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**METAPHOR IN THE QUR'AN:
AN ASSESSMENT OF THREE ENGLISH
TRANSLATIONS OF *SUURAT AL-HAJJ***

BY

OTHMAN A. ALMISNED

BA AND MA in Translation

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Supervised by

Dr. James Dickins

Thesis Submitted for the Degree of Doctor of Philosophy

Faculty of Social Sciences

University of Durham

C.M.E.I.S

2001



22 MAR 2002

يَا أَيُّهَا النَّاسُ اتَّقُوا

رَبَّكُمْ

إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ

عَظِيمٌ

Abstract

Metaphor provides an example of double interpretation, which is a feature of various figures of speech. This study aims to investigate metaphors employed in three of the most widely used English translations of *suurat al-Hajj* in the Holy Qur'an.

1. *The Glorious Kur'an Translation and Commentary* by A.Y. Ali (1992),
2. *Interpretation of the meanings of The Noble Qur'an in the English language* by M. T. and Khaan and M. M Hilaalii (1985),
3. *The Koran Interpreted* by J. Arberry (1959),

An indicative questionnaire has been conducted to support the main focus of the study (c.f. Appendix One). Eleven examples of metaphors from Suurat al-Hajj were selected which are agreed by Qur'anic scholars to contain metaphorical uses. By means of a questionnaire thirty-three English native speakers assessed the English translations of these examples by Ali, Khaan and Hilaalii, and Arberry. A statistical analysis was produced on the basis of the questionnaire results.

Metaphor constitutes a pivotal issue in translation in view of its importance and frequency in language use. It has been described by many translation theorists as both central to language use and one of the main points in which interlingual incongruent manifests itself.

This thesis is an attempt to answer a number of questions, the most significant of which are:

- 1- Which translation of the three examined is most stylistically acceptable?**
- 2-Which translation of the three examined has achieved the highest degree of effectiveness?**
- 3-Which translation of the three examined has achieved the highest degree of accuracy?**
- 4-Which translation of the three examined is regarded as archaic?**

(cf.5.2)

The results of this questionnaire show that:

- (1) The Holy Qur'an is untranslatable,
- (2) The Arabic Qur'anic text expresses more emotive meaning than its English translations,
- (3) The English target texts are more wordy than the Arabic source text,
- (4) Goatly's approach can be applied to the analysis of the Arabic metaphorical uses and their English translations.
- (5) Some translations do not have the same impact as the source text in terms of metaphorical usage. (c f. Chapter Five for more details).

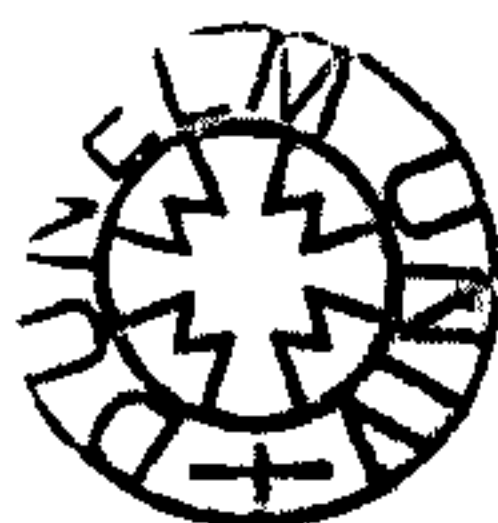


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DECLARATION

The author of this thesis declares that none of the material of this thesis has been previously submitted to this or any other University and the works of others have been acknowledged.

DEDICATION

**I DEDICATE THIS WORK TO MY BELOVED FATHER
SHIEKH ABDULAZIZ A. ALMISNED WHO TAUGHT ME THE
VALUE OF SELF-RELIANCE AND WHO HAS BEEN PATIENT
DURING MY LONG ABSENCE OUTSIDE THE COUNTRY**

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TRANSLITERATION

The transliteration system used in this thesis is as follows:

1. Consonants:

ARABIC LETTERS	ENGLISH LETTERS	ARABIC LETTERS	ENGLISH LETTERS
ء	'	ض	<u>d</u>
ب	b	ط	<u>t</u>
ن	t	ظ	<u>z</u>
ث	th	ع	'
ج	j	غ	gh
ح	<u>h</u>	ف	f
خ	kh	ق	q
د	d	ك	k
ذ	dh	ل	l
ر	r	م	m
ز	z	ن	n
س	s	ه	h
ش	sh	و	w
ي	<u>s</u>	ي	y

2. Vowels:

...	a
'...	u
...	i
ا	aa
و	uu
ي	ii

3. Diphthongs

و...	au
ي...	ai

ABBREVIATIONS

Source language	SL
Target language	TL
Source text	ST
Target text	TT
Literal	Lit
Qur'anic text	QT
Translation	Trans
Arberry	ARB
K&H-	Khan and Hilaalii

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1-Appendix One: Questionnaire

2-Appendix Two: Ali's translation of Suurat al-Hajj

3-Appendix Three: Khaan & Hilaalii's translation of Suurat al-Hajj

4- -Appendix Four: Arberry's translation of Suurat al-Hajj

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تسليما كثيرا.

All praise is due to Allah who created us from nothing, presented us from His
Infinite Bounty with the gift of life without any previous good deeds to deserve
such a gift or make us worthy of His many other favours in this life and in the
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CHAPTER ONE

CHAPTER ONE**INTRODUCTION****1.1. The focus and hypotheses of this study:**

This study aims to investigate what I believe is one of the major problems in the field of translation between Arabic and English in general and the translation of the meanings of the Holy Qur'an in particular. This is the problem of translating metaphor (*al-majaaz*). In writing my MA dissertation (Almisned, 1996), I investigated the same topic and came to realise that the translation of metaphor has not received enough attention from translation theorists. Metaphor, like a number of other issues, always makes me stop for a while and causes me a lot of effort in translating it into the target language. Metaphor is also one of the most interesting issues in the study of Arabic rhetoric. Arabic rhetoricians both past and present expressed their interest in metaphor.

I believe that for translators there are two major factors that enable them to achieve a good translation of metaphor with complete understanding. These are as follows:

- a) Full competence in both SL and TL;
- b) An intimate knowledge of the two cultures.

This study aims to answer the following main question:

Should the translator translate metaphor literally, or should he endeavour to find equivalents in the TL for the figurative meanings of the original work?

This study will aim to suggest answers to the question cited above and to draw conclusions regarding the set of options available to the translator. This might throw some light on why a specific translator resorts to one type of translation of metaphor on one occasion and to another type on another occasion. Here the interrelatedness of several cognitive, cultural and social processes involved in the translation of metaphor will be explored. In addition, the study will also touch on important questions related to the appreciation of some Qur'anic texts.

1.2. Reasons for choosing this topic:

There are many reasons for choosing this topic. These include the following:

Firstly, as already suggested, metaphor could be said to have not received enough theoretical consideration, nor have translators agreed on the essential procedures for translating metaphor. Secondly, the translation of metaphor raises important issues that no one can ignore. Although these issues are relevant to the translation of many texts, the possible misinterpretation in the case of translations of the Qur'an are of particular importance, and it is my duty as a Muslim to consider them carefully and try my best to avoid them.

1.3. Metaphor in Arabic

Kalaam (words) are divided by Arab rhetoricians into two main types:

1. *mujarrad* or *haqiqah* (literal language)
2. *majaaz* (figure of speech)

Majaaz has been defined by Al-Sakkaakii, 1937 as follows:

المجاز هو الكلمة أو العبارة المستعملة في غير ما هي موضوعه له

“A figure of speech is a word or phrase which is used in a way other than its normal (standard) usage” Al-Sakkaaki (1937: p. 170). Another definition of a figure of speech by Ibn al-'Athiir is as follows:

نقل المعنى من لفظ إلى لفظ لمائلة المعنى

“Transferring the meaning from one utterance to another because of a shared element of meaning”.

In the English linguistic tradition a figure of speech is usually defined in terms such as the following:

“An expression of language such as simile, metaphor or personification by which the usual literal meaning of a word is abandoned” (Collins English Dictionary).

From the above definitions we can draw the conclusion that Arabic fundamentally looks at metaphor more or less as English does.

Arab rhetoricians subdivide *majaaz* (figure of speech) into three parts:

- a) *'Isti'arah* (metaphor).
- b) *Kinaayah* (metonymy).
- c) *Majaaz mursal* (synecdoche).

The views of the Arab rhetoricians regarding *'isti'arah* will be discussed in detail in chapter four (cf. 4.3.1 and 4.3.2). According to Arab rhetoricians

'*isti'aarah* consists of three pillars. They are:

- 1- *musta'aarun minhu* (borrowed from)
- 2- *musta'aarun lahu* (borrowed for).
- 3- *al-ismu al-musta'aar* (the noun borrowed) metaphor.

The following example from the Qur'an will make the pillars of metaphor clear.

﴿ وَاشْتَعَلَ الرَّأْسَ شَيْبًا ﴾

“And grey hair has spread on my head”.(Maryam: 4) (Khaan and Hilaalii, 1993: 402).

The first pillar that can be discerned in the verse above is the image of fire. The second is the grey hair. The third is *al-ishti'aal* 'the burning'.

Kinaayah (metonymy) is frequently used in Arabic to refer indirectly to something in terms of something else. (cf. 4.2.3)

As for *majaaz mursal* (Synecdoche), the reason why it was named '*mursal*' is that the metaphor is transferred from its original meaning. This type has five subdivisions (cf. 4.2.4)

1.4. Methodology of the study:

This study is divided into two major parts. The first is a theoretical study, which outlines English and Arabic thinking regarding the nature of metaphor with regard to its theories, types, and translation techniques (for more details cf. chapters 3&4). The second is an applied study, a questionnaire, which was conducted on educated native speakers of English. In order to limit the scope of

the study to a manageable size, I have confined myself in this section to only three translations of the meanings of the Holy Qur'an (for more details *cf.* chapters 5&6) and limited myself to one *suurah*.

The translations are as follows:

- (1) The translation of Yusuf Ali, given the Roman numeral I.
- (2) The translation of Khaan and Hilaalii, given the Roman numeral II.
- (3) The translation of Arberry, given the Roman numeral III.

The reason Ali's, Khaan and Hilaalii's, and Arberry's translations were selected to be studied in this thesis is connected with the translators' cultures and backgrounds (Arab vs. non-Arab and Muslim vs. non-Muslim). In particular, I chose these translations because:

(a) Ali's translation is very popular and widely used both by ordinary people and students in the translation and language departments in most universities in Saudi Arabia.

(b) Khan and Hilaalii's translation was sponsored by the Saudi Government and the King Fahad Complex for the printing of the Holy Qur'an, Madiinah. K.S.A. Millions of copies are printed and given free in the seasons of *hajj* and *'umrah* to everyone who comes to Saudi Arabia to perform these two ritual ceremonies. The translation is also distributed in many places around the world by Saudi Arabian embassies and official offices.

(c) Arberry's translation has a different and unique style which attempts to preserve the music and the rhythm of the Qur'an. It is therefore of particular interest among Qur'anic translations.

For the purposes of the questionnaire, the above translators were assigned Roman numerals I, II, and III without mentioning their names to avoid respondents favouring any translator because his name was known in advance to them. (This was one of the pieces of the feedback from the preliminary sample study that was conducted before the distribution of the main questionnaire). The four central questions of the study were as follows:

1- Which translation of the three examined is most stylistically acceptable?

2-Which translation of the three examined has achieved the highest degree of effectiveness?

3-Which translation of the three examined has achieved the highest degree of accuracy?

4-Which translation of the three examined is regarded as archaic?

(cf.5.2)

1.5. Reasons for selecting *Suurat al-Hajj* (The Pilgrimage):

This *Suurah* is regarded by most interpreters of the Qur'an, including Al-Zamakhsharii and Al-Tabarii, as one of the most wonderful *Suuras* of the Qur'an. Like most of the chapters of the Qur'an, it is directed at the non-believers. The following eleven points summarised from many books of exegeses, for example those by Al-Zamakhsharii, Al-Tabarii, and Ibn Kathiir (see bibliography) may be highlighted in this respect:

1. This *Suurah* tells of the events of the Hereafter and what will happen then on the Day of Reckoning and Judgement.

2. This *Suurah* focuses on the great event of performing the Hajj. It describes the gathering of huge numbers of people who detach themselves from the concerns of life, facing towards Allah. They are remembering in this act the Hereafter when everyone will be naked awaiting his fate. Therefore they are requested to prepare for this Day.
3. This *Suurah* mentions the poor and the needy, and explains how one must feed them from the sacrifice that is offered by pilgrims for the sake of Allah in the Holy places.
4. This *Suurah* presents the secrets of creating the human being, and its stages from semen to embryo to foetus until it becomes a complete human being in a very subtle and secret way which none can know except Allah. This act of creation also makes us think deeply about the wisdom of His creation.
5. This *Suurah* explores the lives of some messengers and what happened to their nations. In this, there is a kind of comfort to the seal of the Prophets Muhammad (peace be upon him).
6. This *Suurah* gives an example of how weak the human being is. When even a fly snatches something away it will be difficult for humans to retrieve it.
7. This *Suurah* reminds human beings of their father Abraham and his religion. Allah has made them true believers and they should preserve their religion.
8. This *Suurah* mentions many kinds of human behaviour, including man's love of animosity and envy. Evil successfully manages to attract human beings to act

in the form of devils and seduces them to do things that would harm them in their life.

9. This *Suurah* shows how Allah has decided that He will ease the affairs of those who rule with justice and do good to people, and will strengthen their power.

10. This *Suurah* is marked by two genuflections, unlike other chapters of the Qur'an.

11. This *Suurah* contains many scenes of the Day of Judgement, which are full of images and metaphors (for more details see Qutib, undated: 222).

1.6. Literature review:

In this section, some studies on translation and metaphor that I found useful are reviewed and trends in research activities are identified and evaluated. The main contributions made to the discipline by the reviewed writers as well as areas of weakness are also touched upon.

1.6.1. Classical Writers:

Metaphor has been discussed by many leading classical writers, including Al-Jurjaanii, Al-Sakkaakii, and Ibn Al-'Athiir etc. However, their discussions of metaphor were for the most part rather general, while at the same time they were not much concerned with theories of metaphor.

1.6.2. Modern Writers:

Metaphor has been discussed by both Arab and Western writers in considerable detail. The latter, in particular, have dealt with theories of metaphor in more detail than the classical Arabic rhetoricians. Recent Arab writers have to some extent followed classical tradition, however, as will be discussed in chapter three and four of this thesis.

1.6.2.1. Arab Writers:**1- Abu Addous (1990)**

Has focused his article on one theory of metaphor, the substitution theory. Abu Addous has proved in his study that a full awareness of this theory provides a useful means for the interpretation of Qur'anic verses.

2- 'Akkaawii (1992)

Is one of the most effective of modern writers in introducing the *'ilm al-bayaan* (science of clarity) to the general reader.

3-Almisned (1996)

Investigated metaphor in a general sense in the Arabic language, devoting a small section of his MA dissertation to the presence of metaphor in the Qur'an, providing some examples and their translation. The present study is an extension of the above MA dissertation, and is, so far as I am aware, the only study that has investigated the issue of translating metaphor with reference to the Qur'an.

1.6.2.2. Western Writers:

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

1-Nida (1969)

Nida, 1964 supports the formal and active approach in his book *Towards a science of translating*, where, following Chomsky, he views language “as a dynamic mechanism capable of generating an infinite series of different utterances” (Nida, 1964: 9). This dynamic view of language according to Nida is very helpful for the translator because it means that the translator will have to “describe the mechanism by which the total message is decoded, transferred and transformed into the structures of another language”(Nida,1964:9).

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

Formal equivalence translation, according to Nida, “focuses attention on the message itself in both form and content” (Nida, 1964: 159). An example of this is translating poetry by poetry, which means that both form and content are viewed as essential components of the message.

Dynamic equivalence translation, on the other hand, is devoted to

“the dynamic relationship, that is the relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message”(Nida, 1964: 159).

Nida identifies different factors that affect the translating approach as either formal or dynamic, such as “ the type of audience, purpose of the translators, nature of the message and existing sociolinguistic form”.

He argues that despite the fact that content and form are interrelated “messages differ primarily in the degree to which content or form is the dominant consideration” (Nida, 1964:156). But the purpose of the translator could be, according to Nida, to inform us about both form and content. However, a largely informative translation may, on the other hand, “be designed to elicit an emotional response of pleasure from the reader or listener” (Nida, 1964: 157).

Another example given by Nida is when the translator needs to reproduce in the translation certain behaviour. In the case, “that the reader may understand the full implications his circumstances” (Nida, 1964: 158). While a translator who “has an imperative purpose” (Nida, 1964: 158), is to make an action explicit and compelling” (Nida, 1964: 158).

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

“(A) He must understand the original words thematically and stylistically;

(B) He must overcome the differences between the two linguistic structures;

(C) He must reconstruct the stylistic structures of the original work in his translation”(Nida, 1964: 161).

According to Nida, the perspective and attitude of the writer and other participants ought to be reproduced in the translation. This could be done, as Nida believes, by “appropriate selection and arrangement of words so that such features as social class or geographical dialect will be immediately evident”(Nida, 1964: 170). Moreover, Nida argues that the “naturalness of dynamic equivalence translation” (Nida, 1964: 170) depends on the way “the message fits the receptor language audience” (Nida, 1964: 170).

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

“(A) General efficiency of the communication process;

(B) Comprehensiveness of intent, and

(C) Equivalence of response” (Nida, 1964: 182).

Comprehensiveness of intent, as Nida suggests, depends on whether the translation is a dynamic equivalence translation or a formal equivalence translation, which would be linked to the target language culture or the source language culture respectively.

Despite the fact that the three factors of efficiency, comprehensiveness of intent and equivalence of response are interdependent, each of them helps to assess the accuracy of translation, Nida thinks. (See Nida, 1964 182-3).

To this end, there are other different factors that contribute, according to Nida, to translation assessment such as “type of audience, purpose of the translation, nature of the message and existing sociolinguistic pressures” (Nida, 1964: 191).

2-Catford (1965)

In, 1965 Catford proposed in *A linguistic theory of translation* the substitution approach to translation. He regards translating as substituting text across languages. Catford explored the trait mentioned above, the relationship of language to people and culture. He believes that “in translation there is a substitution of TL meanings for SL meanings, not transference of SL into TL”(Catford, 1965: 48). This is so since he says “in transference, there is an implantation of meanings in to the TL text”(Catford, 1965: 48).

For Catford it is taken for granted that for TL and SL texts to be equivalent they have to function in the same way in the same situation. Catford, 1965, argues that “in total translation, of SL and TL texts, all items are translation equivalents when they are interchangeable in a given situation” (Catford, 1965: 49). Catford claims that the TL text must share with the SL text what he calls “situation features” (Catford, 1965: 49) for them to be equivalent. This idea is further developed by Catford by claiming that these common situational features relate to the cultures in question and how close they are to each other.

Moreover, Catford claims that there are “shifts” that take place in translation. Shifts, according to him, “mean departures from formal correspondence in the process of going from the SL to the TL” (Catford, 1965: 73). Catford identifies major types of “shifts” which he calls “Level shifts” and “Category shifts” (see

Catford, 1965: 73-82). Briefly, he claims that “shifts” from grammar to lexis and vice-versa...[are] the only possible level shifts in translation” (Catford, 1965: 76). Catford distinguishes between two types of untranslatability. He argues that “ambiguities arise from two sources:

(i) Shared exponence of two or more SL grammatical or lexical items and

(ii) “Polysemy of an SL item with no corresponding TL polysemy” (Catford, 1965: 94). He also claims that cultural untranslatability occurs when “a situational feature functionally relevant for the SL text is completely absent from the culture of which the TL is a part” (Catford, 1965: 99).

3-Beekman and Callow (1974)

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

“(1) at least two languages and (2) a message. These two essential components of translation may be called respectively, (1) form and (2) meaning” (Beekman and Callow, 1974: 19-20). They go on to say that the “formal linguistic elements of a language are what is meant by form”.

Beekman and Callow maintain that on the basis of the linguistic form of a translation, trends within translation could be associated with: (A) Literal translation which seeks to “closely parallel the linguistic form of the first language” (Beekman and Callow, 1974: 20); or (B) “Idiomatic translation” which seeks to reproduce the original into the “natural form” (Beekman and Callow, 1974: 20) of the second language whether or not it parallels the form of the first

language. Within these two broad categories of translation, there can be recognized:

- 1- highly literal,
- 2- modified literal,
- 3- idiomatic,
- 4- excessively free translation.

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

By modified literal translation, Beekman and Callow confirm that the translator "is prepared to allow for more departures from the form of the original than just those necessitated by the obligatory categories of the RL" (Beekman and Callow, 1974: 23). The translator would do this when he feels that the translation has distorted the content of the original. The writers claim that even though this type of translation is a considerable improvement over highly literal translation "the same grammatical forms as those that are found in the original are generally

used” (Beekman and Callow, 1974: 23). So, Beekman and Callow believe that this type of translation is acceptable to an audience that might refer back to the original.

The third type of translation identified by Beekman and Callow is idiomatic translation. In introducing idiomatic translation, the translator aims to give the readers of the target language “the sense of the original” (Beekman and Callow, 1974: 20) using what the writers call “the natural and grammatical and lexical forms of the RL” (Beekman and Callow, 1974: 24). The translator who produces this type of translation is charged with reproducing the sense of the original, which “must be carried using the linguistic form of the RL”. Beekman and Callow claim that the grammatical and lexical forms of the first language are simply the means by which a message is conveyed to the audience. Therefore, according to Beekman and Callow, form is only important as a carrier of a message.

4-Beaugrande and Dresseler(1981)

Beaugrande and Dresseler proposed, in 1981, the individualistic approach to translation. Their approach is based on identifying text types according to recurring characteristics, but they claim that equivalence of texts can only be “in the experience of participants” (Beaugrande and Dresseler, 1981: 216). Beaugrande and Dresseler believe that “a science of texts should be able to describe or explain both the shared features and the distinctions among these texts or text types” (Beaugrande and Dresseler, 1981: 3). They say that the study

of text aims at discovering what makes up a text, how texts are produced and received as well as how they are used.

According to Beaugrande and Dressler, a text is defined “as a communicative occurrence which meets seven standards of textuality” (Beaugrande and Dressler, 1981:3).

1- Cohesion,

2- Coherence,

3- Intentionality,

4- Acceptability,

5- Informativity.

6- Factors which make a text relevant to a situation of occurrence,

7- Intertextuality.

The above listed standards are believed by Beaugrande and Dressler to “define and create the form of behaviour identifiable as textual communication”. But the writers argue that equivalence of texts can only be “in the experience of participants” (Beaugrande and Dressler, 191: 216). Nevertheless, translation must try to reproduce the experience with the necessary adaptation in the target language independently of whether or not the elements in the goal language text occupy the same positions in their virtual systems as do the elements of the original texts in theirs” (Beaugrande and Dressler, 1981: 217).

Furthermore, the writers believe that since texts literally provide “alternative organizations of the world or discourse” (Beaugrande and Dresseler, 1981: 217), translators cannot provide a corresponding experience in the translation if they impose on the text “their own processing activities” (Beaugrande and Dresseler, 1981: 217). Instead, translators ought to “analyze both the text and the range of plausible receiver reactions in order to preserve as much of that range as possible” (Beaugrande and Dresseler, 1981: 217). Moreover, the writers propose that if “language elements and structures are viewed in term of processes and operations translating would benefit a great deal” (Beaugrande and Dresseler, 1981: 217).

Finally, Beaugrande and Dresseler dismiss the traditional distinction between literal and free translation on the grounds that this distinction would imply that “there can be an equivalence of language elements independently of their setting of occurrence; and that such equivalence is somehow relevant to actual usage” (Beaugrande and Dresseler, 1981: 216), a view which they believe to be wrong.

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

5-House (1981)

A Model for Translation Quality Assessment is the name of the book written by House, 1981, based on the view that “a translation text should not only match its source text in function but employ equivalent situational means to achieve that function” (House, 1981: 9). In the following I review the essential points of this approach.

House believes that her Model of Translation Assessment is based on pragmatic theories of language use. She applies her model to a corpus of German and English source and translation texts and embarks on a discussion of the results. House claims that to establish functional equivalence between a source and translation text, the source language text is to be analysed first in order to establish what equivalence between source language and target language texts means. House argues that “since the textual function is defined as the use of the text in a particular situation, each individual text is to be referred to the particular situation in which it is embedded” (House, 1981: 38). Thus according to House, the model she suggests aims to establish the source language text’s functions and the corresponding target language text’s functions. House applies for her purpose Crystal and Davy’s system of situational dimensions as she claims that it breaks down the situation into parts. After House has described Crystal and Davy’s model, she employs it to form a criterion for translation assessment. House’s adopted and modified model is given in 1981: 42.

In conclusion, House builds up translation strategy according to the division of texts based on language functions, the ideational and the inspirational. She determines, for instance, that ideational texts require overt translation. She believes that an overt translation is favoured when the source language text is of an outstanding value in the source language and has the potential to be important in its own right for other cultures. On the other hand, a covert translation is required for source language texts that are not culturally linked to their source, because a covert translation would read like an original in the target language.

6- Newmark (1982)

This study has supported Newmark's model and adopted his approach in the translation analysis in chapter six.

An approach to translation is the name of the book by Newmark who suggests the language function approach to translation. Newmark proposes that a translator relate the text to the appropriate language function on the basis of which the method of translation is then decided. According to Newmark, "the main functions of language are the expressive, the descriptive or informative, and the vocative or directive or persuasive" (Newmark, 1982: 21). Newmark proposes two methods of translation:

(1) Communicative translation

(2) Semantic translation

Newmark gives the advantages and disadvantages of each method with illustrative examples. (See Newmark, 1982: 39-46).

7- Van Den Broeck (1981)

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

8- Dagut (1976)

Can metaphor be translated? is his relatively early discussion of metaphors and the answer to the question mentioned above can be positive or negative. The

study confined itself to with Hebrew metaphors. He starts with the relation between metaphor and theory suggesting two procedures for translating metaphor that could be applied to the Hebrew language.

To summarize:

Nida's (1964) formal and dynamic equivalence notion suggests that equivalence can be either dynamic or formal. Dynamic equivalence, on the one hand, aims to reproduce the same relationship between the message and the receptor as that between the original and the first receptor, while formal equivalence on the other hand, aims to produce "the message itself in both form and content" (Nida, 1964: 159).

