ 12:59

﴿فَلا كَيْلَ لَكُمْ عِندِي﴾ 12:60

﴿مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ﴾ 12:63

﴿وَنَزْدَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ﴾ 12:65

﴿فَلَمَّا اسْتَيْأَسُوا مِنْهُ خَلَصُوا نَجِيًّا﴾ 12:80

﴿وَاسْأَلِ الْقَرْيَةَ﴾ 12:82

﴿فَأَوْفِ لَنَا الْكَيْلَ﴾ 12:88

﴿وَمَا يُؤْمِنُ أَكْثَرُهُم بِاللَّهِ إِلا وَهُم مُّشْرِكُونَ﴾ 12:106

﴿وَكَذَلِكَ أَنزَلْنَاهُ حُكْمًا عَرَبِيًّا﴾ 13:37

﴿فَإِنَّمَا عَلَيْكَ الْبَلاغُ وَعَلَيْنَا الْحِسَابُ﴾ 13:40

﴿وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلا بِلِسَانِ قَوْمِهِ﴾ 14:4

﴿يَرْتَدَّ﴾ 14:43

﴿يَوْمَ تُبَدَّلُ الأَرْضُ غَيْرَ الأَرْضِ وَالسَّمَاوَاتُ﴾ 14:48

﴿تِلْكَ ءَايَاتُ الْكِتَابِ﴾ 15:1

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾ 15:9

﴿وَأَنبَتْنَا فِيهَا مِن كُلِّ شَيْءٍ مَّوْزُونٍ﴾ 15:19

﴿قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِن رَّبِّكَ بِالْحَقِّ﴾ 16:102

﴿وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِسَانُ الَّذِينَ يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ﴾ 16:103

﴿وَاصْبِرْ وَمَا صَبْرُكَ إِلا بِاللَّهِ وَلا تَحْزَنْ عَلَيْهِمْ وَلا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ﴾ 16:127

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَّالَّذِينَ هُم مُّحْسِنُونَ﴾ 16:128

﴿وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً﴾ 17:35

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ﴾ 17:85

﴿قُل لَّئِنِ اجْتَمَعَتِ الإِنسُ وَالْجِنُّ عَلَى أَن يَأْتُوا بِمِثْلِ هَـذَا الْقُـرْءَانِ لا يَـأْتُونَ بِمِثْلِـهِ وَلَـوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا﴾ 17:88

﴿قُلْ سُبْحَانَ رَبِّى هَلْ كُنتُ إِلا بَشَرًا رَّسُولاً﴾ 17:93

﴿وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنزِيلاً﴾ 17:106

﴿فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلَى ءَاثَارِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا﴾ 18:6

﴿وَيَسْأَلُونَكَ عَن ذِى الْقَرْنَيْنِ﴾ 18:83

﴿أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَآئِهِ فَحَبِطَتْ أَعْمَـالُهُمْ فَـلا نُقِيـمُ لَهُـمْ يَـوْمَ الْقِيَامَـةِ وَزْنًا﴾ 18:105

﴿وَيَسْأَلُونَكَ عَنِ الْجِبَالِ﴾ 20:105

﴿وَكَذَلِكَ أَنزَلْنَاهُ قُرْءَانًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ﴾ 20:113

﴿وَلا تَعْجَلْ بِالْقُرْءَانِ مِن قَبْلِ أَن يُقْضَى إِلَيْكَ وَحْيُهُ وَقُل رَّبِّى زِدْنِى عِلْمًا﴾ 20:114

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلا تُظْلَمُ نَفْسٌ شَيْئًا وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَـا بِهَا وَكَفَى بِنَا حَاسِبِينَ﴾ 21:47

﴿حَصَبُ﴾ 21:98

﴿وَمَا أَرْسَلْنَاكَ إِلا رَحْمَةً لِّلْعَالَمِينَ﴾ 21:107

﴿الَّذِينَ إِن مَّكَّنَّاهُمْ فِى الأَرْضِ﴾ 22:41

﴿تُنبِتُ بِالدُّهْنِ﴾ 23:20

﴿فَمَن ثَقُلَتْ مَوَازِينُهُ﴾ 23:102

﴿وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِى جَهَنَّمَ خَالِدُونَ﴾ 23:103

﴿سُورَةٌ أَنزَلْنَاهَا﴾ 24:1

﴿وَلَقَدْ أَنزَلْنَا إِلَيْكُمْ ءَايَاتٍ مُّبَيِّنَاتٍ وَمَثَلاً مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ﴾ 24:34