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

Beekman and Callow (1974) advocate the notion of idiomatic translation which proposes that equivalence means reproducing "the sense of the original using the form of the second language" (Beekman and Callow, 1974: 20).

Beaugrande and Dressler (1981) support the individualistic school of translation that suggests equivalence can only be "in the experience of participants" (Beaugrande and Dressler, 1981:216).

Differently, House (1981) supports the functional equivalence of translation when she views equivalence as a match of function between two texts introducing "equivalence situational dimensional means to achieve that function" (House, 1981: 49).

Newmark's (1982) Language function school of translation defines equivalence as producing on the sense of the translation "an effect as close as possible" (Newmark, 1982: 39) when the translation strategy is communicative. But when the translation strategy is semantic, equivalence would be reproducing "the exact contextual meaning" (Newmark, 1982: 39) (to read more detailed practical account of most of the above Writers cf.5.2 below)

1.7. Brief overview of the contents of each chapter of this thesis:

This thesis consists of eight chapters in addition to this introductory chapter. The chapters are structured as follows:

1. Chapter one (the present chapter) is an introductory chapter to the thesis
2. Chapter two is entitled "Historical background of Qur'an" and consists of eight sections. The chapter focuses on the issue of the translation of the Holy Qur'an and provides historical background to the translation of the Qur'an.
3. Chapter three is entitled "Metaphor in the English Linguistic Tradition". This covers the various kinds of metaphor, as described by both traditional and modern linguists. It outlines the best-known theories of metaphor, and discusses metaphor translation.
4. Chapter four is entitled "Metaphor in the Arabic Linguistic Tradition". This is an analysis of metaphorical expressions in the Qur'an. The discussion of these expressions and comments on how they are translated into English is confined to *Suurat al-Hajj*, which contains a large number of these metaphorical expressions.

Bearing this in mind this chapter proceeds to reveal the patterns of stylistic adornment in this *Suurah*.

5. Chapter five is entitled “the Translation of metaphor” It is an implementation of what is stated in the previous two chapters. It is divided into two main sections:

A- Explores translation techniques.

B- Gives a brief account of Qur’anic translations in general, and metaphor in the Qur’an in particular.

6. Chapter six is entitled “Questionnaire results”. In this, tables and graphs are presented. Both tables and graphs employ commonly used statistical methods to present views of acceptability, effectiveness and accuracy, while examining how far the English readers who are the target language receptors are impressed by the translations provided.

7. Chapter seven is a theoretical analysis of the translations. It links theory with practice.

8. Chapter eight summarizes the argument and analysis and suggests further research in the light of the results that I have obtained.

CHAPTER TWO

CHAPTER TWO

HISTORICAL BACKGROUND

2.1. Introduction:

This chapter aims to focus on the value of the Qur'an. It begins by tracing the history of the word Qur'an, then investigates the history of the Qur'an from the time it was revealed up to the failure of Arabs to produce anything like it. An important issue the chapter raises is the inimitability of the Qur'an from the point of view of its translatability. This question is discussed at some length and detailed arguments are provided to explain this concept.

2.2. History of the word Qur'an:

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

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

القرآن (الكريم) اسم علم غير مشتق، خاص بكلام الله تعالى

“Qur’an is a non-derived common noun specific to Allah’s Word”.

Robinson notes that: “The oral-aural nature of the revelation is apparent from the frequent occurrence of the singular imperative *qul* ‘say’ which is found more than three hundred times in the Qur’an. In most cases it is addressed to Mohammed and introduces various elements of the message, which he was to relay to his audience. Moreover, the Arabic word Qur’an is derived from the verb *qara*’ which means ‘to read’ but also has the connotation of to ‘recite’ or to ‘proclaim’. According to tradition, the first part of the Qur’an to be revealed was the beginning of Suurah 96, the very first word of which is *iqra*’ ‘read or recite’” (Robinson 1996: 9).

2.3. The event of revelation:

The most relevant and fruitful approach to the understanding of the text of the Qur’an involves two main concepts. These are context and internal relationship. These two concepts were developed by Muslim scholars in the classical period. The importance of context ‘*maqam*’ was recognised and formulated for the study of the Qur’an by Muslim linguists, as mentioned above whose work in this respect anticipated by many centuries modern linguistic thinking. The concept of relationships was expressed in the phrase:

‘*al-Qur’aanu yufassiru ba’duhu ba’dan*’ (Different parts of the Qur’an explain one another).

This saying defined the structure of Qur'anic material, and was argued to provide the most correct method of understanding the Qur'an. The study of Abdel Haleem, 1992: 73, which aims to examine the science of *ma'aani* and *bayaan*, by which the *i'jaaz* of the Qur'an is recognised and understood by the Arabs, revolves around knowing the requirements of the situation during the event of and throughout revelation from the point of view of various verses in the Qur'an.

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

“As a new discipline, alongside stylistics, contrastive linguistics and semantics”.

Robinson explains that “The Prophet's young wife 'A'ishah relates how after he had begun to experience visions in his sleep, “The Prophet (peace be upon him) took to making spiritual retreats in a cave on the Mount of *Hira'* on the outskirts of Mecca. One night towards the end of the month of *Ramadan* when he was

alone in the cave, the angel Gabriel appeared to him in the form of a man. ‘The angel came and found him and said, ‘read’. ‘I can’t read’, he answered. ‘The angel immediately grabbed me’ relates the Prophet (peace be upon him), ‘and squeezed me’. ‘I lost my strength and the angel repeated the word ‘read’. ‘I can’t read,’ I answered again. For the third time the angel grabbed me and squeezed me until he had taken away all my strength. Then he released me saying:

‘read in the name of thy Lord who created. He created man from a blood clot. Read, and thy Lord is the most generous” ‘(Robinson 1996:10).

Robinson provides a complete translation of the whole of *Suurah* 96 in order to give a full picture of the event of the revelation of the Qur’an.

Shaahiin, 1996 gives a logical description of the Qur’an:

لقد شاء الله أن يكون القرآن هو آيته الكبرى الباقية أبد الدهر ، بما جمع من كمال بيانه، وحنة
الله به ، وحنة الشرع فيه، و ما أشتمل عليه من أخبار الغيب و نظم الحياة ، و قصص الرسل
وبقائه على الزمن محفوظا بلسان عربي، هداية لكل عصر، و ذكرى للمتقين، و رحمة للعالمين

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

In the same context Denffer, 1983 states that:

“The Qur’an is the word of God (Allah) sent down upon the last prophet Mohammad (peace be upon him), through the Angel Gabriel in its precise meaning and precise wording transmitted to us by numerous persons (*tawatur*), both verbally and in writing. It is inimitable and unique, protected by Allah from any corruption” (Denffer 1983: 17).

A clear piece of evidence of the authenticity of the Qur’an as related by the Prophet (peace be upon him) is that the wonders of the Qur’an never end. As Turner proposes:

“ When one considers the complexities involved in translating a work such as the Qur’an, one often wonders whether it might not be easier for the whole English-speaking world to learn Arabic in order to read the Qur’an than for one translator to bring the Qur’an 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 Qur’an is only the Qur’an 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, fallible – interpretation” (Turner, 1997: xiii).

2.4. Main features of the Qur'an:

The Qur'an has 114 *Surahs* of unequal length, the shortest consisting of four and the longest of 286 *Aayaat* : (*Aayaat* is the plural of *Aayah* which actually means sign). In technical language, an *Aayah* is the shortest division of the Qur'anic text i.e. a phrase or a sentence or verse (cf. Denffer, 1989:67). As is well known, the language of the Qur'an is Arabic, a fact referred to in the verse:

﴿ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴾

“ Verily, We have sent it down as an Arabic Qur'an in order that ye may understand”(Yuusuf: 2) (Khaan and Hilaalii1993: 341)

In another verse in the Qur'an, its language is called “clear Arabic”;

﴿ وَ هَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴾

“This is the Qur'an in a clear Arabic tongue”(Al-nahl:103) (Khaan and Hilaalii 1993: 403).

If we look at the Qur'an from the stylistic point of view an important feature is that it contains many *qisas*, (sg. *qissah*) (stories and story) mentioned in the Qur'an itself:

﴿ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ ﴾

﴿ هَذَا الْقُرْآنُ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الْغَافِلِينَ ﴾

“We relate unto you Muhammad the best of stories through Our Revelations unto you this Qur'an. And before this Inspiration you were among those who knew nothing about it (the Qur'an)”(Yuusuf: 3) (Khaan and Hilaalii 1993: 341)

These stories, which illustrate an important aspect of the Qur'anic message, fulfil their functions in a variety of ways. Denffer, 1989 suggests the following as some of the more common patterns:

- “Explanation of the general message of Islam.
- General guidance and reminder.
- Strengthening the conviction of the Prophet (peace be upon him) and the believers.
- Reminder of the earlier prophets (peace be upon them) and their struggle.
- Indication of the continuity and truth of Mohammed's message. The Qur'an also employs simile and other types of figurative forms such as irony, metonymy, and indirect speech”. Denffer (1989:76)

Every people, according to the Qur'an, have their Scripture. To many of them these scriptures are the word of God; even to the others, their sacredness is equivalent to that of the word of God: in all cases they are inspired by something higher than the ordinary intelligence of man. That competent knowledge of the Qur'an is indispensable as an introduction to the study of Arabic literature will be admitted by all who have advanced beyond the rudiments of the language. Because of the purity of its style and elegance of its diction, the Qur'an has come to be considered as the standard of Arabic even by those who have no belief in its pretensions to a divine origin, while so great is its authority among the followers of Mohammad, till the Hereafter, that “it has been the privilege of the Qur'an rather to impose its own laws upon grammar than to accept from other sources; as it was written originally without vowel points, it is not surprising that a good

deal of difficulty has been experienced in framing rules to meet the various readings; rules that have thence crept in” (Penrice 1873: 1).

Bahii (1976) discusses the Qur’an in terms of its value for human society:

هذا الذي يعرضه القرآن الآن كظاهرة من ظواهر المجتمع البشري- يعود إلى مبدأ في الطبيعة البشرية... ويعود إلى مبدأ الاعتراف بالقيم العليا و استخدامها كوسيلة للحصول على المنفعة بدلا من ممارستها في حياة الإنسان . والذين يميلون إلى الاعتراف بها ينتهزون الوقت الملائم وهو وقت الإعلان عن إصلاح أو تغيير جذري في المجتمع وهو الوقت الذي تطرح فيه قيم جديدة .

“This is what is shown by the Qur’an as one of the features of human society.

This is related to a principle of human nature, i.e. the acknowledgement of higher values and using them as a means to obtain benefit instead of practicing them in human life. Those who tend to acknowledge these values take the opportunity to announce a reform or a radical change in society. This is the time for new ideas to be presented” (Bahii, 1979: 36).

I believe that it is important to present to the world some accurate and communicatively effective translations of the major works of literature, thought, and, above all, the religion of Islam as manifested in the Holy Qur’an which has been learned and taught for fourteen centuries. It should be noted that the Qur’an is one of the most translated books. Qur’anic translation, which started as early as the first century of the Islamic calendar and has continued till today for different purposes, will no doubt continue till the end of time. Translations of the meanings of the Qur’an have already appeared in many languages, including English. It is claimed that there are now more than 65 languages into which the Qur’an has been translated and that the number of complete translations is 551,

and that of incomplete works and selections 883. Complete translations have been reprinted 829 times, and selections 409 times. But an objective and neutral translation of the Qur'an (see *World Bibliography of Translations of the meanings of the Holy Qur'an*, 1986) for non-Arabic readers has remained almost impossible. In this context, it should be noted that the translation of the meanings of the Qur'an does not aspire to provide a substitute for the divine words of Allah, but only tries to help convey the message of Allah to other people by the transfer of the meaning from one language to another. Despite this, the translation of the Qur'an into other languages remains an issue of great importance, particularly to Muslims themselves. For more details on the historical background it is worth looking at Al-malik (1995) and Al-sahli (1996) who discussed the issue of the translatability of the Qur'an in their doctoral theses.

The Qur'an, while being revealed, was a living event for those who heard it. It was a part of their lives; rather life itself, and not merely a book. One hardly needs a whole lot of external aids to understand one's own life. However, the words that were alive were also being written down, becoming the Book. Some loss is inevitable in such a process; the text no more remains alive, or as understandable for subsequent hearers as it was for the first. Yet there was no alternative. For without this transformation it would have been impossible for the revelation to be transmitted from one generation to the other. But a written text, over time, stands in need of more and more external aids to make itself clear. It was therefore natural and inevitable that various branches of knowledge which

centred on the Qur'an arose to help in understanding it. It was in the lifetime of the Prophet (peace be upon him) himself, that disciplines and branches of knowledge developed, which were related to the understanding of the Qur'an and considered necessary for this purpose. These were given the name '*uluum al-Qur'aan*' (sciences of the Qur'an). The need to understand what the various words and texts correctly and fully meant was present from the very beginning; thus the rudiments of exegesis (*tafsiir*) and lexical analysis (*mufradaat, gharaa'ib al-lughah*) were laid down. Gradually the range of questions became wider and wider. What had been revealed when and where? On what occasion and under what circumstances had those verses been revealed? Which verses superseded which? How had the Qur'an been arranged and how had it been gathered together? These are only some of the questions which were raised and answered. Around these answers developed various sciences of the Qur'an. Writing books was the hallmark of Islamic culture. The sciences of the Qur'an were no exception. Books on various aspects of the Qur'an began to be compiled in the very first century of the Hijra. For example, the first books on *tafsiir* are attributed to the companions Ubay Ibn Ka'b and 'Abdallaah Ibn 'Abbaas, and to Sa'iid Ibn Jubair (d.93h). 'Ikrimah (d.107h) wrote on the reasons and circumstances of revelation. By the end of the third Islamic century, a very large number of books appear to have been written, but none of them was comprehensive and not all of them are now extant. The need for a systematic, comprehensive compilation must therefore have been felt. The first such work is reported to have been written by Abu Bakr Muḥammad Ibn Khalaf (d.309H) in

27 volumes, known as *al-haadii fii 'uluum al-Qur'aan* (The Guide to the Sciences of the Qur'an).

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

All Muslims believe in the Qur'an as the word of God. Their attitude towards it is the attitude of faith. They read it with the sense of reverence and adoration which befits the meditation of divine utterances, but do not always understand the real meaning of its contents. The rhythm and cadence of the verses usually carry the reader of the Arabic away in the same way that one who listens to music feels the melody without attributing an intellectual meaning to it. On reading or hearing the Qur'an, the believer finds his faith strengthened. The Qur'an itself says that its revelations increase the believer's faith and bring joy to his heart. This in itself is a valuable consideration for those who find in their belief in God and the Hereafter a source of solace, comfort and support in their daily life. But where the context transcends the individual and affects the conduct of affairs of a society, it then becomes necessary to reflect on the objective meaning of the revelation. Sherif, 1995 stresses the notion of style:

“The Meccan verses are couched in a special style which is neither prose nor poetry, but lies between the two. It is a kind of rhymed prose with occasional refrains (such as the words

﴿فَبأيِّ آلاءِ رَبِّكُمَا تُكَذِّبان﴾

“Then which of the favours of your Lord will you deny” ? repeated in *Suurat Al-Rahman* as many as 31 times. It adds to the poetic effect of the whole. “The appeal of this style is evidently more emotional and spiritual than logical and intellectual” (Sherif 1995: 6).

Similarly Ibraahiim (undated) gives a detailed account of the Makkan *Suurahs* (chapters), as the following extract shows:

وقد ظلت الآيات المكية تنزل بآياتها بالويل والشبور و عظام الأمور طيلة الفترة المكية دون أن يتأثر بها أو يؤمن بها هؤلاء المشركون، ولم ينزل في آياتها إلا القليل من الأحكام والتشريع

“Makkan verses continued to be sent down full of threats and ruination along with great matters throughout the Makkan period. These nonbelievers, however, were never affected by them nor believed in them. Such verses mentioned only a few laws and pieces of legislation.” (Ibraahiim, undated: 17).

Sherif, 1995 differentiates between Makkan and Madinese *Suurahs* with regard to their style; the difference is obvious. “Though in the latter some consecutive sentences do end in rhymed words, on the whole the style is that of prose and lacks poetical appeal” (Sherif, 1995:6).

Likewise Shadiid, 1984 identifies another property of the Qur'anic use of story telling and the use of stories in education as follows:

و من هنا كان من الطبيعي أن تأخذ القصة مكانها وأن تقوم بدورها في هذا المجال ، وأن يعني بهـ القرآن تلك العناية البالغة ، وأن تكون من أعظم وسائله للدعوة و التربية وبخاصة في العهد المكي فقد شغل منه القصص حيزا كبيرا ، و عاج كل ما يهدف القرآن إلى الدعوة إليه أو تعميق الإيمان به في قلوب المؤمنين .

وقد أدرك مشركو مكة ما للقصص القرآني من تأثير فاستعملوا القصص في مقاومة الدعوة .

“It was natural for the story to fulfill a role in this respect, and for the Qur'an to accord it great importance. The story in the Qur'an is one of the greatest means for education and mission. Especially in the Makkan period, stories occupied a very large amount of the Qur'an. Stories dealt with everything aimed at by the Qur'an, or strengthened the belief in the believers. The non-believers of Makkah realized the effect of the Qur'anic stories. Hence they adopted this method in resisting the mission” (Shadiid, 1984: 15).

An example of the use of a Qur'anic story for educational purposes is given by Shadiid (1984: 17) who discusses the story of the Prophet Ibraahim, the first guide to prophecy. He was the leader of believers and he was also the ancestor of the Arabs who were proud of their kinship to him. They claimed that they followed his religion and that the Arabs inherited his message. They thought that it was their duty to take care of the Ka'bah. The Qur'an came as a revival from the past to address his progeny in Makkah. The story is not only directed at the non-believers of Makkah, but also at him and the believers. The main purpose of

it is to educate them. The Prophet Ibraahiim is noted in the story of Al-Shu'araa' as denying all the idolatrous claims of his people. This verse says:

﴿وَأَقْلِمُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ﴾

“And recite to them the story of Abraham” (Al-Shu'araa': 69-102) (Khaan and Hilaalii 1993: 543)

2.5. Stages of Challenging the Arabs:

In this section and the following section, I shall provide an account of the verbal accusations and challenges that were made during the event of revelation, of the various stages of challenge that appear in the Qur'an and of the relationship between these challenges the concept of inimitability (*I'jaaz*).

Variations in the styles of challenge have puzzled the Arabs. However, a common occurrence in the career of any Prophet is that he challenges the people who oppose him and cannot meet the challenge. Their failure is then announced to everyone. Furthermore, challenge is in a sense a feature of every miracle. Challenge in the Qur'an is not assigned to the Prophet Muhammad (peace be upon him) but emanates from Allah. As can be seen this gives more respect and greater value to the Qur'an. When Muhammad (peace be upon him) was accused of forging the Qur'an, Allah challenged the Arabs to produce something similar. Allah says:

﴿أَمْ يَقُولُونَ تَقْوَاهُ بَلْ لَا يُؤْمِنُونَ. فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ
إِنْ كَانُوا صَادِقِينَ﴾

“Or do they say: He Muhammad has forged this Qur’an. Nay they believe not.

Let them then produce a recital like unto it if they are truthful.

(Al-Tuur, 1993: 33-34) (Khaan and Hilaalii, 1993: 780)

If it had been possible for Muhammad to forge it as they claimed, then it would have been possible for them to present a Qur’an, particularly as they shared a command of Arabic with him and they were knights of eloquence, practised in various styles and the writing of poetry. They had mastered most of the techniques that then enabled them to engage in text production. When faced with a challenge and when their sanctuary idols were insulted, they should necessarily have sought and obtained help from their supporters if this had been possible. This was considered one of the stages of challenge.

Allah says:

﴿قُلْ لئن اجتمعت الأنس و الجن على أن يأتوا بمثل
هذا القرآن لا يأتون بمثله ولو كان بعضهم لبعض
ظهيراً﴾

“Say if the mankind and the jinns were together to produce the like of this Qur’an, they could not produce the like thereof, even if they helped one another”.

(Al-Israa: 88) (Khaan and Hilaalii 1993: 423).

A further stage can be detected here. As time passed, pride reduced them to the point of paralysis, and suddenly the challenge was limited to ten *Suurahs* (chapters) as a form of indulgence, in spite of the illiterate status of the Prophet Muhammad (peace be upon him) who never sought any branch of education. Nevertheless they considered themselves on the same level as the Prophet (peace be upon him) The Qur'an overwhelmed the unbelievers when it gave up asking them for a comparable meaning and form as well. The next stage was it challenged the form and asked for ten chapters only. Was it difficult for the Arabs to find someone among themselves like Muhammad who had profound eloquence? Allah says:

﴿أَمْ يَقُولُونَ افترأه قل فأتوا بعشر سور مثله مقتریات
و ادعوا من استطعتم من دون الله إن كنتم
صادقین﴾

“Or they say: He Prophet Muhammad forged it the Qur'an Say: bring you then ten chapters like unto it, and call whomsoever you can, other than Allah to your help if you speak truth” (Hud: 13) (Khaan and Hilaalii 1993: 324).

Now comes the third stage of challenge. This allowed the Arabs to take their time, and the Qur'an challenged them to produce one *Suurah* (chapter) even a short one. Allah says:

﴿أَمْ يَقُولُونَ افترأه قل بسورة مئله و ادعوا من استطعتم من دون الله إن كنتم صادقين﴾

“Or do they say: He Muhammad has forged it say bring then a Surah like unto it and call upon whomsoever you can, besides Allah, if you are truthful”(Yuunus: 38) (Khaan and Hilaalii 1993: 310)

Although scholars disagree on the order in which these verses were revealed, this level of challenge shows how weak the Arabs were, no matter how much help they sought or to whom they appealed. Freedom of choice was given for the opponents to ask for help from mankind and the jinns. The Qur’an says if they are saying the truth that Muhammad produced this Qur’an, Allah has called upon them to do the same, and they can find helpers from any source. However, it is known in advance that they will fail. This is mentioned in more than one place in the Qur’an. It announces this as follows:

﴿فإن لم تفعلوا و لن تفعلوا فاتقوا النار التي وقودها الناس و الحجارة أعدت للكافرين﴾

“But if you do it not, and you can never do it, then fear the Fire whose fuel is men and stones, prepared for the disbelievers” (Al-Baqarah: 24) (Khaan and Hilaalii, 1993: 6).

‘Itir, 1989 cites a very clear and sarcastic comment by Al-Baqaa’ii that coheres with the claim mentioned above, which is the non-believers’ claim that Muhammad fabricated the Qur’an:

قال البقاعي رحمه الله عند تفسيره آية سورة هود: مفتریات : أي إنكم قد عجزتم عن الإتيان بسورة، أي قطعة واحدة آية أو آيات من مثله فيما هو عليه من البلاغة و الاخبار بالمغيبات والحكمة و الأحكام و الوعد و الوعيد والأمثال ، و ادعيتم مكابرة انه مفترى فارغ عن الحكم، فأتوا بعشر مثله في مجرد البلاغة غير ملزمين بحقائق المعاني و صحة المباني

“Al-Baqaa‘ii (may Allah have mercy on him) says when interpreting the verse of *Suurat Huud*: fabricated means that you Arabs failed to produce one chapter or a verse like it, in terms of its eloquence telling of things unseen, its wisdom, laws, promises, threats, and lessons. You claimed arrogantly that it is fabricated and empty of wisdom. Then bring ten chapters like it even without eloquence. You are not obligated to include true meanings and correct structures.” (‘Itir 1989: 118)

The Qur’an kept asking the Arabs whether they still claimed that Muhammad fabricated it, or whether they were still fabricating lies against the Qur’an, claiming that it was the legends of the ancients. Muhammad asked them to write it down if something like the Qur’an came to their minds. He told them not to deal with its telling about the unseen. Hence this task was not going to be easier for them than to fabricate ten chapters that were similar to it in eloquence and style. The Qur’an addressed the Arabs indirectly: “It is you Arabs who have the leading role in rhetoric and eloquence and have been asked to produce a similar Qur’an in any form you want without any restriction”. The Qur’an did not want the Arabs to achieve the meanings of the Qur’an only but the eloquent expressions of the Qur’an.

The Qur'an advised the Arabs to take serious steps and urged them not to stand in the field alone but to ask for aid from their lords and soothsayers or anyone in between, even their speakers, poets, and whoever was willing to assist. They would know one would imagine the Qur'an saying to the Arabs: if you are right in your judgment what kind of solution would you go for.

Consequently the Arabs noticed the difference between the darkness of night and the light of daytime. Then the Arabs should know that this Qur'an obviously is from Allah with His full knowing and ability. It is He the One Lord of Heavens and Earth. Everyone in existence is less knowing and less capable than Allah. Nothing in this life is capable of producing something like this text. This is a dogmatic proof that the Qur'an is the word of Allah alone who has no partner. No one could approach His power and His knowledge. Since the Arabs were defeated and lost the battle without any real resistance, there was no escape except to Him and full surrender along with belief in Muhammad's Prophecy. It was time for the Arabs to enter Allah's religion in crowds.

What are the means to know that the short chapters of the Qur'an are inimitable?

An answer to this question by Abu-Al-hasan Al-ash 'arii was cited in 'Itir (1989)

إن كل سورة قد علم كونها معجزة بعجز العرب عنها

“Every chapter of the Qur'an is recognized as a miracle by nature of the fact that the Arabs were unable to produce anything similar”. 'Itir, (1989: 124) confirms this clear fact here, as follows:

أجل لقد عجز العرب عن معارضة القرآن بقدر أصغر سورة منه على الرغم من التحدي القوي المستمر . و إذا أن القرآن يزيد على ستة آلاف آية ، وأنه يحمل عدة أوجه معجزه بالإضافة إلى إعجازه البياني ، تراءت لك في القرآن معجزات متنوعة تجل عن الحصر و التعداد و حكمت بيقين أن هذا الكتاب المجيد هو المعجزة العظمى و الآية التي تسد مسد جميع الآيات، و تربي عليها في قوة الدلالة على صدق صاحبها محمد صلى الله عليه و سلم و تثبت نبوته و البرهان على إلهية رسالته قال تعالى :

﴿أولم يكنهم أنا أنزلنا عليك الكتاب يتلى عليهم
إن في ذلك لرحمة و ذكرى لقوم يؤمنون﴾

“Indeed, the Arabs failed to oppose the Qur’an even in respect of its shortest chapter despite strong and continuous challenge. Bearing in mind that the Qur’an contains over six thousand verses and that it has many miraculous aspects, besides its rhetorical inimitability, it will be evident that the Qur’an includes innumerable miracles of various types. One may be certain that this glorious book is the greatest miracle and it is the sign that equals all other signs, and all verses and exceeds them in the power of its demonstration of the sincerity of its master Muhammad (peace be upon him) and the proof of his prophethood and the divinity of his message” (‘ Itir, 1989: 124).

‘Itir (1989) summarizes this issue by considering eight different aspects that prove the fact of challenge:

وبما أن التحدي ورد في القرآن كله فقد ناسب اعتباره وجها مستقلا ، خاصة و أن البلاغة بفنونها و أقسامها الاصطلاحية شيء متأخر الظهور ليس لأهل العصر الأول به عهد وبما أن هذا العرض تسلم لنا هذه الأوجه التي اعتمدها في إبراز التحدي

“Because this challenge appears throughout the Qur’an, it is possible to regard it as an independent aspect, especially given that rhetoric, with its various subdivisions, appeared later and was unknown to the Prophet’s generation, and given also that this analysis provides us with the categories which we have used to explain the challenge ” (‘ Itir, 1989: 196)

‘Itir lists the eight aspects as follows:

أولاً: الأسلوب البياني للقرآن.

ثانياً: الإخبار عن الغيب.

ثالثاً: الوفاء بكل ما وعد الله به.

رابعاً: سمو التشريع القرآني وشموله.

خامساً: إعجاز القرآن الخلقى والاجتماعي.

سادساً: الإعجاز العلمي في القرآن.

سابعاً: اتساق نظريات القرآن و احكامه.

ثامناً: الإعجاز النفسي في القرآن.

1. “Qur’anic rhetorical style.
2. Telling about the Unseen.
3. Fulfilling everything which Allah promised.
4. Sublimity and totality of Qur’anic legislation.
5. Social and ethical inimitability of the Qur’an.
6. Scientific inimitability of the Qur’an.
7. Consistency of the theories and legal judgement of the Qur’an.
8. Psychical inimitability of the Qur’an”(‘ Itir, 1989: 197).

2.5.1. Inimitability of the Qur'an:

'Itir 1989 confirms the concept of inimitability as follows:

وهو معجز حتما لا يدرك البشر شأوه . و هذا التحدي في المتحدى به هو نتيجة تقييد القرآن
السور المماثلة بقوله (مفتريات). و إذا لم تقل بهذا ،فما تقول بهذا القيد الإضافي الذي لم يرد نظيره
في سورة يونس على الرغم من التشابه في السياق ؟ قال تعالى في سورة يونس:

﴿ أم يقولون إفتراه قل فأتوا بسورة مثله و ادعوا من استطعتم من دون الله إن كنتم صادقين ﴾

“It is definitely inimitable. People cannot perceive its stature. This kind of challenge regarding the Qur'an is a result of the Qur'anic restriction to similar chapters which the Qur'an describes as fabricated. If you do not accept this view, what do you say of this additional restriction whose counterpart has not been mentioned in *Suurat Yuunus* although there is a kind of similarity in the context. Allah says:

“Or do they say He has forged it say. Bring then a *Suurah* like unto it and call upon whomsoever you can, besides Allah, if you are truthful”(Yuunus: 37)

(Khaan and Hilaalii 1993:275)

In accordance with what Al-Baqaa'ii stated 'Itir confirms his exclamation and asks:

ثم نحن نسأل ما الافتراء؟ هو الكذب . وهل الكذب الا مخالفة الخبر للواقع؟! إذن المطلوب منهم
عشر سور لا تحتوي على معان و أخبار و علوم تطابق الواقع. فهل خلاف الحق و الواقع في ذلك
يعقل أن يعد مماثلا لما في القرآن؟؟ لذلك تحتم علينا أن نقول إنما ورد التحدي هنا بأسلوب القرآن
البياني دون أوجه الأعجاز الأخرى . وهذا مقتضى إعمال الفهم في لفظ (مفتريات) واعتباره معنى لأن
القرآن-ولله الحمد و المنة بريء عن الفضول في القول و التزويد في الكلام.

"And then, we ask here, what is fabrication? It is lying. Is lying anything more than lack of correspondence between the proposition and the facts? Hence, what is requested from them is ten chapters which do not contain propositions which correspond to the facts. Then can the opposite of truth and the facts in that respect reasonably be considered similar to what is in the Qur'an? Therefore we are led to conclude, that the challenge here was restricted to the style of the Qur'an, without consideration of other aspects of Qur'anic inimitability. This is what it is required to deduce about the meaning of the word fabricated, since the Qur'an (thanks and grace to Allah) never says more than is necessary or overstates the case." (Itir, 1989: 118).

Turner quoting Abu Ja'far Muhammad b. Jarir al-Tabari in the introduction to his *The Qur'an: A New Interpretation* notes that:

"part of the miraculousness of the Qur'an is said to lie in its i'jaz or inimitability; the Prophet (peace be upon him) is instructed to challenge those who doubt the divine provenance of the book to produce something similar to it" (1997:ix).

Turner adds "there can be no doubt that the highest and most resplendent degree of eloquence is that which expresses itself with the greatest clarity, making the intention of the speaker evident and facilitating the hearer's understanding. But when it rises beyond this level of eloquence and transcends what man is capable of, so that none of the servants of God is able to match it, it becomes a proof and sign for the messengers of the One, the All-powerful. It is then the counterpart of the raising of the dead and the curing of the lepers and the blind, themselves proofs and signs for the Messengers because they transcended the realm of the

highest attainments of man's medicine and therapy beyond the capability of creatures of all the worlds"(Turner 1997:ix).

Turner emphasises the issue of 'challenge'; "it is obvious that there is no clear expression more noble than this clear discourse and speech with which a single man challenged a people at a time when they were acknowledged masters of the art of oratory and rhetoric, poetry and prose, rhymed prose and soothe-saying" (Turner (1997: x).

Al-Jurjaanii's description of the inimitability of the Qur'an can be condensed as follows: The non-Muslim Arabs were defied by the Qur'an to produce a similar text. But instead of accepting the challenge, which would have been easier to do, if it was possible, they chose to fight with the sword. This raises a number of questions that deserve serious attention. What was the quality of the Qur'an's words that made it unique? Does the secret of the Qur'an exist in its form (words) or its content (meaning); i.e. what made the Qur'an inimitable? Possible answers might be as follows:

- (1) The adversaries of the Qur'an noticed elegance in the structure and sequence of words, the beginning and ending of verses which made wide use of various styles ranging from warnings to the people of Makkah to narration.
- (2) The style of argument astonished them. Now the flag of battle was raised and the bell of war rung between the Qur'an and leaders of Quraysh. After failing to produce something similar to the Qur'an, the leaders of Quraysh were asked to do so.

Gradually the unbelievers were given the chance to produce anything they could. Of course, they failed to come up with anything. Obviously the winner was the Qur'an and Mohammed. No one among them could hope to imitate it. When the Arabs were challenged to compete with the Qur'an, surely they must have known particular features of it which they were unable to produce in their composition. For, it would be meaningless if a man, without giving a hint of specific features of his actions, said to another that none were fit to compose anything like it. The quality of the Qur'an cannot be said to consist only of words, letters and the construction of sentences with rhymes, because all these were within the capabilities of the Arabs. It could only be the result of the combination of words conveying ideas in a way unknown before the Qur'an. Some verses in the Qur'an confirm that it is, in fact, an absolutely unique and inimitable Arabic Qur'an, the like of which cannot be produced in Arabic, nor, of course, in any other language. So the secret is built into the Qur'an as a whole form and content as one unit, although there are some advocates of the notion that say that the miracle is in its words, while some claim that it is in its content. Nevertheless, every Muslim accepts one point:

The Qur'an is the truthful, noble word of God that has been guaranteed to be eternal, and well protected from any distortion. Regardless of whether Al-Mawardii and Al-Baqilaanii and others have agreed on other issues, they generally agree on the reasons why the Qur'an is unsurpassable:

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

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

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

Yaasiin (1968: 29) gives a strict definition of the concept of inimitability of the Qur'an as follows:

إن معنى الأعجاز في اللغة : إحداث العجز ، يقال أعجزت زيدا ، أي جعلته عاجزا. و في الاصطلاح : أن يأتي المدعي لمنصب الهي بما يخرق قوانين الطبيعة و يعجز عنه الناس ، كشاهد على صدق دعواه .

“The meaning of inimitability in language is the creation of some sort of disability. It is said that I disabled Zayd, i.e. I made him incapable. Technically speaking, inimitability is what the person claiming a divine status does in terms of extraordinary actions that violate normal laws, and the like of which people are unable to do, as evidence to the truth of his claim” (Yasiin 1968: 29).

2.6. Translation of the Qur'an:

In this section, I will discuss what is meant by translation of the meaning of the contents of the Qur'an into a language different from the language of the Qur'an, in order that those not used to it may recognise it and apprehend Allah's directions and will. Muslim scholars have agreed that it is impossible to render the original Qur'an word by word into an identical text in another language. This is for the following reasons:

1. The words of different languages never convey the same intended meaning, even though they may assert definite views.
2. The Qur'an displays precision with regard to important events and issues.
3. Confusion and misguidance will result from the layout of the Qur'an in a different language. When many non-Arabic speaking people accepted Islam, the need was felt for understanding the message of the Qur'an and spreading it in languages other than Arabic. In fact, the Qur'an, being the word of Allah, is basically untranslatable (cf. Turner and Fakhry 1997).

According to Bundaaq, 1983 and, 'Itir, 1989, the Qur'anic translations that are available in libraries have been produced for reasons that may be summarised as follows:

- (1) to deliver the message of the Qur'an among non-Arabic speaking Muslims
- (2) to present the message of the Qur'an to non-Muslims
- (3) to spread awareness among all mankind about the credibility of the Qur'an and to elaborate on the value of the Qur'an and mention its objectives.

With regard to the issue of translation of the Qur'an Turner, 1997 argues "Of course, to say that 'the Qur'an is untranslatable' is not to say that it should never be translated" (Turner, 1997: xiiii).

Mahmuud, 1970 bravely questions the issue of translating the Qur'an:

والصورة القرآنية كلها تجدها مرسومة بلمسات سريعة وظلال محكمة وألفاظ لها جرس وصوت وصورة ولهذا الأسباب مجتمعة كان القرآن كتابا لا يترجم . إنه قرآن في لغته. أما في اللغات الأخرى فهو شيء آخر غير القرآن .."إنا أنزلناه قرآنا عربيا "وفي هذا تحديد فاصل

“And you will find that the entire Qur’anic image is drawn in rapid brush strokes and sure shades. Utterances have music and form. For all the above reasons, the Qur’an is a book that can never be translated. It is a Qur’an in its original language. As for other languages the outcome is something else other than the Qur’an. Allah says “We have sent it down as an Arabic Qur’an”. This verse contains a definitive definition”(Mahmuud, 1970: 20). The above writer wonders:

وكيف يمكن أن تترجم آية مثل؟:

"الرحمن على العرش استوى"

“how one can translate a verse like:

“The Most Beneficent (Allah) “ISTAWA” (rose over) the (mighty) Throne (in a manner) that suits His Majesty). “(Khaan and Hilaalii 1993: 459).

In this section, some general analytical study of the translation of the Qur’an will be provided. A general overall survey of the Western translations of the Qur’an is first given, then, a discussion of the English translations will follow:

2.6.1. Western Translations:

The earliest translation of the Qur’an into a Western language was made into Latin. It was made by Peter the Venerable, Abbot of Cluny in 1143. It was first printed and published by Theodore Bibliander in Basel (1543), four hundred

years after composition. Therefore, John Segovia made a new translation of the Qur'an in 1453. No copies of this translation now survive. This introduction of the Qur'an into Latin literature, namely its publication in 1543, created a further motivation to present it in different tongues. An Italian translation was published in 1547, followed by one in German in 1616 and French in 1647. During this year Andre Du Ryer, who was the French Consul in Egypt for a few years, translated it into French. This translation was later described by Sale as having mistakes on every page, besides frequent transpositions, omission and additions. The message of the Qur'an was known to English-speaking people only through these translations until Alexander Ross (1590-1694), a Chaplain of king Charles, who translated and published it in 1649 from the French version of Du Ryer. Ross's rendering of the Qur'an being the first English version, went into five editions in England and one in America. But his translation was considered bad (Sale, 1734: 19), despicable (Savory, 1751: 47), and 'an indifferent translation of an inadequate version' (Arberry, 1958 37). Many later English translations were based on a Latin version by Father Ludovic Maracci in 1698 who was taught Arabic by a Turk.

One of the most important translations was by George Sale in 1734, who included a detailed explanatory discourse. Sale depended mostly on Maracci's Latin version. According to Arberry "the superiority of Sale's to Ross is evident in every line; not only had he a good grasp of the Arabic language.... but his English is more elegant and mature" (Arberry, 1964:12). In fact, Sale's translation of the Qur'an contains many mistakes, each one indicating that he

could not have fully grasped the Arabic language. But despite its inaccuracies, Sale's version has gone through more than thirty editions; it was translated into Dutch in 1742, French in 1750, German in 1764, Russian in 1792, Swedish in 1814, and into Bulgarian in 1902. Later, many other attempts to translate the Qur'an into English were published by English writers who largely depended on Sale's or other non-Arabic versions. Among other translations were Rodwell's rendering in 1861, Palmer's in 1880, Bell's in 1939 and Dawood's in 1956. Arberry published his translation in 1955. Many thinkers praised his translation, such as Watt and Hollander. For more details see *World Bibliography of Translations of the meanings of the Holy Qur'an*, (1986: xvii).

2.6.2. English Translations:

In this section, a general survey of the main English translations of the Qur'an will be provided, based largely on the account in the *Oxford Guide to Literature in English Translation*.

To date, there have been more than 30 translations of the Koran into English by Muslims, the first appearing in the 1860s. Almost all of these translations were done by Muslims from the Indian subcontinent, where the need for English translations was pressing. Perhaps the most enduring and popular of which is by 'Abdullah Yusuf 'Ali. On this, Arberry comments that:

“Such being the translator's estimate of the merits of the Koran, it is hardly surprising that his version is very far from the perfect”(cited in Arberry, 1955: 8)

The Oxford Guide to Literature in English Translation adds: “The major exceptions [to this preponderance of Indian Muslims are] two: the English Muslim Pickthall’s translation already referred to, published in 1930, and that by the Iraqi scholar N. J. Dawood for Penguin Classics”. The following section gives brief details of major English translations:

2.6.2.1. Pickthall, *The Meaning of the Glorious Koran: An Explanatory Translation*, London: Knopf, 193, New York: New American Library, 1953, and many reprints; bilingual edition, Hyderabad, India: Government Central Press, 1938, often reprinted.

Regardless of Pickthall’s childhood, this astonishing Muslim convert’s translation has encountered few criticisms, being based on a text lithograph in Turkey.

Among the most widely used translations by non-Muslims, the following (in alphabetical order) may be mentioned.

2.6.2.2. Arberry, *The Koran Interpreted*, with an introduction, 2 vols, London: Allen and Unwin, and New York: Macmillan, 1955; in 1 vol., London and New York: Oxford University Press, 1983.

Arberry has adopted a distinctive style of translation, trying to preserve the style of the original. It is held by many to be the most accurate so far and sympathetic, so far.

2.6.2.3. Bell, *The Qur'an*, 2 vols. Edinburgh: T. and T. Clark, 1937-39

Bell's work is of great interest, he is certainly one of the leading 20th century translators.

2.6.2.4. Dawood, *The Koran*, Harmondsworth: Penguin, 1956; 5th edition,

London and New York: Penguin, 1990. The least satisfactory of the translations that are widely available. Early editions included a reordering of the *suras*, but this was corrected later. Recent editions include the Arabic text.

2.6.2.5. Palmer, *The Qur'an*, 2 vols. Oxford: Clarendon Press, 1880(Sacred

Books of the East, vols. 6 and 9); with an introduction by R.A.Nicholson, 1 vol., London: Oxford University Press, 1928.

Was an astonishingly versatile and rapid worker, readily accepted by readers. Palmer was an excellent scholar, and his version of 1889 was the best and most accurate of its time, although he was criticised for the early material. It is somewhat deficient in its notes.

2.6.2.6. Rodwell, *The Koran* London: Williams and Norgate, 1861; with an

introduction by G. Margoliouth, London: Dent, and New York: Dutton, 1909; with an introduction by Alan Jones, London: Dent, and Rutland, Vermont: Tuttle, 1994.

Rodwell was the first English translator to be preoccupied with attempting in some degree to imitate the style of the Arabic original. Arberry, 1955, quotes Rodwell, saying:

“The more brief and poetical verses of the earlier suras are translated with a freedom from which I have altogether abstained in the historical and prosaic portions” (cited in Arberry, 1955: 17). Rodwell’s translation has enjoyed a very wide circulation indeed, and has been regarded by many as the standard English version. Rodwell does not doubt that the Koran was the product of Muhammad’s own imagination but his estimate of Muhammad’s character is not lacking in charity and even admiration. Arberry quotes Rodwell who claims:

“In close connection with the above remark, stands the question of Muhammad’s sincerity and honesty of purpose in coming forward as a messenger of God”(cited in Arberry, 1955:15).

2.6.2.7. Sale, *The Koran, Commonly Called The AlKoran of Mohamad,*

London: C. Ackers for J. Wilcox, 1734, with many later editions; facsimile edition, with introduction by Robert D. Richardson, J r, New York: Garland, 1984. Sale’s translation was known to be ‘The first English translation done directly from the Arabic’. It remained the only English translation by a non-Muslim until a new translation by the Revd J. M. Rodwell. Its influence was thus great; this was the Koran for all English readers almost to the end of the 19th century, and many even now living have never looked into any other version.

Arberry expresses his view on Sale’s translation:

“Though Sale approached his labour better qualified and better supplied than his predecessor, he was not troubled by motives of scholarly impartiality”(Arberry, 1955: 10).

2.7. Translatability vs. untranslatability:

In elaborating the principles of translating the Bible Nida says there are four principles which can be adopted regarding Biblical translation. The principles underlying Bible translation are only partially recognised or formulated by works such as Nida's. Any accurate translation must take account of the following principles:

- (1) Language consists of a systematically organised set of oral-aural symbols.
- (2) Associations between symbols and referents are essentially arbitrary.
- (3) The segmentation of experience by speech symbols is essentially arbitrary.
- (4) No two languages exhibit identical systems of organising symbols into meaningful expressions (cf. Nida, 1959:13-20).

The principle issues relating to the translating of the Qur'an can be summarised as follows:

- (1) Perfect translatability is impossible.
- (2) No translation can substitute the original.
- (3) There is no absolute, perfect synonym or perfect equivalence in translation.
- (4) There is always translation loss on different levels because of the variations of many linguistic and cultural factors.

When we look at the number of translations of the Qur'an in existence, however, we realise that:

- (1) The Qur'an is translatable; or what do we call these attempts of translations? Yet, such attempts serve as no more than an introduction to a non-Arabic speaking audience, Muslims and non-Muslims alike.
- (2) Anyone who would like to inquire about a certain point in the Qur'an should be able to depend on these translations in order to gain a general idea about a specific matter.
- (3) One cannot ignore the role of the books of *tafsiir* (exegesis) of the Qur'an. as an aid to the translator in understanding the original text.

When stating the fact that the translation of the Qur'an is widely spread, it is worth saying here that the Qur'an and its translations are widely distributed along with Islamic books in accordance with this notion.

A newspaper article entitled "Two Million Translated Books have been Distributed by the High Committee in Bosnia" published by Al-Riyadh Newspaper claimed that:

وعن مراحل ترجمة و طباعة الكتاب الإسلامي، يضيف التقرير الصادر عن الهيئة العليا أنه من
المعلوم أن الترجمة تعتبر القناة الوحيدة لنقل العلوم و المعارف و الثقافات من مجتمع لآخر و من
جيل إلى أجيال .

"As to procedures for translating and printing Islamic books, a report issued by the Supreme Committee stresses that it is well known that translation is considered as the only channel for transmitting sciences, information, and

cultures from one society to another and from one generation to many other generations”.

2.8. Approaches to Qur’anic translation:

According to Beekman, 1974:

“A faithful translation is a translation which carries the meaning and decodes the dynamic of the original text” (cf. Beekman 1974:29). The term carries the meaning that the translation conveys to the reader or listener the information that the original conveyed to its readers or listeners. A translation, on the other hand, means that:

“(1) The feedback (output) makes a natural use of the linguistic structure of the target language, and

(2) the recipients of the translation understand the message easily” (Beekman, 1974:19-32). The literature on translation studies has dealt with what is generally known as the principle of equivalent force, which requires that the target text should produce the same results on its audience as those produced by the source text. The translations that we have in the market today seek to satisfy their readers. Muslim scholars hold different views about such translations. These views vary from rejecting to accepting them. It seems, however, that scholars who reject the idea of translating the Qur’an for predominantly dogmatic reasons, do not often distinguish between permissibility and translatability and that they have simply inherited this view from their predecessors, without any further consideration of why it is impossible to translate the Qur’an and in what

way it is untranslatable. It is, therefore, the purpose of this section to investigate the question of the permissibility of translating the Qur'an to determine its validity or otherwise.

Because the early Arab Muslims came into close contact with non-Arabs, the need to convey the divine message of the Qur'an became very strong. Accordingly the best solution to this problem was to gain permission to translate the Qur'an in the presence of the Prophet (peace be upon him). This happened twice. The first involved Persian-speaking Muslims. One version is that the people of Persia asked Salman al-Farisi to translate *al-Faatiha* [the first chapter of the Qur'an] into Persian in order that they could use it in their prayers, which he did. A second version of this report adds that he submitted what he translated to the Prophet (peace be upon him) and that they used to recite in it in their prayers until their tongues became used to the Arabic original. However, there are a number of arguments against the authenticity of this report, particularly in the second version. The second occasion, which strongly suggests that some Qur'anic passages had already been translated during the life-time of the Prophet (peace be upon him) himself, involved the incorporation of some verses and chapters in the missionary letters sent by the Prophet (peace be upon him) to various rulers whose native language was not Arabic; such as that sent to Heraclius, the Byzantine emperor who, on receiving the Prophet's (peace be upon him) message, in written form, brought to him by Dihyah al-Kalbi, called on his interpreter to put its contents into Greek. These included a passage from the Qur'an.

A similar incident occurred when a translation of a passage of Suurat Maryam was recited to the Negus of Abyssinia by missionaries sent to him by the Prophet (peace be upon him). It is assumed that all of the missionaries of the Prophet (peace be upon him) were well-versed in the language of the country to which they were sent; this, in fact, would seem to be a necessary qualification for the proper delivery of the message of Islam. It may also be noted that Abu Hurayrah related that the Jews used to read the Torah in Hebrew and interpret it to Muslims in Arabic. The Prophet (peace be upon him) did not disapprove of this. In fact, a counter-argument could be put forward here. It might be argued that the Prophet (peace be upon him) allowed the translation of the Torah into Arabic but this does not mean that the translation of the Qur'an into other languages is permissible. We all know the section dedicated by Al-Bukhaarii in *al-Sahiih*, which answers the question whether it is permissible to translate the Torah and other sacred books into Arabic and other languages. Thus it is clear that the sending of the missionaries did not raise any question regarding the translation of the general content of the message they carried or of the Qur'anic passages incorporated in these. One may assume, then, that neither during the Prophet's (peace be upon him) lifetime nor during the period of his immediate successors was the question of permissibility touched upon. Then, is the Qur'an translatable?

The following offers a brief review of some issues involved in the translation of the language of religious texts in its wider context with particular reference to the language of the Qur'an. Certain elements that contribute to the issue of

untranslatability will be discussed together with their implications for the translation of the Qur'an.

2.9. Rules for translating the Qur'an:

Dr. 'Aziiz al-'Amrii confirmed when asked about the issue of translating the Qur'an that:

لا تخلو أي ترجمة بشرية للقرآن من الخطأ و هذا من كمال القرآن

“No human translation of the Qur'an is totally correct: this is the perfection of the Qur'an”. Al-'Amrii's report lists the scholarly conditions for translating the Qur'an:

1. True understanding of the Qur'an through the Arabic language
2. Mastering Arabic and its laws and reasons of revelation along with what is related to its interpretation and any other sciences of the Qur'an.
3. True ability to comprehend and compose Qur'anic style in the target language.
4. Necessity for the translator to be a native speaker of the language into which the Qur'an is being translated.

Bundaaq, who is in favour of attempts at translating the Qur'an, suggests four special rules for translating the Qur'an:

(1) Reasons of revelation (أسباب النزول) must be studied and the interpretations transmitted throughout the Islamic eras, and their chains of narration must be examined.

(2) The lexicon of the Qur'an should be investigated linguistically including its origins, roots, and patterns.

(3) The collective views of interpreters of each verse should be taken into account after consulting them about its intended meaning.

(4) After achieving most of the above, a translated form ought to be produced according to what has been said in rule 2 above in depth. This form has to provide a suitable translation which is easily comprehensible by most readers” (Bundaaq, 1983: 77).

The above rules led thinkers to encourage the idea of translating the Qur'an into other languages. Bundaaq included the (formal) legal opinion (فتوى) issued by the Egyptian government cited in (Bundaaq, 1983: 77-83).

2.9.1. A Modern Scholar's View:

In order to throw more light on the issue of translating the Qur'an, I conducted an interview with Prof. Abdel Haleem (Professor of Islamic Studies, University of London) in November 1998. Prof. Abdel Haleem was asked the following:

1. Q. How would you explain the phenomenon of the increasing number of translations of the Qur'an?

A. It is a healthy phenomenon for these to be available for the service of the Qur'an and resulting issues.

2. Q. In your personal view, which translation of all translations deserves commendation and praise?

A. Every translation is a result of an effort. This effort should not be ignored and must be praised, and appreciated, and acknowledgement given to the translation. All translations vary in their accuracy according to the environment of the translation. A researcher should accept any changes the translator would make after discovering his mistakes.

3. Q. If you could list the characteristics that a translator of the Qur'an should acquire what would they be?

A. There are many characteristics the translator of the Qur'an should acquire including:

1- He should be fully acquainted with the Arabic language.

2- He should be fully acquainted with Arabic literature.

3- He should have sufficient knowledge of both Arabic and English styles.

4- He should have sufficient experience of both cultures.

5- He should have a full record of reading in the histories of languages. (*cf.* chapter one section 3).