﴿يَكَادُ سَنَى بَرْقِهِ يَذْهَبُ بِالأَبْصَارِ﴾ 24:43

﴿لَيَسْتَخْلِفَنَّهُمْ﴾ 24:55

﴿تَبَارَكَ الَّذِى نَزَّلَ الْفُرْقَانَ﴾ 25:1

﴿وَقَالَ الَّذِينَ كَفَرُوا لَوْلا نُزِّلَ عَلَيْهِ الْقُرْءَانُ جُمْلَةً وَّاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلاً * وَلا يَأْتُونَكَ بِمَثَلٍ إِلاجِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا﴾ 25:32-3

﴿كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ﴾ 26:105

﴿كَذَّبَتْ عَادٌ الْمُرْسَلِينَ﴾ 26:123

﴿أَوْفُوا الْكَيْلَ وَلا تَكُونُوا مِنَ الْمُخْسِرِينَ * وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ * وَلا تَبْخَسُـوا النَّاسَ أَشْيَآءَهُمْ ولا تَعْثَوْا فِى الأَرْضِ مُفْسِدِينَ﴾ 26:181-3

﴿فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ﴾ 26:189

﴿وَإِنَّهُ لَتَنزِيلُ رَبِّ الْعَالَمِينَ * نَزَلَ بِهِ الرُّوحُ الأَمِينُ * عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ * بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ﴾ 26:192-5

﴿نَزَلَ بِهِ الرُّوحُ الأَمِينُ﴾ 26:193

﴿وَلَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الأَعْجَمِينَ * فَقَرَأَهُ عَلَيْهِم مَّا كَانُوا بِهِ مُؤْمِنِينَ﴾ 26:189-9

﴿يَرْتَدَّ﴾ 27:40

﴿وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا﴾ 28:34

﴿إِنَّكَ لا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾ 28:56

﴿وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّـهَ وَارْجُوا الْيَوْمَ الأَخِرَ وَلا تَعْثَوْا فِي الأَرْضِ مُفْسِدِينَ * فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ﴾ 29:36-7

﴿وَمَنْ ءَايَاتِهِ﴾ 30:20

﴿وَمِنْ ءَايَاتِهِ خَلْقُ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ﴾ 30:22

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ 31:13

﴿مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ﴾ 31:16

﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَّطَمَعًا وَّمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾ 32:16

﴿يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ﴾ 33:63

﴿لا يَعْزُبُ عَنْه مِثْقَالُ ذَرَّةٍ﴾ 34:3

﴿لا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ﴾ 34:22

﴿وَمَا أَرْسَلْنَاكَ إِلا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا﴾ 34:28

﴿بَلْ مَكْرُ الَّيْلِ وَالنَّهَارِ﴾ 34:33

﴿فَاطِرِ﴾ 35:1

﴿يَاأَيُّهَا النَّاسُ﴾ 35:3

﴿فَلا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ﴾ 35:8

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾ 35:28

﴿يَابَنِي ءَادَمَ﴾ 36:60

﴿لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ﴾ 36:70

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَّقُولَ لَهُ كُن فَيَكُونُ﴾ 36:82

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَّقُولَ لَهُ كُن فَيَكُونُ﴾ 37:82

﴿وَانطَلَقَ الْمَلأُ مِنْهُمْ أَنِ امْشُوا﴾ 38:6

﴿إِذْ تَسَوَّرُوا الْمِحْرَابَ﴾ 38:21

﴿وَأَنزَلَ لَكُم مِّنَ الأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ﴾ 39:6

﴿قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ﴾ 39:28

﴿كِتَابٌ فُصِّلَتْ ءَايَاتُهُ قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ﴾ 41:3

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ﴾ 41:6

﴿قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ذَلِكَ رَبُّ الْعَالَمِينَ * وَجَعَلَ فِيهَا رَوَاسِيَ مِن فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَآءً لِّلسَّآئِلِينَ * ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ * فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾ 41:9-12

﴿وَلَوْ جَعَلْنَاهُ قُرْءَانًا أَعْجَمِيًّا لَّقَالُوا لَوْلا فُصِّلَتْ ءَايَاتُهُ أَاعْجَمِيٌّ وَعَرَبِيٌّ﴾ 41:44

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْءَانًا عَرَبِيًّا﴾ 42:7

﴿يَوْمَ الْجَمْعِ﴾

﴿وَأُمِرْتُ لأَعْدِلَ بَيْنَكُمُ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ لا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ﴾ 42:15