CHAPTER THREE

CHAPTER THREE**METAPHOR IN THE WESTERN LINGUISTIC****TRADITION****3.1. Introduction:**

This chapter will look at the nature of metaphor from the Western point of view. Three theories of metaphor will be outlined briefly. This chapter will also explore types of metaphor and uses in English. It defines metaphor and various related figures of speech. This chapter and the next chapter will try to compare English and Arabic thinking on figurative language where applicable. Criticisms of each theory will be laid down with an evaluation of it. The chapter concludes with a discussion of approaches to the translation of metaphor.

3.1.1. Justification of inclusion of chapters three and four:

This chapter and the next chapter are included in this thesis for the following reasons:

A- To compare the significance of metaphor in both Arabic and English linguistic thinking.

B- To trace the relevance of the theory of metaphor in both cultures to the process of translation of metaphor.

C- To relate metaphorical usage in the Qur'an to the different types of metaphor identified in the linguistic tradition (for more details see chapter six).

D- To highlight the similarities and dissimilarities between Arabic and English usage and theory;

E- To suggest where applicable better ways of translating metaphors.

F- To highlight areas of overlap between metaphor and related figures of speech in the view of the two linguistic traditions;

G- To register the fact that the Arabic rhetoricians have not focused their interest on theories of metaphors as the English literature has.

“The too common identification of metaphor with poetry tends to obscure the omnipresence (stressed by Richards) of this semantic phenomenon in all active use of most languages, hence its importance in all kinds of language” (Dagut, 1976: 25).

3.2. Definition of figures of speech:

In the following section, I will present preliminary definitions of metaphor from various sources. I shall also discuss some other figures of speech in order to distinguish between metaphor and other figures of speech such as simile, hyperbole, metonymy, synecdoche and irony.

3.2.1. Metaphor:

The oldest definition of metaphor was provided by Aristotle (cf. *The Encyclopedia of Language and Linguistics*, Vol. 5, 1994, p.2452) who defines metaphor as: “The application to one thing in the name of another” and qualifies the command of its use as “a mark of genius”.

Hausman comments on Aristotle's definition of metaphor arguing that "in this definition metaphors substitute names by transferring them from one reference to another". He adds "Aristotle classifies kinds of transference, saying it may be "either from genus to species, or from species to genus, or from species to species or on ground of analogy". Also, referring to Aristotle's definition, Hausman, 1989 argues "this classification, of course, serves as the basis for later distinction among figures of speech, synecdoche, metonymy, and, as made explicit by Aristotle, analogy"(Hausman1989: 23).

Lanham (1968:66) defines metaphor as: "Changing a word from its literal meaning to one not properly applicable but analogous to it; assertion of identity rather than, as with simile, likeness". Quintilian, however, minimizes the differences between the two: "on the whole *metaphor* is a shorter form of *simile*". Although Aristotle praised metaphor as a primary tool for poetry, the term has never had in rhetoric the larger and vaguer significance it has taken on in literary criticism. Aristotle's explanation of how a metaphor works has perhaps never been bettered: "midway between the unintelligible and the commonplace, it is a metaphor, which most produces knowledge". Quintilian calls it "the most beautiful of tropes," praising it for accomplishing "the supremely difficult task of providing a name for everything" (Lanham, 1968: 66).

Webster's Third International Dictionary (1981:1420) defines metaphor as:

“a figure of speech in which a word or phrase denoting one kind of object or action is used in place of another to suggest a likeness or analogy between them e.g. The ship plows the seas.”

According to *Webster's New World Dictionary of the American Language* metaphor is “a figure of speech in which one thing is likened to another different thing by being spoken of as if it were that other, e.g. all the world's a stage”(1964: 69).

Similarly, Longman's *Modern English Dictionary* (1987:654) defines metaphor as: “a figure of speech in which a name or quality is attributed to something to which it is not literally applicable, e.g. an icy glance, nerves of steel”.

The *Oxford English Dictionary* (1987:910) states that metaphor is: “an imaginative way of describing something by referring to something else which has the qualities that we are trying to express.”

In terms of French structuralist semantics, metaphor is “a deviation from the normal selection rules”, that is metaphor is a departure from literal meaning to figurative meaning (Van Den Broeck 1981: 74).

Other definitions of metaphor refer to it as an implicit comparison or an abbreviated simile, where the agent of similitude ‘like’, ‘as’ etc is omitted.

In a more restrictive sense. Dagut (1976:22-23) confines metaphor to: “an entirely new and unique creation” and “an individual flash of imaginative insight” which “transcends the existing semantic limits of the language” (i.e. what Newmark terms ‘original metaphor’: (cf. 3.3.2.5.).

Newmark defines metaphor as ‘describing’ one thing in terms of another” (1988:104).

Longman’s *Dictionary Of Contemporary English* (1995:897) describes metaphor as: “a way of describing something by comparing it to something else that has similar qualities without using the words ‘like’ or ‘as’: ‘The sunshine of her smile’ is a metaphor. e.g. ‘his poetry is brought alive by his masterful use of metaphor’.

Of all the above definitions of metaphor, Dagut’s is undoubtedly the most stringent one as it implies that originality and recency are essential elements in the generation of metaphors. Furthermore, Dagut insists on a strict distinction between ‘true metaphors’ and other closely related forms of figurative language.

From the various above definitions of metaphor, we can draw the conclusion that metaphor is defined in more or less the same way by different sources. All of them agree that metaphor involves applying one thing in the name of another. However, they differ in that some authors look at metaphor in isolation from other figures of speech, while others conflate metaphor with simile.

3.2.2. Simile:

Webster’s *Third New International Dictionary* (1985:754) defines simile as: “a figure of speech comparing two essentially unlike things and often introduced by ‘like’ or ‘as’ Consider some examples of simile in English:

- A heart as big as a whale

- His explanation was clear as crystal
- Cheeks like roses
- Her skin was as white as marble

A *Handlist Of Rhetorical Terms* (1968:893) says that in simile “one thing is likened to another, dissimilar thing by the use of *like, as, etc*”. Simile is distinguished from metaphor in that the comparison is made explicit: “My love is like a red rose”. From Aristotle onward, simile is often the vehicle for Icon or Imago. Both types of analogy are multi-faceted, and the point of similarity can be worked out only through the intellect, though with some difficulty. Simile, on the other hand, is signalled by the comparison particle and very often has the ground provided.

Longman’s *Dictionary of Contemporary English* (1995: 1338) defines simile as: “an expression that describes something by comparing it with something else, using the words ‘as’ or ‘like’, for example ‘as white as snow’.”

Another definition in *An Encyclopaedic Dictionary of Language and Languages* (1992: 354) describes simile as “A figurative expression which makes an explicit comparison, typically using such words as ‘as’ or ‘like’. Examples include as ‘tall as a mountain’ and ‘ran like the wind’.”

Basing himself on Shen’s analysis (1992: 269), Dickins (1998) explains two cases regarding simile. “Cigarettes are like pipes” is not to be regarded as simile, whereas “Cigarettes are like pacifiers” is. In the first case we are dealing with a simple *literal* comparison, of a type which might be used to explain to someone

who did not know what a cigarette was; in the second, we are dealing with a dramatic and superficially implausible *figurative* comparison. Leaving aside a more precise definition of the terms “literal” and “figurative” Dickins notes that there is one obvious problem with this; namely the impossibility of drawing a sharp division between a “literal” and a “non-literal” comparison. He briefly sheds some light on the possible reasons why metaphor has traditionally been regarded as equivalent in sense to simile. Although he does not believe this view is tenable, he adds, “it is striking how few live metaphors are not interpretable in terms of a figurative likeness relationship” (Dickins, 1998: 263). By live metaphor Dickins means here what other writers term non-lexicalised metaphor or original metaphor (Newmark 1988).

3.2.3. Hyperbole:

Lanham (1968:56) defines hyperbole as “exaggerated or extravagant terms used for emphasis and not intended to be understood literally; self-conscious exaggeration.”

Longman’s *Dictionary Of Contemporary English* (1995:702) describes hyperbole as “a way of describing something by saying it is much bigger, smaller, worse etc. than it actually is: To say ‘This chair weighs a ton’ is an example of hyperbole.”

An Encyclopedic Dictionary of Language and Languages (1992:175) defines hyperbole as “a figure of speech, which involves emphatic exaggeration. Often recognised in literature (as in Hamlet’s ‘forty thousand brothers could not, with

all their quantity of love, make up my sum'), it is far more often encountered in everyday conversation (where there are millions of examples)''.

A Dictionary of Modern English Use (1926:608) defines hyperbole as "over-shooting. Use of exaggerated terms for the sake not of deception, but of emphasis, as when *infinite* is used for *great*, or a 'thousand apologies' for an apology".

The Oxford *Advanced Learner's Dictionary of Current English* (1974:418) defines hyperbole as "(use of) exaggerated statement(s) made for effect and not intended to be taken literally: e.g. waves as high as Everest."

3.2.4. Metonymy:

According to Newmark (1988:125), metonymy occurs "where the name of an object is transferred to take the place of something else with which it is associated", e.g.

- 'Number 10 has decided' (for the 'Prime Minister') or
- 'The White House has announced' (for 'the American government') or
- 'The Crown' (for 'The Queen or King'); 'Washington', 'Paris', 'Brussels' etc. for the governments or the parliaments of such countries'.

Lanham (1968:56) states that metonymy is "a change in the relation of words by which a word, instead of agreeing with the case it logically qualifies, is made to agree grammatically with another case".

An *Encyclopedic Dictionary of Language and Languages* (1992:250) states that: “metonymy is a figure of speech in which the name of an attribute of an entity is used in place of the entity itself. People are using *metonymy* when they talk about the *bottle* to mean ‘drinking’ or the *press* to mean ‘newspapers’ ”.

3.2.5. Synecdoche:

Webster’s *New World Dictionary of the American Language* (1984:2320) describes synecdoche as “a figure of speech in which a part is used for a whole or class, or the reverse of this”. For example ‘bread’ for ‘food’ or ‘the army’ for ‘soldier’, ‘ten sails’ for ‘ten ships’”.

Lanham (1968:97) defines synecdoche briefly as “understanding one thing with another” and in a different place as “substitution of part for whole, genus for species or vice versa.” e. g. *all hands on deck*.

An *Encyclopaedic Dictionary of Language and Languages* (1992: 378) defines synecdoche as “A figure of speech in which the part is used for the whole or the whole is used for the part; the term is from Greek ‘taking up together’. An example of the first type is the use of *wheels* for car (*I’ve got a new set of wheels*); of the second type is the use of *creature* for people (*Those poor creatures*).

3.2.6. Irony:

In the case of irony, what the speaker means is at dramatic variance with and is often the opposite of the surface or literal meaning of the sentence. It seems that

irony is only a marginal figure of speech. Gibbs states that "Irony is traditionally seen as a situation that contrasts what is expected with what occurs or as a statement that contradicts the actual attitude of the speaker" (Gibbs, 1994:359)

Consider these two examples:

1. You're very punctual, aren't you?
2. What lovely weather we're having!

Where the intended meaning respectively is 'You're very late' and 'Isn't the weather dreadful'?

1. "Expressing a meaning directly opposite of that intended: "he was no notorious malefactor, but he had been twice on the pillory, and once burnt in the hand for a trifling oversight."
2. Speaking in derision or mockery: Lanham (1968:61) defines irony as his reward, showing how he had been cut in the face at a certain battle, and fought in his service: ye may see, quoth the king, what it is to run away.

A Dictionary of Modern English Usage (1926:295) explains the use of irony as "a form of an utterance that postulates a double audience, consisting of one party that hearing hear and shall not understand, and another party that, when more is meant than meets the ear, is aware both of that more and of the outsiders' incomprehension."

Longman's Dictionary of Contemporary English (1995:752) speaks about irony as "the use of words that are the opposite of what you really mean, in order to be amusing or to show that you are annoyed: heavy irony (= a lot of irony)" e.g. "Of

course Michael won't be late: you know how punctual he always is," she said with heavy irony. It adds "a situation that seems strange and unexpected or amusing, or the reason it is like this. "Another example of irony is 'The drug was supposed to save lives'.

An *Encyclopaedic Dictionary of Language and Languages* (1992:196) describes irony as "language which expresses a meaning other than that literally conveyed by the words, usually for humorous or dramatic effect". A contrast is often drawn with sarcasm, where the intention is to ridicule or wound. Everyday conversation provides many examples of ironic speech such as the enthusiastic comment following a bad pun.

One cannot ignore the role of intonation in the English language and how different interpretations of the tone could result in various meanings. As Cruttenden notes "ironic utterances in English are often made with a rise-fall intonation pattern, one of whose meanings is to convey the impressive nature of the state of affairs which the speaker is describing" (cf. Cruttenden, 1986: 102).

This phenomenon also applies to Arabic. Consider the following examples:

1. جاء البطل : the hero came:
2. جاء الكريم : the generous man came:

It would appear that in Arabic a similar rise-fall intonation pattern often also accompanies ironic intent. I can, here, conclude from the above observations on various figures of speech that metaphor is typically defined and used differently from simile, metonymy, irony and hyperbole, although sometimes, there is a sort

of overlap i.e. there is not always a clear-cut distinction between them. The key common element is that the image exists in both metaphor and simile. Also most modern writers regard simile as very similar to metaphor without giving reasons why metaphor is always attached to simile.

3.3. Types of metaphor:

In the following section, I shall deal with a number of typologies of metaphor.

These are:

1- Fowler's Typology(1926).

2- Newmark's Typology(1988).

3- Goatly's Typology (1997).

4- Dickins' Typology(1998).

3.3.1. Fowler's Typology:

A Dictionary of Modern English Usage 1926:349) divides metaphor into two basic categories: live and dead metaphors. Fowler says:

“Live and dead metaphors: in all discussion of metaphor, it must be borne in mind that some metaphors are living, i.e., are offered & accepted with a consciousness of their literal equivalents, while others are dead, i.e. have been so often used that speaker and hearer have ceased to be aware that the words used are not literal; but the line of distinction between the live & the dead is a shifting one, the dead being sometimes liable, under the stimulus of an affinity or a repulsion, to galvanic stirrings indistinguishable from life. Thus, in *The men were*

sifting meal' this is a literal use of *sift*; in *Satan hath desired to have you, that he may sift you as wheat*, *sift* is a live metaphor; in *the sifting of evidence*, the metaphor so familiar that it is about equal changes whether *sifting* or *examination* will be used, & that a sieve is not present to the thought unless indeed someone conjures it by saying *All the evidence must first be sifted with acid tests, or with the microscope*; under such a stimulus our metaphor turns out to have been not dead but dormant; the other word, *examine*, will do well enough as an example of the real stone-dead metaphor; the Latin *examino*, being from *examen* the tongue of a balance, meant originally to weigh; but, though weighing is not done with acid tests or microscopes any more than sifting, *examine* gives no convulsive twitches, like *sift*, at finding itself in their company; *examine* then, is dead metaphor and *sift* only half dead, or three quarters" (Fowler 1926:349)

3.3.2. Newmark's Typology:

Newmark (1988:85) refers to six types of metaphor. These are as follows: dead, cliché, stock or standard, recent, original, and adapted, although as he points out, there is a certain amount of overlap between them.

3.3.2.1. Dead metaphor:

According to Newmark three quarters of the English language consist of used or dead metaphor (Newmark 1985:50). These are lexicalised one-word metaphors, which have become part of the general terminology of every language. Dead metaphors contribute to greater accuracy in the use of language and do not

usually present a source of difficulty in translation as they are listed in the dictionary as literal terms, which are the staple of accurate translation. Examples:

1. 'a field' of technology
2. the 'fork' of a bicycle
3. the 'foot' of a mountain
4. space, field, line, top, bottom, foot, mouth, arm, circle, etc.
5. the 'head' of a department

Newmark defines dead metaphors as "metaphors where one is hardly conscious of the image" (Newmark 1988:106).

The definition of dead metaphors is that of a "single unit" metaphor (cf. Henle 1985:188). As is clear, the term suggests that there is no interaction between the literal and metaphorical meanings, which in this case unite into one. As to when death of metaphor occurs, the majority claim that this happens due to the process of ageing and/or public overuse.

3.3.2.2. Cliché metaphors:

Cliché metaphors are overused or vogue metaphors. A translator is justified in omitting clichés in informative texts but not in expressive or authoritative statements, laws, regulations, notices etc. to produce a similar reaction from the receiver(s). Examples:

1. We must catch up with the mainstream of developed nations.
2. The net is tightening on the criminals.

Cliché metaphors are defined as “metaphors that have perhaps temporarily outlived their usefulness, that are used as a substitute for clear thought, often emotively, but without corresponding to the facts of the matter” (Newmark 1988:107); examples include ‘backwater’, ‘breakthrough’, and ‘set trends’ in the following: “The County School will in effect become not a backwater but a breakthrough in educational development which will set trends for the future” (Newmark 1988:107).

3.3.2.3. Stock (or standard) metaphors:

Many new, standard or common words and phrases derive from stock metaphors. These are best translated by equivalent metaphor, when available, or paraphrased semantically. Examples:

- 1- a ray of hope
- 2- the heart of the matter
- 3- to balance the facts
- 4- storm in a tea- cup

A stock metaphor is “an established metaphor which in an informal context is an efficient and concise method of covering a physical and/or mental situation both referentially and pragmatically” (Almised, 1996: 48).

As a sub-type of stock metaphors, we may also recognise traditional or conventional metaphors. These are more or less ‘institutionalised’ in that they

belong to a restricted area of literature, school or generation, e.g. the Elizabethan-coined metaphors:

‘Pearly teeth’, ‘ruby lips’ etc.

3.3.2.4. Recent metaphors:

A recent metaphor is a “metaphorical neologism”; examples are *in, with it* (in the sense of fashionable), *head-hunting* (in the sense of recruitment, sometimes covert) (Newmark 1988:111-112).

Recent metaphors are predictably language specific. They are often coined anonymously and can spread rapidly through the media as a result of a burning or recurrent political or social issue. Other examples are:

1. ‘To line fat cats’ pockets’ (a reference to excessive pay rises for company bosses).
2. ‘Milking the system’ (a reference to state benefit fraud in the UK).

Again, a communicative or semantic translation is likely to be the most appropriate approach here. Relatively recent one-word metaphors from the world of music or fashion have been however transferred into the Arabic as cultural borrowings: e.g. ‘pop’, ‘funk’, ‘rock’, ‘rap’ etc. These words are not of course metaphors in Arabic.

3.3.2.5. Original metaphors:

An original metaphor is one “created or quoted by the SL [Source Language] writer” (Newmark 1988:112).

This is a subjective category which can embrace well-known personal metaphors by famous authors such as Shakespeare, Molière, Hemingway, etc., universal metaphors, based on parts and processes of the human body, features of weather, gender, religious metaphors, as well as recent or novel metaphors. Examples:

1. Shall I compare thee to a summer's day? (Shakespeare)
2. From darkness to light (religious)

As a sub-type of original metaphors, we may also recognise private metaphors. Private metaphors are the 'bold', innovating creation of individual authors, which sometimes overlap with metaphorical tradition and are therefore not always unique. The characteristic of uniqueness is, however, deemed a vital element of what M. Dagut sees as 'true metaphors'.

3.3.2.6. Adapted metaphor:

According to Newmark, 1988, an adapted metaphor is "one in which a stock metaphor is slightly changed". This type has been established by Newmark to cover developed or improved or invented metaphors especially when produced by famous people, such as the adapted metaphor produced by the former American president Ronald Reagan in the 1980s:

"The ball is a little in their court" (Newmark 1988:111) (cf. The idiom "the ball is in their [etc.] court").

3.3.3. Goatly's typology:**3.3.3.1. Dead and buried metaphors:**

Goatly (1997) divides metaphor into five different types of metaphors: Dead and Buried, Dead, Sleeping, Tired, and Active. I shall deal with each of these types in turn. Firstly, Goatly identifies a new type of metaphor, which is Dead and Buried. An example is 'inculcate' the original sense of which in Latin is to 'stamp in'. As Goatly notes, "so for English speakers" unless they are Latin scholars, there is no opportunity for a metaphorical connection, and the meaning remains opaque" (Goatly, 1997: 33). That is to say, the original literal sense of 'inculcate' no longer operates in English, and English speakers generally do not regard the standard English meaning of 'inculcate', i.e. 'indoctrinate with' as metaphorical.

Goatly comments: "The important point is that the metaphorical process has left its mark on the vocabulary of the language, by dint of the fact that various metaphorical expressions and transfers have been lexicalized, that is to say have found their way into the dictionary with a second and separate conventional meaning".

He goes on: "Dictionaries are certainly the cemeteries and the mortuaries, definitely the dormitories, and generally the resting place for the population of metaphors" (Goatly, 1997: 31).

3.3.3.2. Dead metaphors:

For Goatly all metaphors whose Topics and Grounds (cf. Section 3.4.1) are highly inaccessible are labelled dead metaphors.

3.3.3.3. Sleeping Metaphors:

This type and the next one Tired metaphors, can be classed together as sub-subtypes of Inactive Metaphors. Both these potential connotations, which are capable of metaphoric awakening as the Grounds of comparison, are relatively peculiar". Examples are *vice* in the senses 'depravity' and 'gripping tool', *leaf* in the senses 'foliage' and 'page of a book', and *crane* in the senses 'species of marsh bird' and 'machine for moving heavy weights'. Goatly comments "I put them in this list simply to demonstrate that language users are capable of making metaphorical connections, constructing folk etymologies, in spite of the historical facts. Presumably, the personification of abstract *vice* (depravity) has led to phrases like *in the grip of a vice* meaning addicted to 'depravity', thereby creating possible grounds for a metaphorical connection. LEAF and CRANE seem equally capable of metaphoric reawakening, as the grounds of comparison involving shape are relatively salient these might be dubbed sleeping metaphors" (Goatly, 1997: 33).

3.3.3.4. Tired Metaphors:

Goatly maintains that there is no clear line on the continuum of inactive metaphors between Sleeping and Tired. Tired metaphors are regarded as cliched metaphors, and are near the border of the lexicon, though still inside it.

Examples are squeeze in the senses 'application of pressure' and 'financial borrowing restriction', cut in the senses 'an incision' and 'budget reduction', and fox in the senses 'dog-like mammal' and 'cunning person'. Goatly comments "There is no clear line on the continuum of Interactive metaphors between Sleeping and Tired. Even so, SQUEEZE (financial borrowing restrictions) appears more likely than any of the previous examples to involve or evoke reference to the original metaphor, with grounds supplied by the money = LIQUID metaphorical equation. The same is true for CUT (budget reduction). Even in popular journalism, not the most metaphorically sensitive stylistic register, it seems that CUT (budget reduction) can easily evoke an incision. At least cut could for the writer of these phrases stemming from the original Vehicle: *Nigel Lawson's axe, deep financial cuts*. *Axe and deep* improve the chances of CUT (budget reduction) evoking a double reference, and the perception of similarities or analogies involving these two references"(Goatly, 1997:33). He adds, "Fox, my final example, may be the most likely to involve a sense of double reference. So it could be regarded as a cliched metaphor, near the border of the lexicon, though still inside it. These last three examples I shall label Tired metaphors. (Note that *fox* also has a second metaphorical meaning, 'an attractive young woman'(Goatly, 1997: 33).

3.3.3.5. Active Metaphors:

Metaphors of this type are especially context-dependent for the Grounds they generate and they are above all dependent on the interaction of the Vehicle and

the particular Topic being referred to (for examples (cf. Goatly, 1997: 31-35). An example is 'icicles' in the description of a dead man as holding 'five icicles in his hand' (Larkin, 1973: 495; cited in Goatly 1997:29).

3.3.4. Dickins' Typology:

Dickins proposes two major kinds of metaphor. These he terms dead metaphors and live metaphors.

3.3.4.1. Lexicalised (dead) metaphors:

For Dickins dead metaphors can be characterised as forms which are recognisably metaphorical, but whose metaphorical meaning is so well established that it can be regarded as lexicalised and is therefore likely to appear as a dictionary definition of the word or phrase in question.

3.3.4.2. Non-lexicalised (live) metaphors:

For Dickins live metaphors, by contrast with dead metaphors "do not have a well established or stable meaning of this sort and therefore cannot be regarded as lexicalised, and will not appear as dictionary definitions of the word or phrase in question" (Dickins, 1998: 262).

In this thesis, I shall substitute non-lexicalised metaphor for Dickins' 'dead metaphor' and 'lexicalised metaphor' for Dickins' 'live metaphor' in order to avoid confusion with the usage of 'dead metaphor' and 'live metaphor' in other writers.

3.4. Comparison of typologies:

Fowler (1926)	Newmark (1988)	Goatly (1997)	Dickins (1998)
Dead	Dead	Dead and Buried	Lexicalised
		Dead	
	Cliché	Sleeping	
	Stock/Standard	Tired	
	Recent		
Live	Original	Active	Non lexicalised
	Adapted		

The table above shows the four different typologies of metaphor, which we have discussed. As we have seen, Newmark discusses six types of metaphor. For him there are dead metaphors, cliché, stock or standard, recent, adopted and original metaphors. Goatly discusses five types of metaphor. For Newmark's dead metaphor Goatly proposes the same category, but also adds a new type, which he calls 'dead and buried' metaphor. It looks as if this additional category is in fact another layer further down the scale in terms of deadness of metaphor. A dead metaphor seems to be still metaphorical or has the hope of being so whereas the 'dead and buried' metaphor is lacking this feature, in which case it is totally lexicalised and fully incorporated in the daily use of the language. For the 'stock and recent' metaphor which Newmark suggests, Goatly proposes the term

'inactive' metaphor within which he conceives of two further types of metaphor. These are 'sleeping' metaphors and 'tired' metaphors. While Newmark proposes the term 'original' to mean the type of metaphor that is 'metaphor proper', Goatly prefers the term 'active', but the two terms refer to the same phenomenon. Dickins proposes two broad categories of metaphor. The first is that category which he calls 'dead' or 'lexicalised': this covers Newmark's dead, and stock as well as Goatly's dead, dead and buried and inactive metaphors.

The second is that which he calls 'live' or 'non-lexicalised' metaphor.

Fowler, as the table shows, suggests two types of metaphor. The first type is 'dead' metaphor. This corresponds to Newmark's dead metaphor and to Goatly's dead and buried metaphor and partially to Dickins' dead/ non-lexicalised metaphor. The second type is what Fowler calls 'live' metaphor and this corresponds to a variety of types of metaphors suggested by Newmark and Goatly. Fowler's live metaphor corresponds to Newmark's cliché, stock/ standard, and recent and adapted metaphors. It also corresponds to Goatly's sleeping, tired and active metaphors. It is interesting to note also that there is a kind of a similarity between Fowler's classification and Dickins' classification. While Fowler's classification divides metaphor into two major types, Dickins also proposes a two-part division to the trope in which he uses almost the same terminology of 'dead' and 'live'. However, Dickins' use of 'dead' and 'live' metaphors is rather different from Fowler's terminology and from other writers as well. As already noted in this thesis I shall use 'lexicalised' and 'non-lexicalised' for what Dickins terms 'dead' and 'live' to avoid confusion.

For practical analytical purposes I shall adopt Newmark's approach to types of metaphor, since this is the one which has been the most used in translation analysis.

3.5. Theories of metaphors:

It would not be possible to present in this section a detailed account of all theories of metaphor. There is, in any event, little need to do so, as this work is concerned with the translation of Arabic metaphors into English and vice versa and not with a general survey of the literature on metaphor. However, there is a need to select a particular approach to metaphor as the basis for discussing these translation problems. Therefore, this section will focus on the three most widely used theories of metaphors, the Substitution, Comparison, and Interaction theories.

3.5.1. Substitution theory:

The substitution theory claims that the vehicle-term substitutes for the topic-term. What is meant by 'vehicle' here and elsewhere in this thesis is the non-metaphorical referent of the word or phrase which is being used metaphorically. What is meant by 'vehicle-term' is the word or phrase which is being used metaphorically. What is meant by 'topic' is the metaphorical referent of the word or phrase which is being used metaphorically. What is meant by 'topic-term' is any term which could be used to refer non-metaphorically to the referent in question. So, in 'The past is a foreign country; they do things differently there' (Goatly, 1997: 9), 'foreign country' in its literal sense of 'land other than one's own' is the vehicle, and the phrase 'foreign country' is the vehicle-term. The

metaphorical referent of 'foreign country', i.e. 'unfamiliar phenomenon' (etc.) is the topic, while 'unfamiliar' phenomenon' (or any similar word or phrase) would be the topic-term. Additional information which limits the interpretations of the topic, such as 'they do things differently there' in this example, is known as the grounds. Thus according to the substitution theory the meaning of the metaphor can be discovered by replacing the vehicle-term by a suitable topic-term. Consider the example of 'rat' in the sense of 'disloyal person'. According to the substitution theory, if we say 'John is a rat' all we mean is 'John is disloyal'; i.e. in this context, the vehicle-term 'rat' is used as a substitute for the topic-term, i.e. the literal term 'disloyal person'.

3.5.1.1. Criticism and assessment of substitution theory

Proponents of the substitution view tended to illustrate their ideas by the use of tired metaphors which could be interpreted out of context, e.g. *fox* (meaning deceiver). In the tradition of generative grammar, most theories in this framework would label some metaphors as "acceptable" and others as "unacceptable". Moreover, their decision would be based on the paraphraseability of the metaphor. This austere theory left no room for pluralism in metaphorical interpretation: it did not allow that any one token of metaphorical expression might receive a number of different and partial interpretations, none of which amounted to an adequate paraphrase; and that different tokens of the same type of metaphorical expression might achieve, in their different co-texts and contexts, most importantly, it failed to recognize that original metaphors and non-original metaphors demand and receive different kinds of interpretations (cf.

Goatly, 1997:116). Goatly stresses the fact that the “substitution theory is an overgeneralized theory of metaphorical interpretation suitable only for inactive metaphors” (Goatly, 1997: 116). He adds “even with inactive metaphors the substitution theory actually fails since, for example, it is impossible to paraphrase the meanings of place prepositions like *within* used to refer to time, without resort to other place or space metaphors: *within six months – inside six months- before six months have passed-etc*”, (Goatly, 1997: 116-117)

3.5.2. Comparison theory:

The Comparison theory states that metaphor is best viewed as equivalent to a simile. This is not to say that simile makes the same kind of apparent assertion or effect as its equivalent metaphor, but simply that interpretively the simile and metaphor will be equivalent. Similes and overt comparisons are ways of specifying metaphorical interoperations, bringing to light the process of interpretation which is left implicit with metaphor proper. Abu Mosa, 1988 believes this theory is the most practical and useful one in the context of the Qur'an.

3.5.2.1. Criticism and assessment of comparison theory:

A number of objections have been raised to the comparison theory. The Comparison Theory was dismissed by proponents of the Interaction Theory (see Section 3.5.3) as being simply a modification of the Substitution Theory. Goatly (1997) believes that “the interaction view and the comparison view are quite compatible” (Goatly, 1997: 118). He stresses the fact when he argues “after all, when the Interaction Theory mentions the selection of features of the Vehicle

which are then mapped on the Topic, it is talking about a process of comparison. And the advantage of the extended comparison view or the Similarity/Analogy view is that it accounts for all varieties of metaphor, not simply the interactive types.”(Goatly, 1997: 118-9). A number other objections are discussed by modern writers such as Cooper and Dickins.

Dickins suggests that “A common criticism made against the comparison theory is that it is no theory at all”. As Searle puts it: “Similarity is a vacuous predicate; any two things are similar in some respect or other” (Searle, 1993: 96).or (1971: 110). Dickins suggests that this criticism is ill conceived. For if we hold that similarity is a vacuous predicate, we must presumably conclude that the use of words such as *like*, *similar to*, *resemble*, etc. yields vacuous predicates (cf. Dickins, 1998:263). Dickins adds “ we may meaningfully say that two things are like one another, unlike one another, like one another in certain respects, fairly unlike one another in certain respects, etc. Whilst we may not be able to identify likeness relations in any purely positivistic sense, it is clear both that as a notion “like” contrasts with “unlike”, and also that it can be related to features of the real world” (Dickins, 1998:263).

Another objection to the comparison theory, also raised by Searle, is that there is not necessarily any real likeness between the meaning of an expression used literally and the meaning of that expression used metaphorically. The problem with this objection is that it imposes an artificial and unnecessary distinction between real and unreal similarity. Once considerations of word identity, rather than word meaning are included, the problem disappears. As Dickins explains.

'Searle himself provides what can be taken as a corroboration of the comparison theory. As Searle points out, "Sally is a block of ice" can be paraphrased by "Sally is like a block of ice meaning she is unemotional" (etc). If we were to accept Searle's objections to the comparison theory, we would presumably have to say that "a block of ice" is metaphorical in the case of "Sally is like a block of ice" (Dickins, 1998: 264) just as it is in the case of "Sally is a block of ice". As Dickins notes this "entails extending the difficulties associated with metaphor to simile. As it stands it fails to solve the problem of metaphor while obfuscating the distinction between metaphor and simile. It is also refuted by the fact that whereas we can say things like, "metaphorically speaking, she is a block of ice", we can not say things like "metaphorically speaking, she's *like* a block of ice". In the second case there is no metaphor, whether embedded within the like phrase or otherwise" (Dickins, 1998: 264-5).

Dickins suggests another objection to the comparison theory relating to the "elliptical-simile" version of this theory quoting Fogelin (1988). According to the elliptical-simile view, metaphors are in effect similes with "like/as" element omitted. In opposition to this, so the argument goes, it can be demonstrated that metaphors do not involve comparisons since "it is not always possible to replace a metaphor with a corresponding simile" (Dickins, 1998: 265).

Dickins points out that this objection only works if one adopts the so-called "elliptical-simile" version of the comparison theory: that is to say if one views metaphors actually as elliptical similes. However, if one takes a "meaning, equivalence" view of the comparison theory the objection does not

hold. That is to say, one may simply regard metaphor as equivalent in meaning to simile, and not to as an elliptical version of simile.

Dickins considers a final common objection to the comparison theory. This relates to what might be called “metaphor as literal comparison” version of the theory. This view holds that the metaphorical meaning of (A is F) is identical to the literal meaning of (A is like F) (cf. Dickins, 1998: 265). According to this ‘Tom is a tree’ should mean the same as ‘Tom is like a tree’ (in some literal /obvious / straightforward sense). Foglin points out (Foglin, 1986: 57) this rests on a misinterpretation of the traditional comparison view of metaphor, which states not that metaphor is equivalent in meaning to literal comparison with ‘like/as’ (etc) but that metaphor is equivalent in meaning to a figurative comparison with ‘like /as’ etc, i.e. a simile.

3.5.3. Interaction theory:

This theory is concentrated on original metaphors. Advocates of this theory believe that there are two distinct subjects, topic and vehicle (as discussed in Section 3.4.1); that the metaphorical utterance projects certain features of the Vehicle, which are grounds, on the topic; and that the vehicle and topic interact in two ways (1) through a process of selection, suppression and emphasis of features which can be predicted of the Topic and (2) through the fact that is the topic made to seem more like topic. Black’s well-known example 1962: 231 will make the argument clearer:

A battle is a game of chess.

In the above example, there are two distinct subjects, the battle (topic) and the game of chess (vehicle). The utterance of the metaphor projects features of the vehicle on to the topic. The selection of these features, suppression of some and emphasis of others, is determined by the interaction of the topic and vehicle: in this case positions, relationships and status of combatants, casualties, speed of movement, will presumably be emphasized as grounds whereas other features of battle-topography, weapons, weather, supplies etc. will be suppressed. The theory suggests, finally, that not only is a battle made to seem more like a game of chess, but a game of chess is made to seem more like a battle (cf. Black, 1962: 230).

3.5.3.1. Criticism and assessment of interaction theory:

Goatly claims that “the interaction theory seems capable of dealing with Active metaphors. But the theory is weak in accounting for those aspects of interpretation which involve analogy and seems primarily oriented towards noun-based metaphors” (Goatly, 1997: 118) He also suggests that “we need a larger theory, a modified comparison theory, to encompass both the limited insights of substitution theory and the more fruitful interaction theory, while compensating for the latter’s failure to recognize the importance of analogy and vehicle construction.”(Goatly, 1997: 118). Lastly, Goatly suggests that “it is worth questioning the claim in the interaction theory that vehicles are necessarily made to seem more like topics, as well as vice versa”(Goatly, 1997: 118).

3.6. Conclusion:

This chapter looked at the nature of metaphor from the Western point of view. Three theories of metaphor were outlined briefly. It also explored types of metaphor and uses in English. It defined the various figures of speech. The chapter compared English and Arabic thinking on figurative language where applicable. Criticisms of each theory were laid down with an evaluation of it. The chapter concluded with a discussion of approaches to the translation of metaphor. To sum up: despite the fact that views on the translation of metaphor are fundamentally different from each other, they still show some features in common. They almost all of them for instance agree that the subject has been neglected and needs a great deal of research. They also agree that there are complex factors involved in the translation of metaphor. However they differ in the depth they have gone in researching the subject: whereas some have looked at it through comparisons and studies of translated material some have looked at the subject from a more general less descriptive perspective.

No matter how metaphor is translated and approached, the translator has to do his best to achieve equivalence concerning the meaning intended by the original author.

CHAPTER FOUR

CHAPTER FOUR

METAPHOR IN THE ARABIC LINGUISTIC

TRADITION

4.1. Introduction:

The main purpose of this chapter is to consider the approaches to metaphor developed in traditional Arabic linguistics. In this chapter, the definitions and types of metaphor according to the Arabic linguistic tradition will be discussed. Also, the two most well-known theories will be outlined from the classical Arabic point of view.

In the following section, I will present preliminary definitions of metaphor from various sources. I shall also shed some light upon some other figures of speech in Arabic. I shall conclude this chapter with a comparative summary showing points of similarity and illustrating issues that are dissimilar between English and Arabic.

4.2. Definitions of Metaphor and other figures of speech in Arabic

Rhetoric:

This section will list definitions of figures of speech in Arabic rhetoric compared to those figures of speech listed in the previous chapter (see Section 3.2).

Metaphor will be dealt with first. Other figures of speech will follow.

4.2.1. Metaphor (الاستعارة)

Al-Jaahiz maintains that:

الاستعارة تسمية الشيء باسم غيره إذا قام مقامه

“Metaphor is the naming of a thing with the term for another thing if this thing stands in its place” (cited in ‘Ateeq, 1985: 367).

Ibn Al-Mu‘tazz holds that:

هي استعارة الكلمة لشيء لم يعرف بها من شيء قد عرف بها

“It [metaphor] is the borrowing of a word for something that is not known to be associated with that word from something that is known to be associated with that word” (cited in ‘Ateeq).

Qudaamah ibn Ja‘far defines metaphor as

هي استعارة بعض الألفاظ في موضع بعض على التوسع والمجاز

“It [metaphor] is the use of some words in the place of others as a means of expansion and figuration” (cited in ‘Ateeq, ibid).

Ibn Manzuur (1956: 326) describes the linguistic root of the word *majaaz* (metaphor) as follows:

جزت الطريق ، وجاز الموضع جوازا ومجازا: سار فيه وسلكه، وجاوزت الموضع بمعنى جزته، والمجاز والمجازة الموضع.

“I crossed the road’, ‘he passed the place’ (the *masdars* being *jawaaz* and *majaaz*): i.e. he moved in it and traveled across it; and ‘I passed the place’, meaning ‘I passed through it’ (the *masdars* in this case being *majaaz* and *majaazah*).

Al-Jurjaanii (1998: 27) describes the function of metaphor as follows:

قد أجمع الجميع أن الكناية أبلغ من الإفصاح والتعريض أوقع من التصريح وأن للاستعارة مزية
وفضلا وأن المجاز أبدا أبلغ من الحقيقة

“All rhetoricians have agreed that implicitness is more eloquent than explicitness, that allusion is more effective than directness, and that metaphor has an advantage and merit, and that figurative language is always more rhetorical than literal language”.

He also says:

اعلم أن الاستعارة في الجملة أن يكون للفظ أصل في الوضع اللغوي معروفا تدل الشواهد على أنه
اختص به حين الوضع، ثم يستعمله الشاعر أو غير الشاعر في غير ذلك الأصل وينقله إليه نقلا غير
لازم، فيكون هناك كالعارية.

“It should be known that metaphor in the utterance is possible when the expression is originally rooted in the conventional use of the language to mean a particular thing and that all contextual evidence confirms that it was used to mean that particular thing when it was first used. Then this term is used by a poet or anyone else with a different meaning in such a way that the meaning has been temporarily transferred to that context so that it is deemed a borrowed item”.

Al-Sakkaakii (1937: 174) perceives of metaphor as follows:

هي أن تذكر أحد طرفي التشبيه وتريد به الطرف الآخر مدعيا دخول المشبه في جنس المشبه به دالا
على ذلك ياثباتك للمشبه ما يخص المشبه به كما تقول " في الحمام أسد" وأنت تريد به الشجاع
مدعيا أنه من جنس الأسود فتثبت للشجاع ما يخص المشبه به وهو اسم جنسه مع سد طريق
التشبيه بإفراده بالذكر

“It [metaphor] is when you mention one element of the similarity and you intend the other one, claiming that the likened enters into the species of the likened to, and supporting this by attributing to the likened what actually pertains to the

likened to. As when you say, “In the bathroom there is a`lion`” when you intend to say the brave man is in the bathroom, claiming that he is of the species of lion`s. So you assign to the brave man what actually pertains to the likened to, which is the name of its species and you block the way of a simile by singling out only the likened with”.

‘Akkaawii (1992: 90) defines metaphor as follows:

الاستعارة: مأخوذة من العارية واستعار طلب العارية أي نقل الشيء من شخص إلى آخر حتى تصبح العارية من خصائص المعار منه.

“Metaphor is taken from the sense of borrowing. To borrow something is to transfer that thing from someone to someone else so that this borrowed thing becomes a property of that from which it is borrowed”.

Ibn Al-’Athiir (1983: 131) defines figuration as follows:

و أما المجاز فهو ما أريد به غير المعنى الموضوع له في أصل اللغة وهو مأخوذ من جاز من هذا الموضوع إلى هذا الموضوع إذا تخطاه إليه.

“As regards figuration, it is what is used to indicate a meaning that is not the conventional meaning of the word. It is taken from the word ‘pass’ in the sense of transferring from one place to another”.

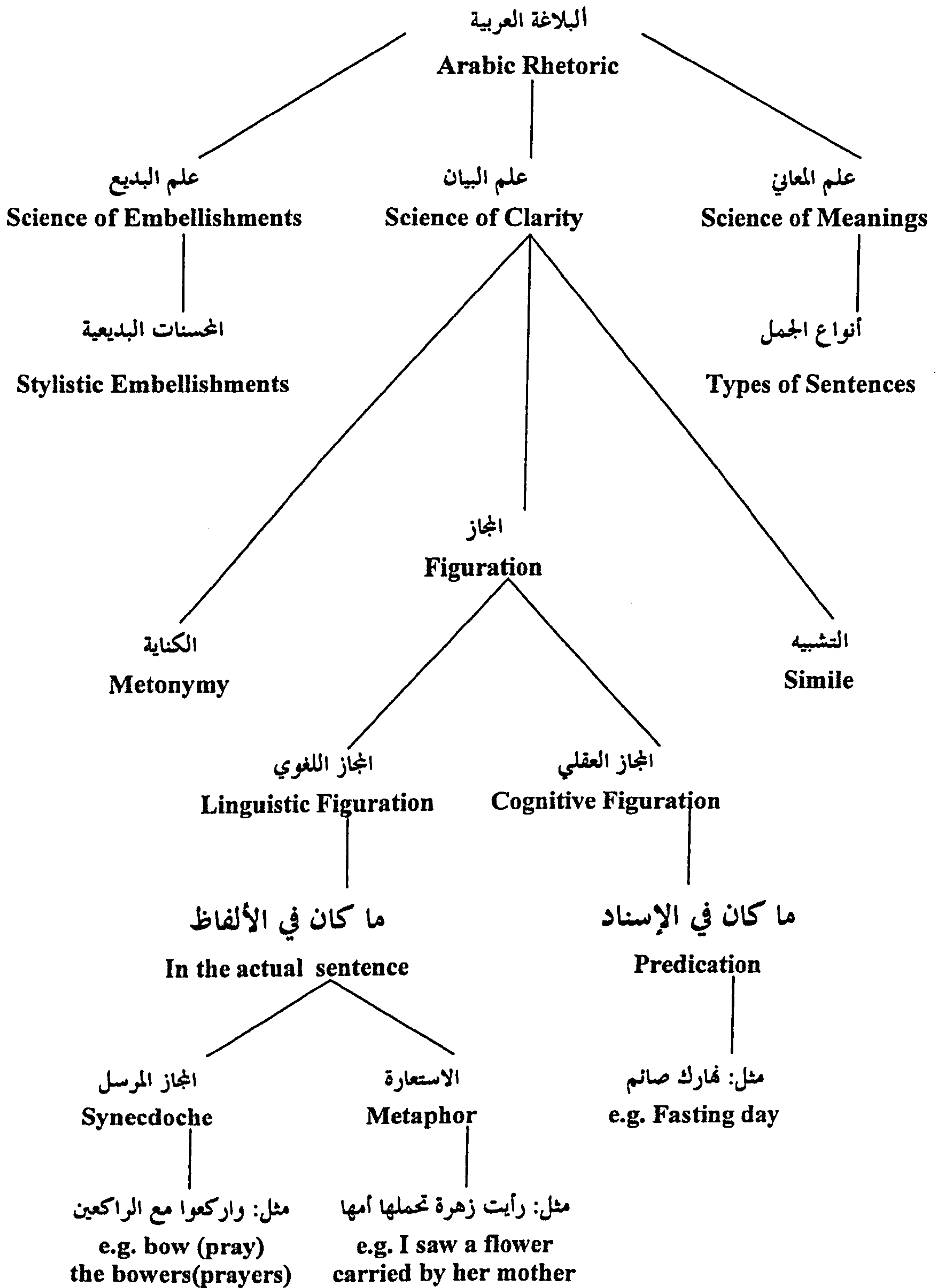
Ibn Al-’Athiir (1983: 136) provides an interesting comment regarding the psychological aspect of metaphorical expression. He states that

وأعجب ما في العبارة المجازية أنها تنقل السامع عن خلقه الطبيعي في بعض الأحوال حتى أنها تسمح بها البخيل ويشجع بها الجبان ويحكم بها الطائش المتسرع ويجد المخاطب بها عند سماعها نشوة كنشوة الخمر.

“The most interesting aspect of figurative expression is that it transforms the hearer from his normal behavior on some occasions to the extent that it makes the stingy man generous and the coward brave and the foolhardy wise. When he hears it, the addressee finds in it a kind of ecstasy just like that of wine”.

From all the above definitions, it is noted that Arabs have looked at metaphor in fundamentally the same way as the western tradition has done. In this thesis I provide my own classification of the constituent part of Arabic rhetoric. This classification aims mainly to locate metaphor in the Arabic linguistic and rhetorical tradition. The following tree diagram shows this classification:





As can be seen from the above diagram Arabic rhetoric is concerned with three main subjects. The first is that which deals with notions and concepts; this is known as 'ilm Al-ma'aanii' or what is termed by Bohas, Guillaume and Kouloughi (1990: 119) 'grammatical semantics', as based upon the framework sketched by Al-Sakkaakii and further elaborated by Al-Qazwiinii.

This linguistic, grammatical discipline is given a different name by Versteegh (1997: 124) who terms it in English 'the science of meaning'.

The second branch is the discipline that deals with the figures of speech or the tropes; this is called 'ilm Al-Bayaan'. and is termed by Versteegh (1997: 124) 'the science of clarity'. He also claims "that this science was often used to indicate the "plain meaning"(1997: 124) of the text". It is further divided into three sub-topics. The first is that of simile, the second is that of figuration and the third is that of metonymy. Figuration is further subdivided into two categories. The first is linguistic figuration and the second is cognitive figuration. Under linguistic figuration come metaphor and synecdoche. The third is that branch which deals with stylistic embellishments. This is known as 'ilm Al-Badii'.

4.2. 2. Simile (التشبه)

In Arabic *Balaaghah* (Rhetoric), the following definitions are given for simile:

'Akkaawii (1992: 322) explains the derivations of *tashbiih* (simile) as follows:

التشبيه من الشبه، والشبيه: المثل، وأشبه الشيء : مائله.

“Simile is from similarity. Similarity is resemblance. If something is similar to another it resembles it”.

Al-'Askarii defines simile as follows:

التشبيه: الوصف بأن أحد الموصوفين ينوب مناب الآخر بأداة التشبيه

“Simile is the state in which one of the two elements described substitute for the other through the use of simile particles’ (cited in ‘Akkaawii 1992: 323).

Al-Sakaakkii (1937: 157) defines simile as follows:

إن التشبيه مستدع طرفين مشبها ومشبه به، واشتراك بينهما من وجهة والتراقا من أخرى

“Simile requires two terms: a likened and a likened to. They share one aspect and differ in another”.

Al-Qazwiinii (undated: 121) defines simile as follows:

هو الدلالة على مشاركة أمر لأمر آخر

“Simile is the indication that something is shared by another thing”

Al-Jaarim and Amiin (1969: 20) define the figure as follows:

التشبيه: بيان أن شيئا أو أشياء شاركت غيرها في صفة أو أكثر، بأداة هي الكاف أو نحوها ملفوظة أو ملحوظة

“Simile is the statement that one or more things share with another thing one or more attributes through a particle like /kaf/ or any similar particle be it verbal or deducible’. From the above definition it can be seen that simile is of two types. The first is known as ‘complete simile’ and the second is known as ‘elliptical simile’. The former is the case when the topic and the vehicle (cf 3.4.1.) are mentioned. The latter is when only the topic is mentioned.

In simile the terms involved refer to their conventionally known referents. A simile can be made up of as many as three constituents: vehicle, topic, and ground (or common trait). Sometimes the simile particle is not mentioned but can be deduced. Consider the following examples:

١- كلام فلان كالشهد في الحلاوة

“The speech of someone (topic) is like (simile particle) honey in sweetness”
(verbal) (ground)

٢- الناس كأسنان المشط في الاستواء

“People (topic) are like (simile particle) the teeth of a comb (vehicle) in equality”
(verbal) (ground)

٣- الجواد في السرعة برق خاطف

The horse (topic) is like lightning (vehicle) in speed (ground) (deducible)

٤- أنت نجم في الرفة

“You (topic) are like a star (vehicle) in highness” (deducible)

These examples are sometimes considered similes and not metaphors on the basis that these can be regarded as implicit similes with the simile particular ellipted.

Ibn Al-'Athiir (1983: 123) defines simile as follows:

يقال شبهت هذا الشيء بهذا الشيء كما يقال مثلته

“People say I likened this thing to that thing as it is said it is likened to that thing”.

Al-Jurjaanii's (1998: 69) account of simile is as follows:

اعلم أن الشئين إذا شبه أحدهما بالآخر كان ذلك على ضربين أحدهما: أن يكون من جهة أمر بين لا يحتاج إلى تأول والآخر أن يكون الشبه محصلا بضرب من التأول.

“Know that of any two things if one of them is likened to another this could be done in two forms: the first is when the matter in question is clear and does not need interpretation and the other is that likening which is attained by means of interpretation”. Al-Jurjaanii means by this definition that simile is divided into two types; the first type, which has the above three constituents mentioned (available), whereas the second type is a deduced simile without the four constituents necessarily existing in the sentence.

Finally, it should be noted here, that *Tamthiil* (analogy) was studied in Arabic rhetoric (*Balaaghah*) in terms of its relation to *tashbiih* (simile) on the one hand, and in terms of its relation to *'isti'aarah* (metaphor) on the other. This resulted in two types of analogy: *tamthiil al-tashbiih* the complex simile, and *tamthiil al-'ist'iaarah*, analogy proper.

Complex simile can be defined as a kind of simile teased from the complex of many things where the terms retain their original meaning as laid down in the language. Like simile, complex simile is always signaled by the simile particle.

4.2.3. Metonymy (الكناية)

Linguistically, *kinaayah* is derived from the root “*kannaa*” which means to refer indirectly and/or euphemistically to something in terms of something else. Such is the case when reference is made in Arabic to dignity in terms of keeping one's

head or eyes raised high, or to genital organs in terms of that which is “between the legs”.

Kinaayah is a figure of speech based on the same mechanism as metaphor, analogy, etc. in that it evokes a series of associations between two entities where (A) presents the reality of (B). It also derives its logic from the meaning of the speaker rather than the meaning of the sentence. However, in *kinaayah* the intended meaning is invariably literally true, though insignificant. This significance creates some sort of irrelevance (when it is interpreted against context) pushing the audience to burrow for some relation between the two layers of meaning: the meaning of the sentence and the meaning of the speaker. This relation is one of entailment, with the second being a necessary (*malzuum*) corollary of the first, which is in its own right, factual (*laazim*) and can be intended. Thus *kinaayah* is a figure of speech based on a ‘smoother’ kind of transference and which has one foot in (*haqiqah*) *literal language* and another in figuration (*majaaz*).