﴿وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِن بَعْدِ مَا اسْتُجِيبَ لَهُ حُجَّتُهُم دَاحِضَةٌ عِندَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ﴾ 42:16

﴿اللَّهُ الَّذِي أَنزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ﴾ 42:17

﴿إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ﴾ 43:3

﴿إِنَّا أَنزَلْنَاهُ فِي لَيْلَةٍ مُّبَارَكَةٍ﴾ 44:3

﴿وَلَقَدْ ءَاتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ والْحُكْمَ وَالنُّبُوَّةَ﴾ 45:16

﴿وَهَذَا كِتَابٌ مُّصَدِّقٌ لِسَانًا عَرَبِيًّا لِّيُنذِرَ الَّذِينَ ظَلَمُوا﴾ 46:12

﴿وَلِكُلٍّ دَرَجَاتٌ مِمَّا عَمِلُوا وَلِيُوَفِّيَهُمْ أَعْمَالَهُمْ وَهُمْ لا يُظْلَمُونَ﴾ 46:19

﴿فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ﴾ 46:35

﴿قَرْيَتِكَ الَّتِي أَخْرَجَتْكَ﴾ 47:13

﴿وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ 49:9

﴿ق﴾ 50:1

﴿وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ﴾ 50:38

﴿كَانُوا قَلِيلاً مِّنَ الَّيْلِ مَا يَهْجَعُونَ * وَبِالأَسْحَارِ هُمْ يَسْتَغْفِرُونَ﴾ 51:17-8

﴿أَمْ يَقُولُونَ تَقَوَّلَهُ بَل لا يُؤْمِنُونَ * فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِن كَانُوا صَادِقِينَ﴾ 52:33-4

﴿إِنْ هُوَ إِلا وَحْيٌ يُوحَى* عَلَّمَهُ شَدِيدُ الْقُوَى* ذُو مِرَّةٍ فَاسْتَوَى* وَهُوَ بِالأُفُقِ الأَعْلَى﴾ 53:4-7

﴿وَإِبْرَاهِيمَ الَّذِي وَفَّى﴾ 53:37

﴿فَهَلْ مِن مُّدَّكِرٍ﴾ 54:15

﴿وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ * أَلا تَطْغَوْا فِي الْمِيزَانِ * وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلا تُخْسِرُوا الْمِيزَانَ﴾ 55:7-9

﴿فَبِأَيِّ ءَالآءِ رَبِّكُمَا تُكَذِّبَانِ﴾ 55:

﴿إِنَّهُ لَقُرْءَانٌ كَرِيمٌ * فِي كِتَابٍ مَّكْنُونٍ * لا يَمَسُّهُ إِلا الْمُطَهَّرُونَ * تَنزِيلٌ مِن رَّبِّ الْعَالَمِينَ﴾ 56:77-80

﴿فَضُرِبَ بَيْنَهُمْ بِسُورٍ﴾ 57:13

﴿أَعْجَبَ الْكُفَّارَ نَبَاتُهُ﴾ 57:20

﴿لِكَيْلا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلا تَفْرَحُوا بِمَا ءَاتَاكُمْ﴾ 57:23

﴿الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ﴾ 57:24

﴿وَلَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنزَلْنَا الْحَدِيدَ﴾ 57:25

﴿يُشَاقُّ﴾ 59:4

﴿لِيَوْمِ الْجَمْعِ﴾ 64:9

﴿يَاأَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ﴾ 65:1

﴿لا تَدْرِى﴾

﴿وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ﴾ 68:9

﴿وَلا تُطِعْ كُلَّ حَلافٍ مَّهِينٍ * هَمَّازٍ مَّشَّآءٍ بِنَمِيمٍ * مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ * عُتُلٍّ بَعْدَ ذَلِكَ زَنِيمٍ﴾ 68:10-3

﴿الْحَاقَّةُ﴾ 69:1

﴿وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا﴾ 72:14

﴿فَقُتِلَ كَيْفَ قَدَّرَ﴾ 74:19

﴿إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ * فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْءَانَهُ﴾ 75:17-8

﴿أَوْلَى لَكَ فَأَوْلَى﴾ 75:34

﴿قَوَارِيرَا﴾ 76:15

﴿عَمَّ﴾ 78:1

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا﴾ 79:42

﴿بِأَيْدِى سَفَرَةٍ * كِرَامٍ بَرَرَةٍ﴾ 80:15-6

﴿أَبًّا﴾ 80:31

﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ * ذِى قُوَّةٍ عِندَ ذِى الْعَرْشِ مَكِينٍ * مُّطَاعٍ ثَمَّ أَمِينٍ﴾ 81:19-21