In terms of accessibility, *kinaayah* has been divided, according to the number of steps it requires for its decoding, into two types: near *kinaayah*, and remote *kinaayah*.

Consider this example **فلان كثير رماد القدر**

So-and-so has a lot of ashes under his cauldron, i.e. So-and-so is hospitable

In a culture the members of which do not use wood for cooking and cauldrons as the normal size pots, and who do not stress the concept ‘hospitality’ to guests as

a normal value, the statement will remain meaningless. It would even change into satire as Abu Deeb (1979: 76) suggests. For it can mean that X in the above example has a large family or that they are greedy. In addition to this is the fact that to arrive at the meaning of the speaker, the audience has to conclude a series of associations. Within the context of praise these claimed and possible associations are:

X burns a lot of fire.

A lot of cooking is executed.

Many people must be there

X is frequently visited by people

These people must be guests; otherwise why cook?

Conclusion: So-and-so is a hospitable man.

Let us now consider the definitions of metonymy in Arabic thinking.

Ibn Manzuur (1956: 360) provides a purely linguistic definition of metonymy as follows:

كنن: الكن والكنه والكنان وقاء كل شيء وستره و الجمع أكنان و أكنه

“Kannan (*masdars*: *kunn, kunna, kinaan*); shielding, covering anything, the plurals being ‘*aknaan* and ‘*akinnah*”.

‘Akkaawii (1992: 628) defines *Kinaayah* as follows:

الكناية من فعل كن يكن كنا الشيء ستره في كنه وغطاه وأخفاه والعلم أسره

“Metonymy is from the verb ‘to cover the thing’, meaning to conceal it in its guise and to cover it and hide it, and to keep secret that which is well known”.

Al-Jurjaanii (1961: 52) defines *Kinaayah* as follows:

الكناية أن يريد المتكلم إثبات معنى من المعاني فلا يذكره باللفظ الموضوع له في اللغة، ولكن يجيء إلى معنى هو تاليه وردفه في الوجود فيومي إليه ويجعله دليلا عليه

“Metonymy is used when the speaker wants to convey a meaning which he does not give through the conventional word. Rather he gives a word whose meaning is adjacent to that which he wants to convey; with this he indicates the conventional meaning”.

From the above definition we can see that the definition of metonymy in Arabic rhetoric exhibits considerable similarity to the definition of metonymy in western rhetoric.

Al-Sakkaakii (1937: 189) defines *Kinaayah* as follows:

هي ترك التصريح بذكر الشيء إلى ذكر ما يلزمه لينتقل من المذكور إلى المتروك.

“Omission of explicit mention of a term and resorting to mentioning what that term entails to transfer the interpretation from the mentioned item to the omitted item”.

Again this definition confirms the observation that we have been making throughout this section that both Arabic and Western rhetorical traditions treat the figures of speech in fundamentally the same way.

Al-‘Askarii (1952: 360) defines *Kinaayah* as follows:

أن يكنى عن الشيء و يعرض به و لا يصرح

“The way in which meanings are expressed in a suggestive way rather than in a declarative way”

Al-Qazwiinii (undated: 183) defines *Kinaayah* as follows:

الكناية لفظ أريد به لازم معناه مع جواز إرادة معناه

“Metonymy is a term used to entail something semantically concomitant with the literal meaning with the possibility of also intending the literal meaning of this term”. Metonymy is believed to have the following types: Almisned (1996:10) lists the most common ones

1. *Al-juz'iyah* (Partiality). Example:

قم الليل إلا قليلا

“Stand to pray all night, except a little”.

Literal-----Figurative

Stand-----pray

What is meant by ‘stand’ is to pray, which is part of standing, so the word expressed is ‘stand’ and the meaning intended is ‘pray’.

2. *Al-kulliyah* (generality). Example:

و السارق و السارقة فاقطعوا أيديهما.

“Cut off the arm of the thief, male or female”.

Literal-----Figurative

arm-----wrist

The word ‘arm’ is used figuratively because the intended meaning is the wrist not the whole arm.

3. *Al-Aaliyyah* (instrumentation). Example:

و اجعل لي لسان صدق في الآخرين

“And grant me an honorable mention in later generations”.

Literal-----Figurative

Tongue-----mention

Here the word ‘tongue’, which is conventionally used to mean the instrument of speaking, is figuratively used to mean the honorable mention.

4. *Al-Musabbibah* (causality). Example:

و يتزل لكم من السماء رزقا

“And sends down provision for you from the sky”.

Literal-----Figurative

Provision-----rain

The word ‘provision’ in the verse is used to mean rain, which is the cause of provision.

5. *Al-Haaliyyah* (circumstantial) e.g.

وأما الذين ابيضت وجوههم

“And for those whose faces will become white”.

Literal-----Figurative

become white-----be happy

The word ‘become white’ is used to describe the circumstance in which these referred to in the verse will be blessed and thus become happy in the Hereafter.

“The colour white is used to express the sense of happiness”(Almisned,1996:

10). As stated above the number and types (relations) are not specified by Arabic

rhetoricians; some of them include the above relations and some add further types, as claimed by Al-Hawaarii (1995: 56) such as “*Al-Makaaniyyah, Al-Zamaaniyyah, and Al-Masdariyyah*” etc.)

4.2.4. Synecdoche (المجاز المرسل)

One of the two pillars of linguistic figuration is the type of figuration called *majaaz mursal* or synecdoche. This is based on a relation that is not a similarity relation. The relation underlying this figuration is of a multiple nature. The relation is not specified and this is why it is called *mursal* literally meaning ‘untied or unlimited figuration’.

Al-Qazwinii (undated: 154) defines *majaaz mursal* as follows:

هو ما كانت العلاقة بين ما استعمل فيه وما وضع له ملابسة غير التشبيه

“It is a figure in which the relation between what is used and what the word conventionally denotes is that of a relation other than similarity”.

One important point to be raised here is that *majaaz mursal* is the second major branch of *majaaz lafzi*. The first is metaphor.

4.2.5. Al-Majaaz Al-‘Aqlii (المجاز العقلي)

‘Akkaawii (1992: 693) defines *majaaz ‘aqlii* as follows:

المجاز العقلي هو إسناد الفعل أو ما في معناه إلى غير ما هو له لعلاقة مع قرينة مانعة من إرادة الإسناد الحقيقي.

“Cognitive figuration is the predication of the verb or any thing related to it to an agent other than the real doer due to a relation and a context that precludes the real predication”.

Examples:

يفعل المال ما تعجز عنه القوة

يا هامان ابن لي صرحا لعلني أبلغ أسبابَ أسبابِ السماوات.

“Money does what power fails to do”.

“O Hamaan, build for me a ladder so that I can reach the Heavens”.

In the above two examples, the action is attributed to an agent other than the real doer of the action due to a relation or a context. Thus Hamaan, here, will not build the ladder but his men will. At the same time, money is not expected to do anything but the power of it will. This cognitive figuration subsumes different links or relations the number and names of which Arabic rhetoricians differ about. It may be claimed that this figure of speech overlaps with types of metonymy in most cases.

4.3 Arabic theories of metaphor:

To the best of my knowledge there seems to be no Arab rhetorician who has devoted any study specifically to dealing with theories of metaphor. This is probably because, in the medieval period, they were focusing on what they thought was more important, i.e. general Arabic linguistic issues. They therefore only briefly insinuated consideration of aspects that deal with theories of metaphor. One can conclude here that the Arabs gave grammatical semantics (*ilm Al-ma'aanii*) more attention than the figurative uses of the language. It should also be noted that *'isti'aarah'* does not divide into discrete categories. What can be concluded is that we are operating on a continuum where instances shade into each other. What they have in common is that they are based on a kind

of (عرف) *convention*. Otherwise they would remain unintelligible. This convention requires that it is not wise to say that 'lion', for example, can be used to mean ruthlessness, simply because 'lion's are renowned for being ruthless. Before convention becomes established simile is preferable to metaphor. For more details see Al-Jurjaanii (1998: 69).

We have established that Arabic rhetoric is different from Western rhetoric at least in the fact that in the former one does not find any reference to a variety of theories dealing with the notion of metaphor. What one might find in modern attempts to compare Arabic rhetorical theory with western rhetorical theory is merely an attempt to impose on Arabic rhetoric a western framework that might not be valid for objective treatment. I am particularly referring to the work done by Abu Al-Addous (1990). In this treatise Addous tries to bring the two rhetorical traditions together especially with reference to the theory of metaphor as substitution. He points out that 'the substitution theory of metaphor might be clearly seen and perceived in what the Arab rhetoricians called the 'explicit metaphor'. This is the original and unbounded metaphor in which the vehicle is made explicit' (Addous 1990: 28).

However, to argue that Arab rhetoricians did not formulate different theories to deal with metaphor is by no means to assert that Arabic rhetoric does not exhibit a variety of treatments of figures of speech in general and metaphor in particular. In the following sections I shall discuss the various schools of Arabic rhetoric which treated metaphor differently. I perceive the history of metaphor in Arabic

rhetoric as relating to two major schools after two influential figures in this tradition. These are Abdul Qaahir Al-Jurjaanii and Abuu Ya'quub Al-Sakkaakii.

4.3.1. Al-Jurjaanii's Theory of 'isti'aarah:

4.3.1.1. Nature of 'isti'aarah:

At the beginning of his *Asraar*, Al-Jurjaanii describes the nature of 'isti'aarah as

نقل [الاسم] نقلا غير لازم فيكون كالعارية.

“a transference of a name in a way that is not meant literally and becomes as something borrowed”

Al-Jurjaanii (1998: 27). In this definition Al-Jurjaanii subscribes to the view of 'isti'aarah as a process of transference of a name from its original meaning to a new meaning for which it was not originally invented. In other words 'isti'aarah is a process of borrowing of a name, transferring its meaning and then applying it to a new referent. This view was common in Arabic rhetorical scholarship before Al-Jurjaanii. He seems to be content with the definition and it appears that the traditional view was quite satisfactory for him as far as his own purposes were concerned at that particular stage of writing. As we go along in his *Asraar* and also *Dalaa'il*, however, we find out that he was presenting this traditional view of 'isti'aarah not in order to accept it but to argue it through and reject its theoretical basis. Al-Jurjaanii later on rejects this view of 'isti'aarah and proposes a new treatment of the trope based on psychological grounds related to the sender's intentions and the receiver's imagination. According to Abu Deeb, Al-Jurjaanii's concept of 'isti'aarah 'is based on a fusion between two entities,

so that the recipient imagines, in the expression "I saw a 'lion'" for instance, that the speaker is referring to a real lion. This fusion view is impossible and gives the notion of *qariinah* 'context' which Arab rhetoricians introduced into the understanding of the mechanism of *'isti'arah*. The notion of context is what prevents a literal understanding of the above utterance as referring to a real animal because in fact both concepts of man and 'lion' will be made accessible and active in the interpretation process. The receiver will appeal to the context to give him guidance as to which mode of cognition he should utilise. That is to say that if a figurative mode of cognition is intended, there will always be a clue in the context. For example there will be a context, which tells us that A did not see a real 'lion' so the interpretation is then transferred to the person present in the universe of discourse.

The beauty of *'isti'arah* according to Al-Jurjaanii is that it fuses both concepts of 'man' and 'lion' and makes them active in the mind of the receiver of the discourse at the same time. The choice of a figurative interpretation rather than a literal one is due to a problem of understanding, which arises upon knowing that A did not see a real lion. This problem is then resolved by adopting a figurative interpretation of the utterance in which we interpret it in such a way that he saw a man who was like a lion in respect of certain characteristics. Actually the example provided above by Abu Deeb is indeterminate because it is treated out of its proper context. So, as the example stands, the reference could actually be to a real lion because there is no context preventing this interpretation. However, we assume that discourse is not normally couched in isolated sentences and thus we

also assume that previous discourse or following discourse would provide context for the interpretation of the sentence. As a result the context will justify our selection of either a literal or a figurative interpretation of the above sentence. Al-Jurjaanii in this connection argues that '*isti'aarah*' evokes in the imagination that the referent is a man and a 'lion' at one and the same time, both in image and in character'. In this way Al-Jurjaanii rejects the conventional view of the borrowing of names and proposes that the borrowing is actually of meanings. Besides, he also rejects the view of meaning transference because it contradicts his fusion theory. If there is meaning transference then the name 'lion' becomes a name without a referent if we take it that its meaning is its referent. In addition to the fact that this view is incompatible with a general semantic rule that postulates that nouns must have senses or at least semantic referents, this view is also in contradiction with Al-Jurjaanii's fusion theory. If the name 'lion' is emptied of its senses or its meaning then there is no need for a fusion theory because we will in reality have only one name. This is obviously against the psychological hypothesis that Al-Jurjaanii puts forward regarding the active presence in the mind of the recipient of the sentence above of both the concept of 'lion' and the concept of 'man' in all their semantic and ontological characteristics.

The basic idea of the fusion theory in Al-Jurjaanii's thought is very important for a theory of metaphor. This is because the logic behind the process of fusion is that the transference is not a process of transference of names but a process of transference of meanings. Once we hold this view then we are bound to admit that there is a process of fusion of the meanings of both terms, the *mushabbah*

and the *mushabbah bihi*, or what are known in western terms as 'tenor' and 'vehicle' in Richard's (1936) terminology or 'topic' and 'vehicle' in Goatly's (1997) terminology (cf.3.4.1). This view allows for other processes to follow logically. If we acknowledge that the process of transference is preceded by a process of fusion of the meanings of both terms, then it follows that there is also a process of interaction in which we apply our knowledge of both terms and establish an assessment system to examine the characteristics which are shared between both terms. From this comes the establishment of a similarity relation between these characteristics of the two terms. In our cognition we follow this interactive process by a process of substitution in which we substitute the characteristics that are taken to be part of the vehicle and apply them to the topic so that they become part of it. As such, *'isti'aarah* according to Al-Jurjaanii is nothing but the relation of similarity that we establish between certain characteristics and features of both terms and the fact that we make these characteristics more important or more cognitively dominant. A lion, for example, has several characteristics, among which is the characteristic of bravery. However, beside this feature a lion has the characteristic of being ugly in complexion and perhaps cunning. If metaphor is not a process of interaction and selection of relevant attributes, then why do these other attributes of the lion not come to mind? The fact is that they do not come to mind because *'isti'aarah* is a purposeful cognitive process and we tend to select what is more relevant to the context of the situation.

4.3.1.2. Types of 'isti'aarah in Al-Jurjaanii

According to Abu Deeb, Al-Jurjaanii proposes a three-level classification according to the three criteria he established for the discussion of the nature of *'isti'aarah*. The first level of classification is that which relates to the feature of *'isti'aarah* as being an interaction of meanings upon which a selection of one dominant trait is based. This according to Abu Deeb is an interesting aspect of Al-Jurjaanii's theory of *'isti'aarah* and at the same time is the basis of the first-level classification of the trope into:

1. *'isti'aarah mufiidah*, and
2. *'isti'aarah ghair mufiidah*

The first is the type of *'isti'aarah*, which could be said to be purposeful or unpurposeful on the grounds that the selection of the particular meaning feature is intentional or unintentional. An example of an unpurposeful *'isti'aarah* is the movement between subtle changes of meanings within the same domain. For example, the use of the word *mishfar*, which is the word for the camel's lips to refer to the lips of a human being which are called *shifah*, is according to Al-Jurjaanii a transference of a limited scope and does not necessarily enrich the expressiveness of the linguistic form or add anything which would not have been conveyed by the original name or referent themselves (Al-Jurjaanii 1998: 28).

The second type of *'isti'aarah* according to this classification is the purposeful *'isti'aarah*. This takes place between two different domains and this double-unit interaction is what makes it purposeful because it opens paths for the imagination to work out the similarities between objects and it highlights the mental

processes of selection of these similarities. The process of selection reveals the intentions and purposes underlying the choice of one particular semantic sense rather than another. Al-Jurjaanii argues that this is the unmarked form of *'isti'aarah* which is not confined to Arabic.

Another division Al-Jurjaanii proposes for *'isti'aarah* is between *'isti'aarah lafziyyah* and *'isti'aarah ma'nawiyyah*. The former means that there is a linguistic transference between names without an aesthetic value added to the expression like the substitution of *shifah* for *jahfal* when we use the former to describe a horse's lips. This kind of transference is not conveying any aesthetic value and hence is regarded as not significant. Therefore, later on Al-Jurjaanii rejects *'isti'aarah lafziyyah* as a form of *'isti'aarah* proper because it involves nothing but a linguistic transfer which is on most occasions not purposively intended. The latter is regarded as *'isti'aarah* proper because the process involves a cognitive process of transference which adds to the aesthetic value of the text in which the figure is used. In fact, this type of *'isti'aarah* is argued by Abu Deeb to provide 'interaction between the poetic context – including not only the immediate linguistic context, but the whole of the poem's internal design and the *'isti'aarah* process'.

Al-Jurjaanii then proposes another classification based on the linguistic nature of *'isti'aarah*. This concerns whether the *'isti'aarah* is a noun or a verb. So we have noun *'isti'aarah* and verb *'isti'aarah*. Within the noun *'isti'aarah* there are two types. One is definite, in which case the referent, which is borrowed, is recognisable. For example, when one says:

'I saw a lion.'

referring to a brave man. Here the noun 'lion' is used to refer to a recognisable entity, which is the brave man, and this entity is definite, hence this type of *'isti'aarah* is called definite *'isti'aarah*. The other is not definite, in which case one has to perform a long process of interpretation to reach the intended object in the *'isti'aarah* process. This is to say that the referent of the transferred noun is not easily recoverable. Consider for example, the line of Labiid in which he says:

وغداة ربح قد كشفت وقره
إذ أصبحت بيد الشمال زمامها

'How many a cold windy day have I protected people against, when the rein of the day has been taken by the hand of the north wind' (Al-Jurjaanii 1998: 38, translation by Abu Deeb 1979: 204). The reason why this type of *'isti'aarah* is called not definite or not recognisable is because the referent of the noun is not a definite entity, i.e. the rein of the day is not a recognisable entity.

Another classification Al-Jurjaanii proposes is that which is based on the nature of the dominant trait in the process of transference. This actually pertains to the process of transference of items, which belong to the same general category. The first type in this classification, according to Abu Deeb, is that type 'in which the 'meaning' of the borrowed term exists in the proper term in reality as a general category but nevertheless this 'meaning' (quality or characteristic) can be classified on a scale of excellence and non-excellence, or of strength and

weakness' (Abu Deeb: 207). The example Al-Jurjaanii provides for this type is the falling of a star being likened to the speed of a horse. The argument is that falling and speed are both concepts belonging to the general category of movement. So it is one meaning characteristic that unites the transference process and brings fusion of this dominant trait which is perceived to be shared by both terms in the *'isti'aarah* process.

The second type in this classification according to Abu Deeb is 'the type, which is similar to the first but is not identical with it. In this type the similitude is 'taken from' a trait which exists in both objects in reality, as is the case in the phrase, "I saw a sun", meaning a man whose face shone (*yatahallal*) like the sun' (Abu Deeb, 1979: 209). Abu Deeb argues that the difference between the two types 'arises from the nature of the point of similarity in each of them. In the first type the attributes belong to the same category but they exist in two different objects, whereas in the second type it is the same attribute which is involved'. The third type, Abu Deeb argues, 'represents *'isti'aarah* at its highest degree of pleasantness and superiority. Here similarity is taken from 'intellectual images', like borrowing light to describe 'eloquence and argument'. Al-Jurjaanii argues that this type of *'isti'aarah* might represent three types of similarity relations:

1. perceptible objects for intellectual meanings

e.g. light borrowed for argument

2. concrete for concrete

3. intellectual for intellectual

e.g. ignorance is death.

Knowledge is life.

4.3.2. Al-Sakkaakii's Theory of 'isti'aarah**4.3.2.1. Nature of 'isti'aarah**

Al-Sakkaakii defines *'isti'aarah* as follows:

هي أن تذكر أحد طرفي التشبيه وتريد به الطرف الآخر مدعياً دخول المشبه به في جنس المشبه دالاً على ذلك بإثباتك للمشبه ما يخص المشبه به كما تقول في الحمام أسد وأنت تريد به الشجاع مدعياً أنه من جنس الأسود. فتثبت للشجاع ما يخص المشبه به وهو اسم جنسه مع سد طريق التشبيه بإفراده بالذكر أو كما تقول أن المنية أنشبت أظفارها وأنت تريد بالمنية السبع بادعاء السبعية لها وإنكار أن تكون شيئاً غير سبع فتثبت لها ما يخص المشبه به وهو الأظفار وسمي هذا النوع من المجاز استعارة لمكان التناسب بينه وبين معنى الاستعارة.

“ *'Isti'aarah* means to mention one element of the likeness relationship when you mean the other element claiming that the likened [the topic] has entered or has been fused with the likened with [the vehicle] indicating this fusion by attributing to the topic what is naturally belonging to the vehicle, as we say ‘in the bathroom there is a lion’ when you mean ‘in the bathroom there is a brave man’. As such you claim that the person in the bathroom is of the species of lions and in this way you assign to the brave person what belongs to the vehicle which is the name of the species to which it belongs. With this you also block the way to a

simile interpretation by mentioning only one element. Similarly, when you say that 'death penetrated its claws'. When you mean by 'death' the lion by ascribing the feature of 'lionness' to it, you ascribe to it what belongs to the vehicle, which is the feature of having 'claws'. This latter type of *majaaz* is called '*isti'aarah*' due to the similarity between its meaning and the meaning of '*isti'aarah*' (Al-Sakkaakii, 1987: 369).

Al-Sakkaakii argues in this connection that

وذلك أن متى ادعينا في المشبه كونه داخلا في حقيقة المشبه به فردا من أفرادها برز فيما صادف من جانب المشبه به سواء كان اسم جنسه وحقيقته أو لازما من لوازمها في معرض نفس المشبه به نظرا إلى ظاهر الحال من الدعوى فالشجاع حال دعوى كونه فردا من أفراد حقيقة الأسد يكتسي اسم الأسد اكتساء الهيكل المخصوص إياه. نظرا إلى الدعوى ، والمنية حال دعوى كونها داخلة في حقيقة السبع إذا أثبت لها مخلب أو ناب، ظهرت مع ذلك ظهور نفس السبع معه في أنه كذلك ينبغي وكذلك الصورة المتوهمة على شكل المخلب أو الناب مع المنية المدعى أنها سبع تبرز في تسميتها باسم المخلب بروز الصورة المتحققة المسماة باسم المخلب من غير فرق، نظرا إلى الدعوى وهذا شأن العارية ، فإن المستعير يبرز معها في معرض المستعار منه لا يتفاوتان إلا ف أحدهما إذا فتش عنها مالك ، والآخر ليس كذلك.

"This is because if we claim that the topic is part of the vehicle, and a member of its species then the topic will appear along with the vehicle whether it was the name of its species or the real image of it or something contiguous to it due to the surface meaning of the statement. For example, when we say that the brave man is claimed to be a member of the species of lions then he will be fused with the name lion projecting the relevant characteristics of this species. The same thing can be said about 'death' which is claimed to be part of the reality of the lion. When there is assigned to it the existence of 'claws' or 'a fang', there will appear

a real lion as this is what is intended. Also the imaginative picture of a claw or a fang with 'death' which is claimed to be 'lion' will appear when it is attributed the feature of 'claw' as a real picture. That is, the trait of a borrowed thing as the topic will appear with it along with the vehicle with no apparent difference except that if one is examined, it will be a possessor and the other will not" (Al-Sakkaakii, 1987: 369).

From the above discussion provided by Al-Sakakkii we can see that his theory of *'isti'aarah* is a theory of fusion in which the topic ('borrower') will enter the class of the vehicle ('lender') and become a member of that class as in the case of the brave man entering the class of lions. This view is not very much different from Al-Jurjaanii's theory of *'isti'aarah* as both scholars propound a fusion theory in which the vehicle and the topic are fused with respect to the relevant characteristics of the borrowing process. It is here that the central role of context comes to full scene because the context will be the only factor that helps us keep the fine line between the literal and the figurative meaning apart. In the example of 'in the bathroom there is a lion' one totally depends on the context to know whether the utterance is literal or figurative. Normally we would take it as figurative because of our knowledge of the world that lions do not normally stay in bathrooms unless they are pet lions.

Al-Sakkaakii then moves on to discuss a further issue related to the notion of *'isti'aarah* which is the argument regarding *'isti'aarah* as *majaaz lughawii* 'linguistic figuration' Al-Sakakkii's position on this is presented through a citation of his teacher Sheikh Al-Haatimii who maintains that the argument has

two sides to it. The first argument is that *'isti'aarah* is linguistic because the word 'lion' is used in a way that is not the conventional use of it in reality, i.e. literal language. Even when we attribute lionness to the brave man we are not exceeding the limit of talking about bravery to perceive the man through the image of a lion, the form of a lion, the neck of a lion, the claws and fangs of a lion and all other perceptible features of a lion. Although bravery is a fundamental feature of a lion, the language did not provide the name 'lion' to designate this feature alone. Rather the collection of these features is what makes a lion 'lion'. If the name lion was given to mean 'bravery' then this would be an epithet rather than a name. Besides, the use of it to denote the ultimate level of strength and courage would be a literal use and not a metaphorical one, and there would never be a claim of metaphor in the use of 'lion' instead of 'brave' because they will be like synonyms. In fact, if we were to perceive of metaphor as other than a linguistic transfer it would lead to a conception that what is intended by establishing a context to prevent a literal interpretation of the word will be reversed to an obligatory literal interpretation.

The second view is that *'isti'aarah* is not linguistic but cognitive and this interpretation is warranted by the fact that when we interpret the *'isti'aarah* as a linguistic transfer we say that the word is used in a sense that it is not conventionally meant to convey. But in the light of the fusion view this interpretation is not tenable as the two terms are totally fused and the man has become literally a member of the species of lions and as such there is no transfer. Therefore, the way out of this dilemma is to posit a two-fold view of the

members of the species of lions. The first is what Al-Sakkaakii terms the 'familiar interpretation' and this concerns the familiar interpretation of the members of the species of lions as we know them as having strength and courage of the relevant image of a lion. The second is termed 'unfamiliar interpretation' and concerns the interpretation of the members of the species of lions having courage and strength but without the image of the lion and rather with another image. This view is echoed in Al-Mutanabbii's line in which he considers himself and his clan as members of the species of jinn and his camels as members of the species of bird. Al-Mutanabbii says:

نحن قوم ملجن في زي ناس فوق طير لها شخوص الجمال

We are a people of the jinns in the dress of humans

Riding on birds which have the shape of camels

4.3.2.2. Types of 'isti'aarah in Al-Sakakkii

Al-Sakkaakii divides *'isti'aarah* into eight types. The following is a presentation and discussion of these types.