﴿وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ﴾ 82:17

﴿وَيْلٌ لِّلْمُطَفِّفِينَ * الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ * وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ * أَلا يَظُنُّ أُولَئِكَ أَنَّهُم مَّبْعُوثُونَ * لِيَوْمٍ عَظِيمٍ﴾ 83:1-5

﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾ 84:8

﴿بَلْ هُوَ قُرْءَانٌ كَرِيمٌ * فِى لَوْحٍ مَّحْفُوظٍ﴾ 85:21-2

﴿وَالضُّحَى﴾ 93:1

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا﴾ 95:5

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِى خَلَقَ * خَلَقَ الإِنسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الأَكْرَمُ * الَّذِى عَلَّمَ بِالْقَلَمِ﴾ 96:1-2

﴿إِنَّا أَنزَلْنَاهُ فِى لَيْلَةِ الْقَدْرِ﴾ 97:1

﴿مِثْقَالَ ذَرَّةٍ﴾	99:7&8
﴿الْقَارِعَةُ﴾	101:1
﴿فَأَمَّا مَن ثَقُلَتْ مَوَازِينُهُ﴾	101:6
﴿وَ أَمَّا مَنْ خَفَّتْ مَوَازِينُهُ﴾	101:8
﴿كَلا سَوْفَ تَعْلَمُونَ﴾	102:3

APPENDIX (4)

THE LINES OF POETRY QUOTED IN THIS WORK ARRANGED ALPHABETICALLY ACCORDING TO THE RHYME

Rhyme	Line
ب	Al-Na:bighah أَلَمْ تَرَ أَنَّ اللّهَ أَعْطَاكَ سُورَةً تَرَى كُلَّ مَلْكٍ دُونَهَا يَتَذَبْذَبُ
	Anonymous وَكُنَّا تَزَوَّدْنَا وُزُونًا كَثِيرَةً فَأَفْنَيْنَهَا لَمَّا عَلَوْنَا سَبَنْسَبَا
ج	Ru'bah ibn Al-'Aja:j أَيَّامَ أَبْدَتْ وَاضِحًا مُفَلَّجَا أَغَرَّ بَرَّاقًا وَطَرْفًا أَبْرَجَا
	وَمُقْلَةً وَحَاجِبًا مُزَجَّجَا وَفَاحِمًا وَمَرْسِنًا مُسَرَّجَا
ح	Al-Qa:di Al-'Arraja:ni بِالنَّارِ فَرَّقَتِ الْحَوَادِثُ بَيْنَنَا وَبِهَا نَذَرْتُ أَعُودُ أَقْتُلُ رُوحِي
د	Anonymous وَأَحْمَقُ مِمَّنْ يَلْعَقُ الْمَاءَ قَالَ لِي دَعِ الْخَمْرَ وَاشْرَبْ مِنْ نُقَاخٍ مُبَرَّدِ
	Al-'Abba:s ibn Al-'Ahnaf سَأَطْلُبُ بُعْدَ الدَّارِ عَنْكُمْ لِتَقْرَبُوا وَتَسْكُبُ عَيْنَاىَ الدُّمُوعَ لِتَجْمَدَا
ر	'Awf ibn Al-khari' وَكَادَتْ فَزَارَةُ تَصْلَى (تَشَقَى) بِنَا فَأَوْلَى فَزَارَةُ أَوْلَى فَزَارَا
	Anonymous وَقَبْرُ حَرْبٍ بِمَكَانٍ قَفْرٍ وَلَيْسَ قُرْبَ قَبْرِ حَرْبٍ قَبْرُ
	Anonymous وَلَقَدْ جَنَيْتُكَ أَكْمُؤًا وَعَسَاقِلاً وَلَقَدْ نَهَيْتُكَ عَنْ نَبَاتِ الأَوْبَرِ
	Tarafah ibn Al-'Abd قَسَمْتَ الدَّهْرَ فِي زَمَنٍ رَخِيٍّ كَذَاكَ الْحُكْمُ (يَقْسِطُ) يَقْصِدُ أَوْ يَجُورُ
	Al-Ra:'i هُنَّ الْحَرَائِرُ لا رَبَّاتِ أَخْمِرَةٍ سُودُ الْمَحَاجِرِ لا يَقْرَأْنَ بالسُّوَرِ
	Al-'A'sha: فَبَانَتْ وَقَدْ أَسْأَرَتْ فِي الْفُؤَادِ صَدْعًا عَلَى نَأْيِهَا مُسْتَطِيرَا
	Al-Farazdaq وَإِذَا الرِّجَالُ رَأَوْا يَزِيدَ رَأَيْتَهُمْ خُضُعَ الرِّقَابِ نَوَاكِسَ الأَبْصَارِ
س	Al-Mutanabbi دَانٍ بَعِيدٍ مُحِبٍّ مُبْغِضٍ بَهِجٍ أَغَرَّ حُلْوٍ مُمِرٍّ لَيِّنٍ شَرِسِ
	نَدٍ أَبِيٍّ غَرٍ وَافٍ أَخِي ثِقَةٍ جَعْدٍ سَرِيٍّ نَهٍ نَدْبٍ رِضًى نَدِسِ
ط	Al-Hudhli يُمَشِّي بَيْنَنَا حَانُوتُ خَمْرٍ مِنَ الْخُرْسِ الصَّرَاصِرَةِ الْقِطَاطِ

Anonymous

يَشْفِى مِنَ الضِّغْنِ قُسُوطَ الْقَاسِطِ

Al-Na:bighah

ع

تَوَهَّمْتُ آيَاتٍ لَهَا فَعَرَفْتُهَا لِسِتَّةِ أَعْوَامٍ وَذَا الْعَامُ سَابِعُ

Abu al-'Umaythil

يَامَنْ يُؤَمِّلُ أَنْ تَكُونَ خِصَالُهُ كَخِصَالِ عَبْدِ اللَّهِ أَنْصِتْ وَاسْمَعِ

اصْدُقْ وَعِفَّ وَبَرَّ وَاصْبِرْ وَاحْتَمِلْ وَاحْلُمْ وَدَارِ وَكَافِ وَابْذُلْ وَاشْجَعِ

Al-'Akhtal

ل

إِذَا وَضَعَتْ أَبَاكَ فِى مِيزَانِهِمْ قَفَزَتْ حَدِيدَتُهُ إِلَيْكَ فَشَالا

Anonymous

قَارُورَةٌ ذَاتُ مِسْكٍ عِنْدَ ذِى لَطَفٍ مِنَ الدَّنَانِيرِ كَالُوهَا بِمِثْقَالِ

Al-Hutay'ah

تَحَنَّنْ عَلَىَّ هَدَاكَ الْمَلِيكُ فَإِنَّ لِكُلِّ مَقَامٍ مَقَالا

Abu Al-Najm ibn Quda:mah

الْحَمْدُ لِلَّهِ الْعَلِىِّ الأَجْلَلِ أَنْتَ مَلِيكُ النَّاسِ رَبًّا فَاقْبَلِ

Al-Mutanabbi

أَقِلْ أَنِلْ أَقْطِعْ احْمِلْ عَلَّ سَلَّ أَعِدْ زِدْ هَشَّ بَشَّ تَفَضَّلْ أَدْنِ سُرَّ صِلِ

Imri'u al-Qays

أَفَادَ وَجَادَ وَسَادَ وَزَادَ وَذَادَ وَقَادَ وَعَادَ وَأَفْضَلِ

Burj ibn Mushir Al-Ta:'i

خَرَجْنَا مِنَ النَّقْبَيْنِ لا حَىَّ مِثْلَنَا بِآيَتِنَا نُزْجِى اللِّقَاحَ الْمَطَافِلا

Jami:l

أَلا لا أَرَى إِثْنَيْنِ أَحْسَنَ شِيمَةً عَلَى حَدَثَانِ الدَّهْرِ مِنِّى وَمِنْ جُمْلِ

Abu Al-Najm

صَفْرَاءُ قَدْ كَادَتْ وَلَمَّا تَفْعَلِ كَأَنَّهَا فِى الأُفْقِ عَيْنُ الأَحْوَلِ

Hassa:n ibn Tha:bit

م

وَلَوْ أَنَّ مَجْدًا أَخْلَدَ الدَّهْرَ وَاحِدًا مِنَ النَّاسِ أَبْقَى مَجْدُهُ الدَّهْرَ مُطْعِمَا