1. The explicit, real and definite *'isti'aarah* is the type of *'isti'aarah* in which only the vehicle is mentioned and that is why it is called explicit. It is real because the left-out topic is really perceptible either physically or cognitively. It is definite because the left-out topic is definite by virtue of it being really perceptible. Al-Sakakkii maintains with regard to this type of *'isti'aarah* that it occurs if you find two features in common between two entities which are different in reality and they are stronger in one rather than the other and you

want to attach the weak to the strong and establish a relationship of equality between them by claiming that the entity with the weaker feature is a member of the entity with the stronger feature. In this case you use the name of the entity with the stronger feature to denote the entity with the weaker feature and you block the simile interpretation by mentioning the topic only. You also provide a context to prevent any literal interpretation and you build your argument on interpretation to ensure that your statement is not subject to being judged as false. The example Al-Sakkaakii gives of this type of *'isti'aarah* is 'I saw a lion in the bathroom'. Here you have a brave man and you want to equate the courage and strength of the man with that of the lion. As such you ascribe the feature of lionness to the man mentioning it alone in the statement and providing a context, 'in the bathroom', which prevents a literal interpretation. Perhaps a better context would be 'speaking' which is more helpful in preventing a literal interpretation.

2. The explicit, imaginative and definite *'isti'aarah* is the type of *'isti'aarah* in which you intend to compare a real image with an imaginative image by mentioning the vehicle alone. An example of this is to compare death to a lion, which is the vehicle. So here we have a real image used to express an imaginative image. In more precise terms a concrete image is used to express an abstract image.
3. The explicit and probable *'isti'aarah*. This is similar to the previous type of *'isti'aarah* except that this one is not definite in terms of interpretation with respect to whether the *'isti'aarah* is real or imaginative. Scholars differ with

regard to the nature of this type of *'isti'aarah* and this is why it is called probable. Sometimes the vehicle is interpreted to be correlated with an imaginative image. At other times it is understood as correlated with a concrete image. Both interpretations are possible as long as a proper context is activated. The example Al-Sakkaakii provides for this type of *'isti'aarah* is the verse in which God says: 'God makes it taste the dress of hunger'. Some scholars interpret the vehicle 'dress' as an imaginative image of comparing hunger to a dress. However, for Sakkaakii it is a concrete image of the pale colour and faint complexion of the human being when he starves (cf. (Al-Sakkaakii, 1987: 369).

4. Implicit *'isti'aarah*. This type of *'isti'aarah* is called implicit because the topic is mentioned but the intended meaning is the vehicle, which is left out but indicated by a specific context. This type of *'isti'aarah* is very much linked with the imaginative *'isti'aarah* discussed in 2 above. The only difference between them is that in 2 the *'isti'aarah* is explicit and the activation of crucial features of the vehicle is made only imaginatively, whereas in 4 the vehicle is left out but some features of it are explicitly provided to give a context for the proper interpretation of it. An example of this would be 'death penetrated its claws'. In this example we have the topic mentioned which is 'death' and the vehicle is left implicit but some of its crucial features are provided, i.e. the claws.
5. Non-derived *'isti'aarah*. This concerns the situation when the borrowed item is a generic name or a name that is known in Arabic grammar as *jaamid* 'non-

derivative'. An example of this type of *'isti'aarah* would be the words 'garden' and 'full-moon' in the following line from Al-Mutanabbii describing his poetry as a garden. He says:

حملت إليه من لساني حديقة سقاها الحجبى سقى الرياض السحاب

I carried to him from my tongue a garden

Watered by my reason like gardens watered by rain- clouds

Here in the line we have the word 'garden' used to describe Al-Mutanabbii's poetry and here it is non-derivable because the noun '*hadiiqah*' in Arabic is a non-derivable noun, hence the *isiti 'aarah* is regarded as original or non-derivable.

6. Derived *'isti'aarah*. This occurs with verbs, adjectives and particles and is called derived because it does not stop at the level of identifying a vehicle as is the case with explicit *'isti'aarah* or at the level of omitting the vehicle but mentioning crucial features of it as is the case with implicit *'isti'aarah*. This type of *'isti'aarah* goes beyond this to derive vehicle terms as in the following example from the Qur'an:

فبشرهم بعذاب أليم (آل عمران: ٢١)

“So give them the glad tidings of a severe torment”

The expression 'glad tidings' used in the verse is an example of *'isti'aarah* because this is not the meaning intended as the context does not allow a literal

interpretation since the news of severe torment is obviously not glad tidings.

This *'isti'arah* is called derived because it occurs with derived forms.

7. Topical *'isti'arah* or as it is known in Arabic *'isti'arah tajriidiyyah*, i.e.

'isti'arah which is followed by descriptions pertaining to the topic. For example: 'I saw a sea whose knowledge is vast, whose manners are incredible and whose morals are phenomenal'. As we can see the descriptions that follow the *'isti'arah* pertain to the topic which is a particular man.

8. Vehicular *'isti'arah* or as it is known in Arabic as *'isti'arah tarshiihiyyah*,

i.e. *'isti'arah* that is followed by description pertaining to the vehicle. For example: I saw a lion whose body is huge and whose claws are sharp and whose roar is frightening'.

4.8. Conclusion:

To the best of my knowledge, there is no specific section or title devoted to theories of metaphor in all Arabic literature, whether old or new. However there are a number of incidental allusions to this problem. Most Arabic writers seem to be concerned with issues which are more significant to the best of their belief. They focus on issues such as grammar on the one hand, and general principles of rhetoric on the other. The important matter of metaphor needs to be investigated by twenty-first century academics and researchers, especially those who have the chance to explore more than one school of thinking.

CHAPTER FIVE

CHAPTER FIVE**THE TRANSLATION OF METAPHOR****5.1. Introduction:**

Despite the fact that views on the translation of metaphor are fundamentally different from each other, they still, however, show some features in common. They agree, for example, that there are complex factors involved in the translation of metaphor. However they differ in the depth they have gone in researching the subject: whereas some have looked at it through comparisons and studies of translated material some have looked at the subject in a more general perspective than descriptive sense.

No matter how metaphor is translated and approached, the translator has to do his best to achieve equivalence concerning the meaning intended by the original author. For more details, see the next sections.

5.2. Practical Translation techniques for metaphor:**5.2.1. Nida**

Nida (1969) discusses the translation of metaphor quite briefly. In fact, he makes no clear distinction between idiom, metaphor, or any other form of figurative speech. Nida thinks metaphor must often be translated as a non-metaphor and that simile is the best way of rendering a metaphor since words such as “like” and “as” immediately remind the reader that the words in question are to be taken in a special sense. Even obvious metaphors such as “Adam’s Apple” still need

adjustment in lexical form. On the other hand, he says non metaphors must be shifted to metaphors in a number of instances of psychological states of being although such shifts introduce semantic elements, which might be acceptable in the receptor language context. Examples:

Father	الأب
God	الرب=الله

5.2.2. Dagut

In his relatively early discussion, Dagut mentioned a number of relevant issues regarding translating metaphor. However, the present researcher agrees with the notion that metaphor had not received enough attention at the time of the article. Dagut's 1976 article is entitled "Can Metaphor be translated"? He begins with the relation between metaphor and translation theory, and after stating what metaphor is, he suggests two procedures for translating metaphor: Dagut also lists the previous views on metaphor. His article focuses into how to translate Hebrew metaphors into English giving detailed analysis of selected texts.

5.2.3. Van Den Broeck

Van Den Broeck (1981) is one of the few who has considered metaphor in relation to translation independently from other forms of figurative language. One of the important points he makes in his discussion of the subject is that even if a generalization about the translatability of metaphor fails to account for complex factors determining the typology of metaphor, it should content itself with revealing the hidden elements governing the translatability of metaphor. He

specifically distinguishes between metaphor and other forms such as polysemies and idioms. He categorises metaphors according whether they are initialized or not. First, he argues that lexicalized metaphors, which have lost their uniqueness and become part of the semantic stock of language are the main challenge for the translation of certain texts for they belong to specific linguistic and cultural systems. The treatment of such metaphors depends on their functional relevance to the communicative situation in which they occur. The second category includes conventional metaphors, which belong to the restricted area of literature and are conventional within the period or generation to which they belong. Van Den Broeck thinks conventional metaphors can be adequately translated since many of them have become part of the shared cultural inheritance of mankind. Difficulties of translating such metaphors concern the appropriate translation mode, treating them as if they were “bold”, and over-translating them or translating them with clichés. The third and the last of his categories is private metaphors. These are the creation of individual poets. The translation of private metaphors may become very problematic when a poetic metaphor is based on a grammatical peculiarity of the SL. Extra-linguistic factors in metaphor, aesthetic convention and tradition can cause another difficulty. Van Den Broeck proposes three possible ways of translating metaphors, which are rather like Newmark’s suggestions (*cf.*3.6.4).

- 1- What he calls translation “sense stricto” occurs when SL “tenor”[i.e.topic] and SL vehicle are both transferred into the TL.

- 2- Substitution applies to cases where the SL vehicle is replaced by a different TL vehicle with more often the same tenor.
- 3- Paraphrases: this applies when the SL metaphor is rendered by a non-metaphorical expression in the TL. He makes a basic generalisation about the translatability of metaphor that is the less the quantity of information conveyed by a metaphor and the less complex the structural relation into which it enters in a text, the more translatable this metaphor is and vice versa. He believes that the translatability of metaphor can stand as a model for translatability concerning different types of text. Van Den Broeck uses the concept of "initial noun" which is developed by Toury (1979) in saying that the translator is always faced by two choices: either subject himself to the original text or to the linguistic and literary norms that are active in other forms of figure of speech.

5.2.4. Newmark

Of the few thinkers who have raised the issue of translating metaphors Newmark (1988) is the only author who has provided an exhaustive list of techniques for translating metaphors. The following seven procedures are based on those suggested by Newmark. Where necessary, I have substituted the terminology used by Newmark for terminology adopted in this thesis, providing Arabic examples to illustrate the points.

- 1- Rendering of the original vehicle in the SL by the same vehicle in the TL provided the vehicle has comparable frequency and currency in the TL.
- Newmark identifies cultural overlap between languages in question and

universal experience to be a very important factor in a successful transfer of the metaphor to the target languages Examples:

ENGLISH	ARABIC
A ray of hope	بصيص أمل
Golden hair	شعر ذهبي
Crocodile tears	دموع التماسيح
Sunny Smile	ابتسامة مشرقة
A mother is a school	الأم مدرسة

2-Substituting the original vehicle in the SL by a corresponding TL vehicle provided it does not clash with the TL culture. Examples:

ENGLISH	Arabic
To carry coals to Newcastle	كحامل التمر إلى هجر
To flog a dead horse	إنك لا تسمع الصم الدعاء

3-Translating the metaphor by a simile. Examples:

ENGLISH	ARABIC
A mother is a school	الأم كالمدرسة

4- Translation of metaphor (or simile) by simile plus grounds with additional explanation to clarify the implied contextual or cultural element. This is useful when translating the metaphor with simile alone is not sufficient to convey the image. Example:

ENGLISH	ARABIC
He is a lion	هو شجاع كالأسد

5- Converting metaphor to grounds. This procedure would be most suitable in cases where a SL vehicle and the same TL vehicle do not correspond in matters of formality and emotionality. Example:

ENGLISH	ARABIC
the past with all its violent blood shed	الأيام الماضية بكل دققها الدموي الشديد الحرارة

6- Deletion of metaphor. A metaphor can be dropped out completely if it is 'redundant' only if the SL text is not authoritative or expressive. Furthermore, the translator ought to consider first the intention of the original text and its sets of priorities of what is more important and what is less important and omit the metaphor only if the function is fulfilled elsewhere in the text.

7- Reproducing the same metaphor combined with grounds. This procedure suggests a lack of confidence in the converted metaphor's power and clarity as the image is only reproduced fully with the aid of further explanation. For examples cf. Newmark (1988: 88-91).

ENGLISH	ARABIC
He is a lion in his bravery	هو أسد
He's so vicious, he's a wild animal	هو وحش

5.3. Metaphor in the Qur'an:

I consider now the occurrence of metaphor in the Qur'an. In fact, there are many colourful images drawn in the Qur'an and these have been known to the Arabs from the time of the Qur'an's revelation to the Prophet Mohammed (peace be upon him) up till the present day. For Muslims the Qur'an is the word of Allah and contains devotions and instructions which are full of both literal and figurative styles. There are certain occasions on which certain styles are used more than others for some reasons. These can be briefly mentioned here:

- To show the Arabs at the early stages of Islam when Arabic poetry was presented with a strong challenge from the Qur'an on the linguistic level.
- To attract Arabs and non-Arabs to embrace Islam. We can see from the following verse how the Qur'an uses metaphor to create figurative expressions and produce its own worlds of discourse in which an argument is introduced.

﴿أَوْ ظَلَمَاتٍ فِي بَحْرٍ لَجِيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ
مِنْ فَوْقِهِ سَحَابٌ ظَلَمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ
يَدَهُ لَمْ يَكِدْ يَرَاهَا وَمَنْ لَمْ يَجْعَلْ لَهُ نُورًا فَمَا لَهُ مِنْ
نُورٍ﴾

“Or the state of the disbeliever is like the darkness in a vast deep sea overwhelmed with a great wave topped by a great wave, topped by dark clouds, darkness one above another if a man stretches out his hand he can hardly see it

and for whom Allah has not appointed light for him there is no light". (Alnuur: 40) (Khaan and Hilaalii, 1993 : 522)

A second verse in the Qur'an points out that man is created, taught clarity and eloquent speech which says:

﴿علمه البيان﴾

“He taught him eloquent speech”

Al-Rahmaan: 4) (Khaan and Hilaalii, 1993: 728)

Another clear evidence of the existence of metaphor in the Qur'an is that what was proved by many rhetoricians such as Al-Shariif Al-Razy, 1986

وهذه المصادر الأصيلة للبيان العربي هي القرآن الكريم والسنة وكلام الأمام علي

“ And these sources of clarity are the Qur'an, the Prophet's traditions, and the sayings of Imam Ali may Allah honor him” (Al-Shariif Al-Razy, 1986:14).

This was clearly expressed by the editor and researcher Muhammad Hassan, 1986

وكانت مهمة الشريف الرضي في القرآن والحديث هي الكشف عما فيهما من وجوه البيان وضروب البلاغة، وجهات الفصاحة، حتى تحقق للقرآن الكريم الأعجاز، مع أن ألفاظه لم تخرج

عم كان العرب يستعملونه من ألفاظ.

“ The duty of Al-Shariif Al-Razy in the Qur'an and Prophet's traditions was to explore what types of clarity, kinds of rhetoric, and directions of eloquence are in them. This resulted in achieving inimitability for the holy Qur'an. Even though

its utterances did not go beyond what was familiar to them” (Al-Shariif Al-Razy, 1986: 94)

Sabooni, 1981 in his exegesis of the Qur'an when listing the rhetorical purposes of *Suurat Al-Hajj* includes the following example:

الاستعارة اللطيفة (تعرف في وجوه الذين كفروا لمنكر) أي تستدل من وجوههم على المكروه

“ The soft metaphor (to notice denial in the disbelievers faces) i.e. to be guided to the faces of disbelievers” (Sabooni, 1981: 301.) The above quotation is a clear proof of the existence of metaphor in the Qur'an.

المجاز المرسل (اركعوا واسجدوا) من إطلاق الجزء على الكل أي صلوا لأن الركوع والسجود من

أعمال الصلاة

“*Majaaz mursal* (synecdoche) e.g. bow and prostrate meaning pray from naming the part meaning the whole because bowing and prostration are from action of prayer” (Sabooni, 1981: 301).

It is worth mentioning in this context that metaphorical usages are widely expressed in the Qur'an, in particular.

As mentioned above, the Qur'an is full of rhetorical purposes, with almost every verse no matter if it is revealed in Makkh or Madinah. Figurative expressions are many in the Qur'an, for example:

1-

﴿ واصنع الفلك بأعيننا ﴾

“And construct the ship under Our Eyes”(Hud: 37) (Khaan and Hilaalii, 1993: 291). The usage of ‘eyes’, here is Metonymy (*Kinaayah*) meaning under our care

2-

﴿وَلَمَّا جَاءَ أَمْرُنَا﴾

“So when Our Commandment came” (Hud: 37) (Khaan and Hilaalii, 1993: 295). Commandment, here is another usage of Metonymy (*Kinaayah*) meaning our punishment.

3-

﴿أَعْرَضْنَا﴾

“I saw myself (in a dream) pressing wine” (Yusuf: 36) (Khaan and Hilaalii, 1993: 309). Synecdoche (*Majaaz Mursal*) with regard to the pressing of grapes that will be in the form of wine.

4-

﴿يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ﴾

“Then will come after that, seven hard (years), which will devour what you have laid in advance for them” (Yusuf: 48) (Khaan and Hilaalii, 1993: 310). Cognitive Figuration (*Majaaz ‘aqlii*) due to the fact that years do not eat whereas people do eat.

5-

﴿واسأل القرية﴾

“And ask (the people of) the town” (Yusuf: 82) (Khaan and Hilaalii, 1993: 315).
Synecdoche (*Majaaz Mursal*) related to the place see page 102-104 above. The town is impossible to be asked.

6-

﴿كمن هو أعمى﴾

“Shall he then who knows that what has been from your Lord is the truth be like him who is a blind” (Al-Ra‘d: 19) (Khaan and Hilaalii, 1993: 323). Simile, ignorance is likened to blindness here, (*tamthiil*).

7-

﴿ولدينا كتاب ينطق بالحق﴾

“And with us a record speaks the truth” (Al-Mu’ minun: 62) (Khaan and Hilaalii, 1993: 461). Metaphor (*'isti'aarah*), since the record can not speak. It does not have a tongue.

8-

﴿يرمون المصنات﴾

“And those who accuse chaste women” (Al-Nuur: 4) (Khaan and Hilaalii, 1993: 467). Metaphor (*'isti'aarah*): the meaning of the verb ‘ramaa’ is to throw something heavy such as stones, but here it has been used metaphorically to mean accuse harmfully.

9-

﴿مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ﴾

“The parable of His Light as (if there were) a niche and within it a lamp” ((Al-Nuur: 35) (Khaan and Hilaalii, 1993: 472). Complex Simile (*tashbiih murakab*): the light of Allah, that was put in the heart of the believer is likened with the lamp being framed in a bottle.

10-

﴿أَيْنَ شُرَكَائِي الَّذِينَ كُنْتُمْ تَزْعُمُونَ﴾

“Where are My (so-called) partners whom you used to assert”? (Al-Qassas: 62) (:Khaan and Hilaalii, 1993: 524). Irony (*tahakum or sukhriyyah*): non-believers are asked by Allah about his so-called partners in a sarcastic way? As can be seen

5.4. Conclusion:

This chapter has attempted to build on the accounts given what has been laid down in chapters three and four, exploring possible techniques for translating metaphors, and discussing instances of metaphor in the Qur'an. It forms a link between the theory of metaphor in the first part of the thesis, and the practical questionnaire that follows.

CHAPTER SIX

CHAPTER SIX

QUESTIONNAIRE RESULTS

6.1 Introduction:

This chapter is devoted to an analysis of questionnaire results. It is divided into eleven examples. Each example contains four questions. Under each question three tables show the number of respondents for each translation. Then three graphs illustrate the percentage of respondents following the tables. This chapter links theory with practice along with the next chapter.

As already stated, the use of metaphor constitutes along with other rhetorical usages a property of the Qur'anic text. Because of this, translators should not ignore this usage when attempting to translate the Qur'anic text. As a matter of fact, in Arabic, Arab rhetoricians recognize the issue of metaphor as a second priority, after the study of the grammatical structure, which should be established first.

My task, then, in this chapter is to examine the points discussed above through the three translations under consideration. These translations will be examined through eleven carefully selected verses, from *Suurat al-Hajj* (*The Pilgrimage*) which exhibit metaphorical usages (see Appendix One). The selection of these verses is mainly based on the following considerations. (for the importance of *Suurat Al- Hajj* see section 1.7).

1. They all exhibit metaphorical expressions.

2. They cover most types of figurative language discussed in Chapters three and four.
3. They represent many different rhetorical purposes.

The translations that will be examined here are the following:

- (1) Trans [I] =[ALI], *The Glorious Kur'an Translation and Commentary* by A.Y. Ali (1934).
- (2) Trans [II]=[Khaan and Hilaalii], *Interpretation of the Meaning of the Noble Qur'an in the English Language* by . Hilaalii and. Khaan (1993).
- (3) Trans [III]=[Arberry], *The Koran Interpreted* by A. J. Arberry (1962).

The reasons for choosing these translations have been discussed in Chapter one Section 1.6.

6.1.1. Classification and justification of examples as metaphor:

All the examples used in this study appear to the writer of this study to contain at least one metaphor or sometimes more. Nevertheless, the interpretation of such figurative usages varies from one thinker to the other. A number of examples chosen for this study as representing metaphorical usage, and characterized in Arabic as pure metaphor, may be interpreted by thinkers as a different type of figure of speech. Some of the examples used in this study may therefore be open to different interpretation. This is due to the close similarities between figures of speech in the Arabic approach. To the present writer of this study, however, as to (Al-Shariif Al-Razii, 1986), and to (Al-Saboonii, 1981) they appear to be authentic. The eleven verses selected from *Suurat al-Hajj (The Pilgrimage)* for

this study are commonly agreed upon by thinkers such as (Al-Shariif Al-Razii, 1986), and (Al-Saboonii, 1981) to exhibit metaphorical usage.

6.2. Structure and development of questionnaire:

It should be known that constructing the questionnaire is not the first stage in conducting any study or research. In fact, it is usually preceded by many stages, such as: identifying the problem, planning the study, reading about the problem, etc. (see previous chapters), because the job of the questionnaire is to measure or support the hypotheses of the study which have been explored and decided upon. Initially, the full conception of this questionnaire was not clear in my mind. Consultation of various theses and books on how to design a questionnaire was very useful in developing a clear image of how the questionnaire for this study was going to be organized. A pilot study was produced to try on a sample group in order to benefit from the first nine replies. The pilot study drew my attention to the following areas of potential difficulty:

A-Formatting the overall structure of the questionnaire.

B- Syntactical and spelling errors.

C- Punctuation marks. (For more details see general comments under each example).

As noted by Sabaab and Mason (1990, 1996: 157,124) it is essential for any researcher to specify and establish a number of technical points which have to be considered before conducting any questionnaire:

1. The main target/s aimed to be achieved by the questionnaire.
2. The type of sample the researcher is looking for.
3. The overall number of distributed questionnaires.
4. The number of questions to be included in the questionnaire.
5. The type of questions and questionnaire to be used in the study/answers to be put in the questionnaire.
6. The sought number of returned questionnaires.
7. The place or environment of conducting the questionnaire.

There should follow a period of reading, consulting books as mentioned above and asking friends who have experienced the task of designing questionnaires As suggested by Sabaab, 1990:

من المهم أن يولي الباحث كامل عنايته لأسئلة الاستقصاء ، فيعيد قراءتها و يراجعها بعين جديدة وفكر واع ، و كأنها من أعداد غيره ، حتى يزيل عنها كل إهمام أو غموض، بل ولا بد من عرضها على ذوي الخبرة في هذا الصدد من خبراء و مهتمين

“ It is necessary for the researcher to pay full attention to the questions of the questionnaire. Then he should reread and review them from different points of view and with an alert mind as if someone else prepared them, in order to clarify any confusion and ambiguity. He must also ask experts and anyone interested in the field to read it”(Sabaab 1990: 158).

Also, the above writer recommends including with the questionnaire a covering letter stating what is in the questionnaire, and what kind of questions, giving a

contact address, and asking if there is anything to clarify. In the present exercise, a mobile phone was on hand at all times when needed.

و يلي الدراسة الاستقصائية أن يرفق الباحث (الخطاب الغلافي) والذي يعتبر حلقة اتصال بين الباحث و العينة

“Following the pilot study the researcher should attach a covering letter which is regarded as a contact point between researcher and sample” (Sabaab, 1990: 159).

In correspondence with the above 7 significant points, a number of decisions were made as follows:

6.2.1. Main target/s:

The main targets of this questionnaire are the identification of the clearest translation and the testing of the hypothesis suggested in Chapter one (*cf.*1.3.)

6.2.2. Type of sample:

This was a disconcerting matter. I was initially uncertain as to what kind of people I should select as a sample for the questionnaire. The options ranged between one or more from the list below such as:

- a- Specialists in translation without any knowledge of Arabic.
- b- Practical translation teachers/instructors.
- c- Muslims with significant knowledge of Arabic.
- d- Non-Muslims with significant of knowledge of Arabic.
- e- English native speakers with significant knowledge of Arabic.
- f- English native speakers with profound knowledge of Arabic.
- g- Any native speakers of English.

- h- Any native speakers of Arabic
- i- Specialists in Arabic.
- j- Specialists of Islamic studies.
- k- Others.

I finally decided to restrict the study to sample (e), that is native English speakers with significant knowledge of Arabic as the best kind of respondents for this study. In fact this sample is a selective and representative one which is restricted to intellectuals who can comprehend most terms used in the questionnaire, and academics who are the best people to appreciate the scholarly value of questionnaires in particular, and this kind of study in general. Also they must be native speakers of English but with sufficient knowledge of Arabic to have adequate insights into the structure and meaning of the original.

6.2.3. Number of distributed questionnaires:

In accordance with the nature of the sample, 100 questionnaires were distributed in the hope of getting 1/3 or more returned.

6.2.4. Number of questions:

The questionnaire should include a reasonably high number of questions, bearing in mind that they have to satisfy the study without causing inconvenience and making respondents bored by the length of the questionnaire.

6.2.5. Type of question/questionnaire:

This issue is vital in the framework of the study bearing in mind the targets of the study and its needs. Therefore many points have to be fulfilled by the questionnaire.

For example:

- (a) Assessment of the overall stylistic acceptability of each translation.
- (b) Assessment of the degree of effectiveness of each translation.
- (c) Assessment of the degree of accuracy of each translation.
- (d) Indication of the respondents' views regarding archaicness in any of the three translations.