Anonymous

كَمْ نِعْمَةٍ كَانَتْ لَكُمْ كَمْ كَمْ وَكَمْ كَانَتْ وَكَمْ

Anonymous

فَأَصْبَحَتْ بَعْدَ خَطٍّ بَهْجَتِهَا كَأَنَّ قَفْرًا رُسُومَهَا قَلَمَا

Zuhayr ibn Abi Sulma:

أَفِى كُلِّ أَسْوَاقِ الْعِرَاقِ إِتَاوَةٌ وَمَا كُلُّ مَا بَاعَ امْرُؤٌ مَكْسُ (بَخْسُ) دِرْهَمِ

أَلا تَسْتَحِى مِنَّا مُلُوكٌ وَتَتَّقِى مَحَارِمَنَا لا تَتَّقِى الدَّمَ بِالدَّمِ

Dhu: Al-Rummah

أَعَنْ تَرَسَّمْتَ مِنْ خَرْقَاءَ مَنْزِلَةً مَاءُ الصَّبَابَةِ مِنْ عَيْنَيْكَ مَسْجُومُ؟

Hassa:n ibn Tha:bit

ن

ضَحُّوا بِأَشْمَطَ عُنْوَانُ السُّجُودِ بِهِ يُقَطِّعُ اللَّيْلَ تَسْبِيحًا وَقُرْآنَا

Al-'Akhṭal

إِذَا وَضَعْتَ أَبَاكَ فِى مِيزَانِهِمْ رَجَحُوا وَشَالَ أَبُوكَ فِى الْمِيزَانِ

Anonymous

قَوْمٌ هُمْ قَتَلُوا ابْنَ هِنْدٍ عُنْوَةً وَهُمْ قَسَطُوا عَلَى النُّعْمَانِ

Al-Mutanabbi

خَلَتِ الْبِلادُ مِنَ الْغَزَالَةِ لَيْلَهَا فَأَعَاضَهَاكَ اللّٰهُ كَىْ لا تَحْزَنَا

Al-'A'sha:

وَإِنْ يُسْتَضَافُوا إِلَى حُكْمِهِ يُضَافُوا إِلَى عَادِلٍ قَدْ وَزَنْ

(يُضَافُوا إِلَى هَادِنٍ قَدْ رَزَنْ)

Ma:lik Al-Faza:ri

وَحَدِيثٌ أَلَذُّ هُوَ مِمَّا يَنْعِتُ النَّاعِتُونَ يُوزَنُ وَزْنَا

'Abi:d ibn Al-'Abraṣ Al-'Asadi

هَلا سَأَلْتَ جُمُوعَ كِنْدَ ةَ يَوْمَ وَلَّوْا أَيْنَ أَيْنَا؟

أَيَّامَ نَضْرِبُ هَامَهُمْ بِبَوَاتِرٍ حَتَّى انْحَنَيْنَا

'Amr ibn Kulthu:m.

ذِرَاعَىْ عَيْطَلٍ أَدْمَاءَ بِكْرٍ هِجَانِ اللَّوْنِ لَمْ تَقْرَأْ جَنِينَا

(ذِرَاعَىْ بِكْرَةٍ إِذْ مَاءُ بِكْرٍ)

Al-Farazdaq

هـ

وَمَا مِثْلُهُ فِى النَّاسِ إِلا مُمَلَّكًا أَبُو أُمِّهِ حَىٌّ أَبُوهُ يُقَارِبُهُ

(وَأَصْبَحَ مَا فِى النَّاسِ إِلا مُمَلَّكًا)

Al-Farazdaq

إِلَى مَلِكٍ مَا أُمُّهُ مِنْ مُحَارِبٍ أَبُوهُ وَلا كَانَتْ كُلَيْبٌ تُصَاهِرُهُ

وَلَكِنْ أَبُوهَا مِنْ رَوَاحَةَ تَرْتَقِى بِأَيَّامِهِ قَيْسٌ عَلَى مَنْ تُفَاخِرُهُ

Anonymous

قَدْ كُنْتُ قَبْلَ لِقَائِكُمْ ذَا قُوَّةٍ عِنْدِى لِكُلِّ مُخَاصِمٍ مِيزَانُهُ

Al-Ḥari:ri

وَعَافَ عَافِى الْعُرْفِ عِرْفَانَهُ

*****

The first Part of the Line

Muhalhal

عَلَى أَنْ لَيْسَ عَدْلاً مِنْ كُلَيْبٍ

Al-Ḥa:riṯh ibn 'Abba:d

قَرِّبَا مَرْبِطَ النَّعَامَةِ مِنِّى

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