The above four questions were asked in the questionnaire. Besides there was a space under every example for the respondents' suggested translations for every example in the questionnaire or for any valuable comments and contact number and address, if there was anything which needed to be clarified (*cf.* Appendix. One). Regarding the type of questions conducted, these were close-ended rather than open-ended ones, the latter being less desirable. As Abdulqaadir, 1992 puts it:

“ Moreover, open-ended questionnaires may frustrate the respondents if they contain many open-ended questions and as a result, these questions may be left unanswered because they are too demanding in terms of time and effort” (Abdulqaader 1992:136).

This issue is reemphasized by Cohen and Manion (1980), confirming the fact that “The open-ended question is a less satisfactory way of eliciting information. Open-ended questions, moreover, are too demanding of most respondents’ time” (Cohen and Manion 1980: 107). Abdulqaadir points out that “It is worth mentioning that in constructing the questionnaire of the study, this point has to be taken into consideration to make the process of answering the questions as easy as possible and to guarantee a high degree of response. For example, in all the questions, the respondents are required only to circle or tick a number for each question” (Abdulqaadir, 1992: 136).

The type of questions that were agreed upon by the writer of this research and his supervisor for the questionnaire were close-ended questions with tick-type answers in boxes. Respondents ticked their choice according to their assessment. This method proves to be simple and does not need much effort from respondents, in composing their answers, which may otherwise be boring and difficult for them. This type of questionnaire has the advantage that it can be analyzed numerically. See the justification of the questionnaire above (Section 5.2.1.).

Distributed Questionnaires 100

Returned Questionnaires 33

6.2.6. Questionnaires expected to be returned:

This was a third of distributed ones. Enough respondents were found in the U.K. and Saudi Arabia (33 out of 100) (for more information see point 6.2.3. above).

6.2.7. Place and environment of the questionnaire.

This was determined at the early stages of the study to be between the U.K. and Saudi Arabia in academic centres and universities (see point 5.2.2. above).

In the coming paragraph the author of this study will state how he found his 33 intellectuals, academics, and native speakers of English with significant knowledge of Arabic to answer his questionnaire.

As stated above (see 5.2.) the first 9 replies were considered as a trial. In fact they were very useful. They were found in the U.K. here in Durham University, Centre for Middle Eastern and Islamic Studies and a number of other Middle Eastern centres such as, Leeds University, Department of Middle East and Arabic Studies, and Edinburgh University, Centre for Islamic Studies, as well as mosques and Islamic centres widely spread around the U.K. Only the first nine questionnaires were considered, in order to yield comments and alterations to the pilot study, as stressed by Sabaab:

ويفضل قيام الباحث بتجربة الاستقصاء ، من خلال دراسة استكشافية على عينة مماثلة للعينة موضوع الدراسة ، ثم تحليل الاستجابات الأولية، حيث من المتوقع أن يؤدي ذلك إلى تعديل في صياغة بعض الأسئلة، وربما إضافة أسئلة أخرى أكثر وضوحا و تناسبا مع العينة و الموضوع

“It is preferred for the researcher to try out his experiment through a pilot study on a similar sample to the one investigated. Then a provisional response analysis must be made. This is expected to result in alteration in formulating some

questions and probably adding other questions which are clearer and more suitable for the sample and the subject” (Sabaab1990: 158).

As a result of analyses of the first 9 questionnaires alterations were made to the pilot study. The researcher arrived in Saudi Arabia in summer 1999 to conduct the questionnaire. The first thing that came to his mind was to look for the sample in universities and colleges hosting native speakers of English. He found more than 11 such native speakers spread over various Saudi universities. To collect the sample he had to fly in person between Makkah and Madiinah via Jeddah. A few appointment arrangements with Deans of colleges had to be made before meeting the above eleven members of staff and students who were in their final year in the Faculty of Law and Hadiith.

My target was 33 therefore, and the above eleven guided me to some other people in different places of the Kingdom.

They directed me to 5 Muslim medical surgeons in total who work in Riyadh and Jeddah military hospitals. So a few visits were made to the above -mentioned huge medical institutions. These questionnaires were conducted officially through the public relations departments in the hospitals.

The researcher took a letter from his supervisor stating what he was doing and expressing appreciation for any help offered to the candidate. Many of the intended meetings with the above people were effected through the above letter in accordance with their preferred times and places. At the end of every meeting I used to ask each of respondents if they knew anybody to pass the questionnaire

onto. There was a kind of cooperation to reach 2 British and American experts in the National Commission for Wildlife Conservation and Development (N.C.W.C.D.). What happened in this commission was almost the same thing as happened with the above hospitals. Every time the present writer concluded his visit by asking if anybody knew anyone who could answer his questionnaire. Among the possibilities mentioned were the British and American embassies where it was possible to find 3 native speakers of English varying between General staff members and the translator of the cultural section of the British Embassy. The author of this study would like to thank the above departmental members for the hospitality that he received. Because they knew what kind of people the writer was looking for they directed him to 3 experts in the solar power project 45 miles north of Riyadh sponsored by King Abdulaziz City for Science and Technology (K.A.C.ST). The writer of this study also consulted the Internet looking for the sample.

6.3. Justification of Questionnaire:

Cohen and Manion (1989) divide questionnaire administration into three types:

- (1) Mailed or postal questionnaires
- (2) Self-administered questionnaires
- (3) Group-administered questionnaires

In this study type (1) was not used because it was thought that mailing through the postal system may delay or damage the questionnaire through bulk-loading/rain during distribution. Also, it was thought that the personality of the

researcher counts, i.e. his/her style of conduct can convince others to contribute to this work. So, the questionnaires were delivered direct to the sample by the researcher. The above point is also stressed by Sabaab, 1990 as follows:

و لعله من المفضل في البحوث ذات الطبيعة الخاصة، ألا يعتمد الباحث إلى البريد كوسيلة لتوزيع الاستقصاء

“It may be preferable for researchers engaged in specialist work not to depend on mail or post as a means of distributing the questionnaire” (Sabaab: 1990: 159).

Before members of the sample were asked to fill in the questionnaire, permission was obtained from their work-place superiors. The entire sample was sent letters by both the researcher and the supervisor of this study (, also see above for more details).

In this case type (2) was adopted, i.e. the self-administered questionnaire.

The questionnaire uses close-ended questions. The advantages of this method are illustrated by Sabaab, as follows:

وهذا النوع من الاستقصاءات يمكن من تصنيف البيانات و جدولتها، مما يمكن من ترتيبها و
يسهل تحليلها، فضلا عن حاجتها لوقت طويل أو جهد أو تفكير عميق من جانب المستقصى منه
في عملية استيفائه

“This kind of questionnaires enables the researcher to classify the data in the form of tables that facilitates its analysis of data. This type of questionnaire allows the data to be classified, hence it is easy to analyse let alone, it requires a long time, great effort, or deep thought on the part of the respondent in order for it to be completed” (Sabaab, 1990:156).

6.3.1. Example One Results:

The following sections present the results of the questionnaire. The questionnaire itself is given in Appendix One. To make use of this long list of tables and graphs, it is recommended to give an overall glance at all three tables and graphs and judge accordingly. This is the asset of the following.

﴿ يا أيها الناس اتقوا ربكم إن { زلزلة الساعة }
شيء عظيم ﴾

TABLES FOR EXAMPLE ONE QUESTION ONE:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	3	9.1	9.1	9.1
2	6	18.2	18.2	27.3
3	6	18.2	18.2	45.5
4	14	42.4	42.4	87.9
5	4	12.1	12.1	100.0
Total	33	100.0	100.0	

Khaan and Hilaalii's Translation

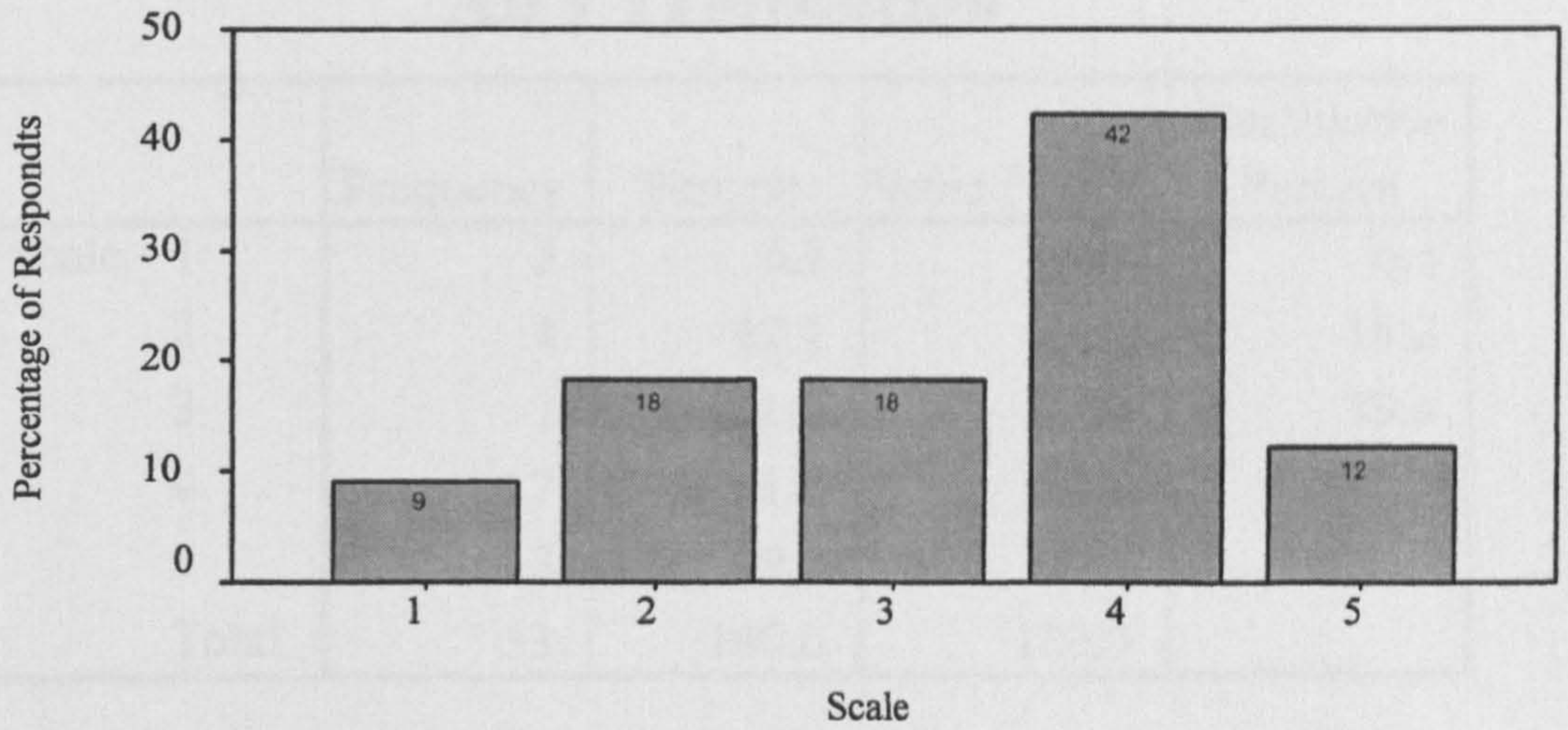
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	4	12.1	12.1	15.2
3	11	33.3	33.3	48.5
4	14	42.4	42.4	90.9
5	3	9.1	9.1	100.0
Total	33	100.0	100.0	

Arberry's Translation

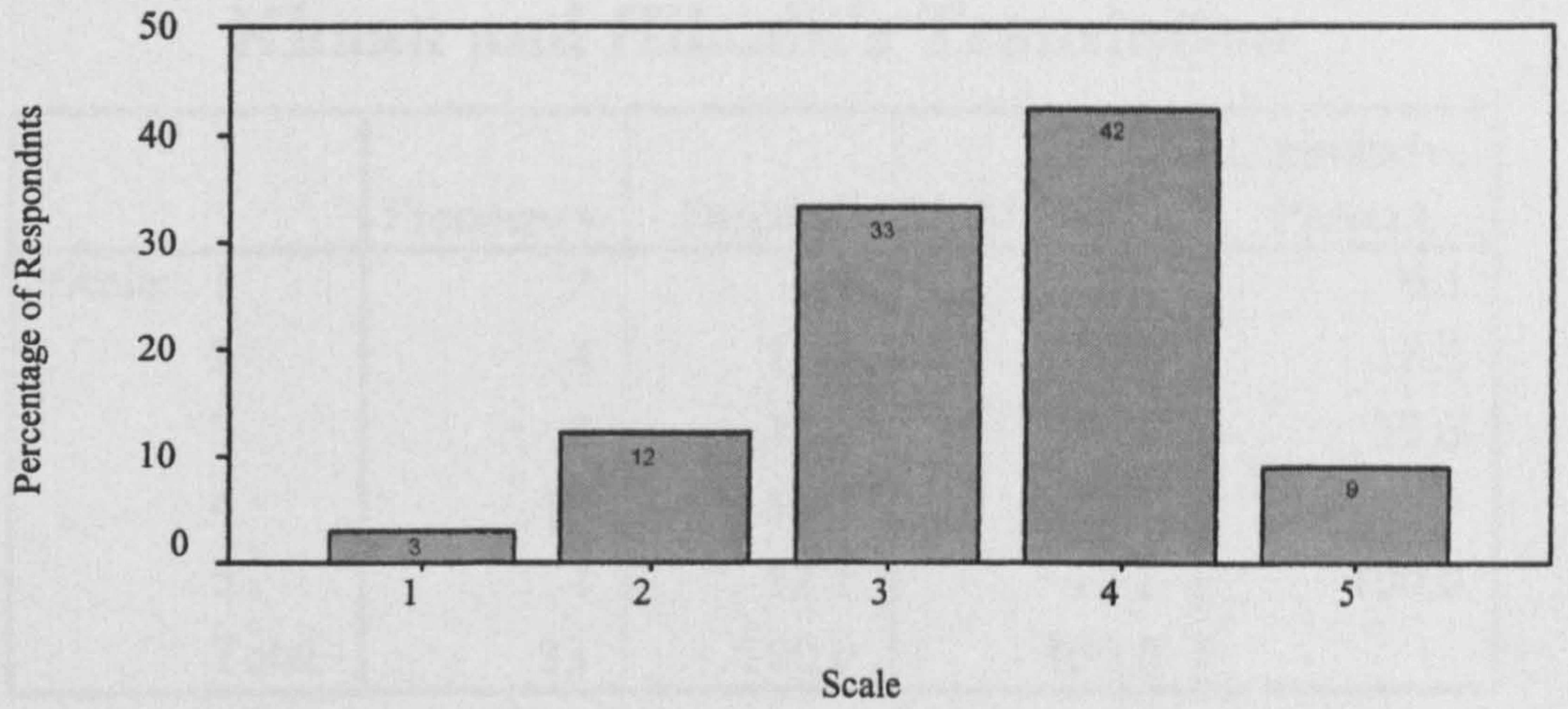
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	4	12.1	12.1	15.2
3	6	18.2	18.2	33.3
4	15	45.5	45.5	78.8
5	7	21.2	21.2	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE ONE QUESTION ONE:

Ali's Translation



Khaan and Hilaa's Translation



Arberry's Translation

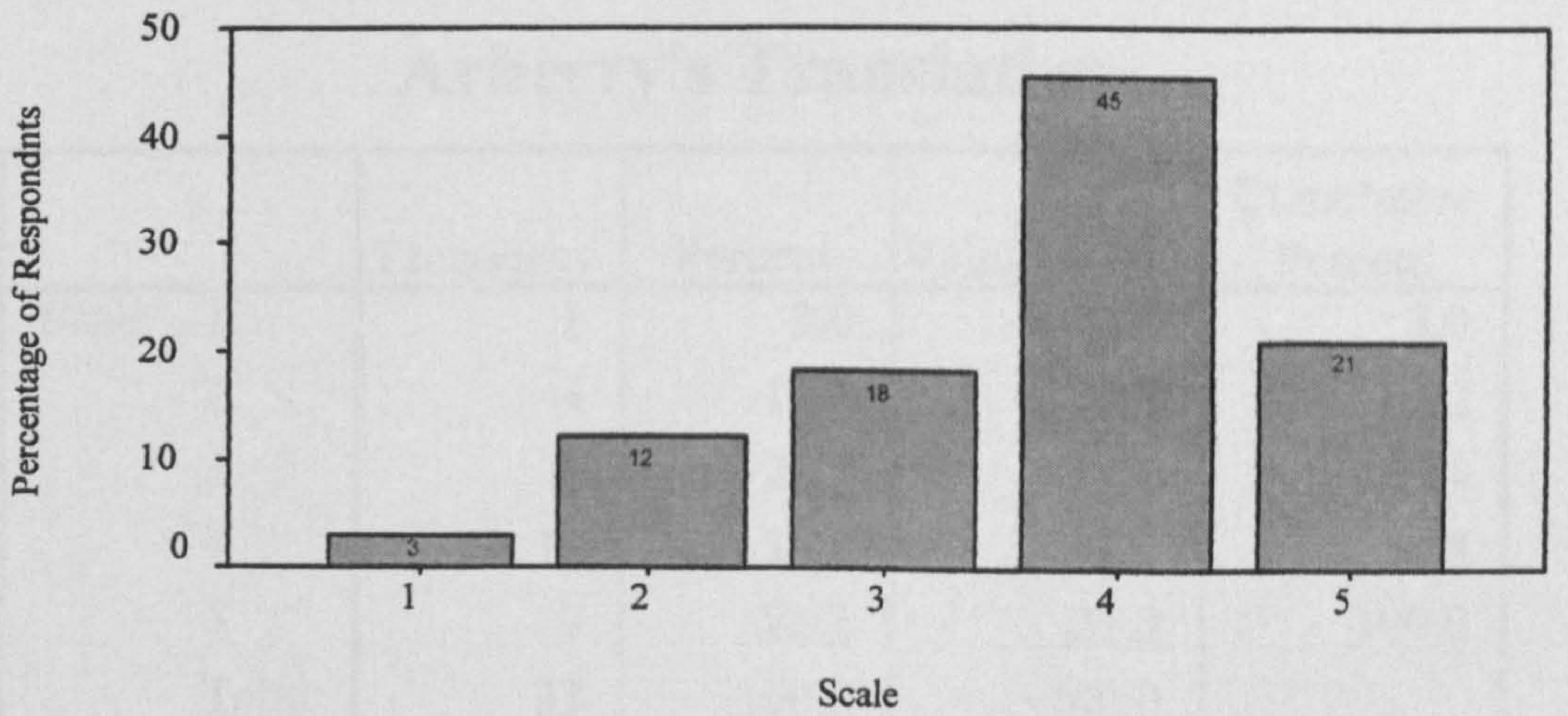


TABLE FOR EXAMPLE ONE QUESTION TWO:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	2	6.1	6.1	6.1
2	4	12.1	12.1	18.2
3	7	21.2	21.2	39.4
4	17	51.5	51.5	90.9
5	3	9.1	9.1	100.0
Total	33	100.0	100.0	

Khaan and Hilaalii's Translation

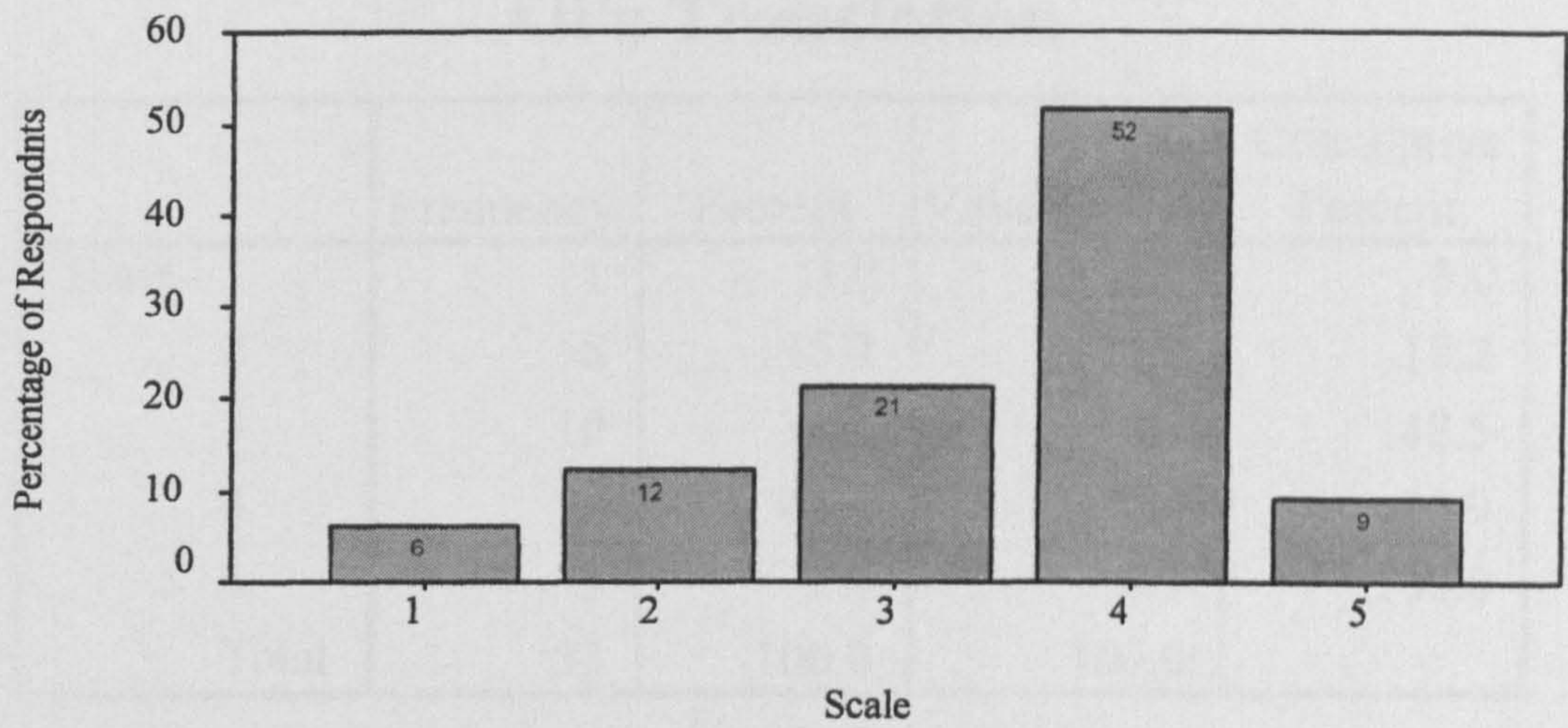
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	2	6.1	6.1	6.1
2	4	12.1	12.1	18.2
3	5	15.2	15.2	33.3
4	18	54.5	54.5	87.9
5	4	12.1	12.1	100.0
Total	33	100.0	100.0	

Arberry's Translation

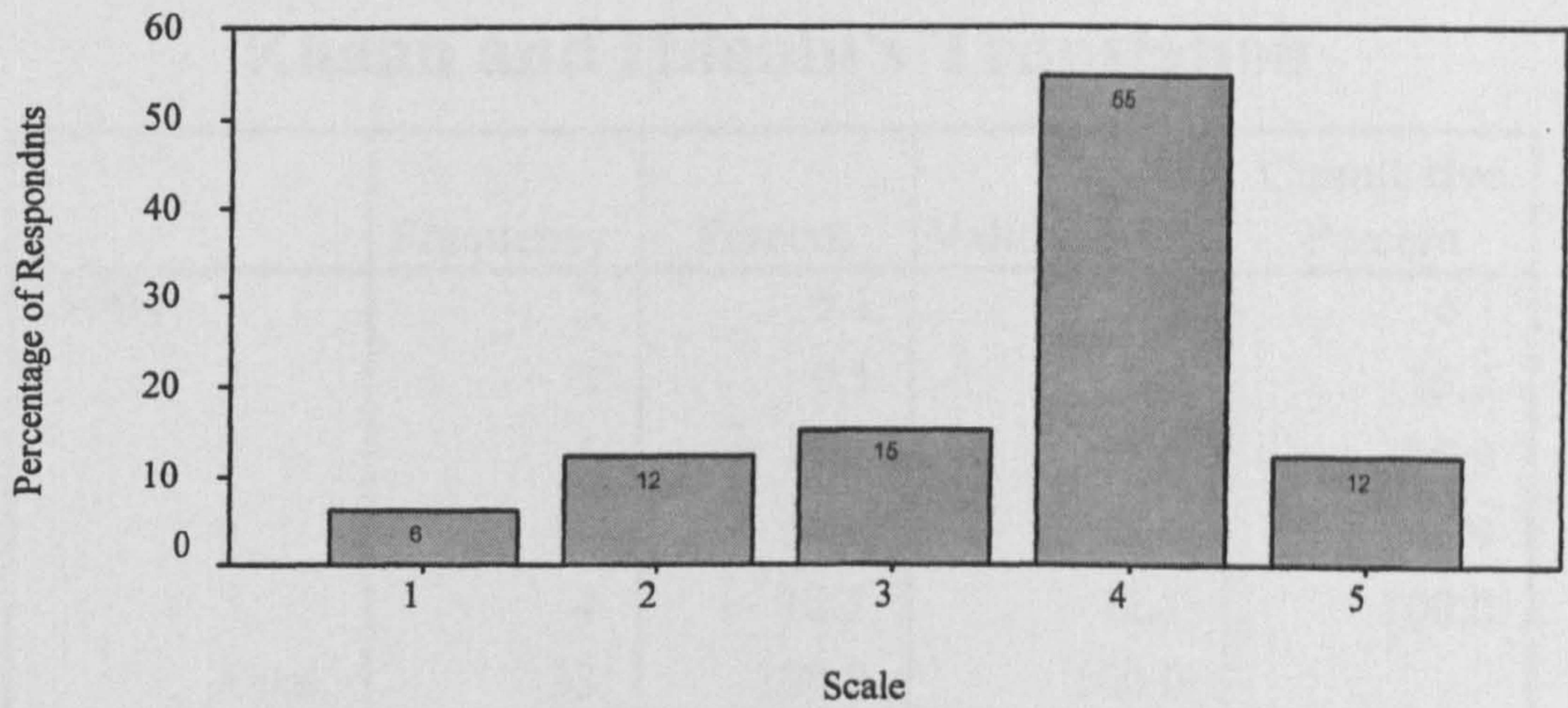
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	4	12.1	12.1	15.2
3	8	24.2	24.2	39.4
4	13	39.4	39.4	78.8
5	7	21.2	21.2	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE ONE QUESTION TWO:

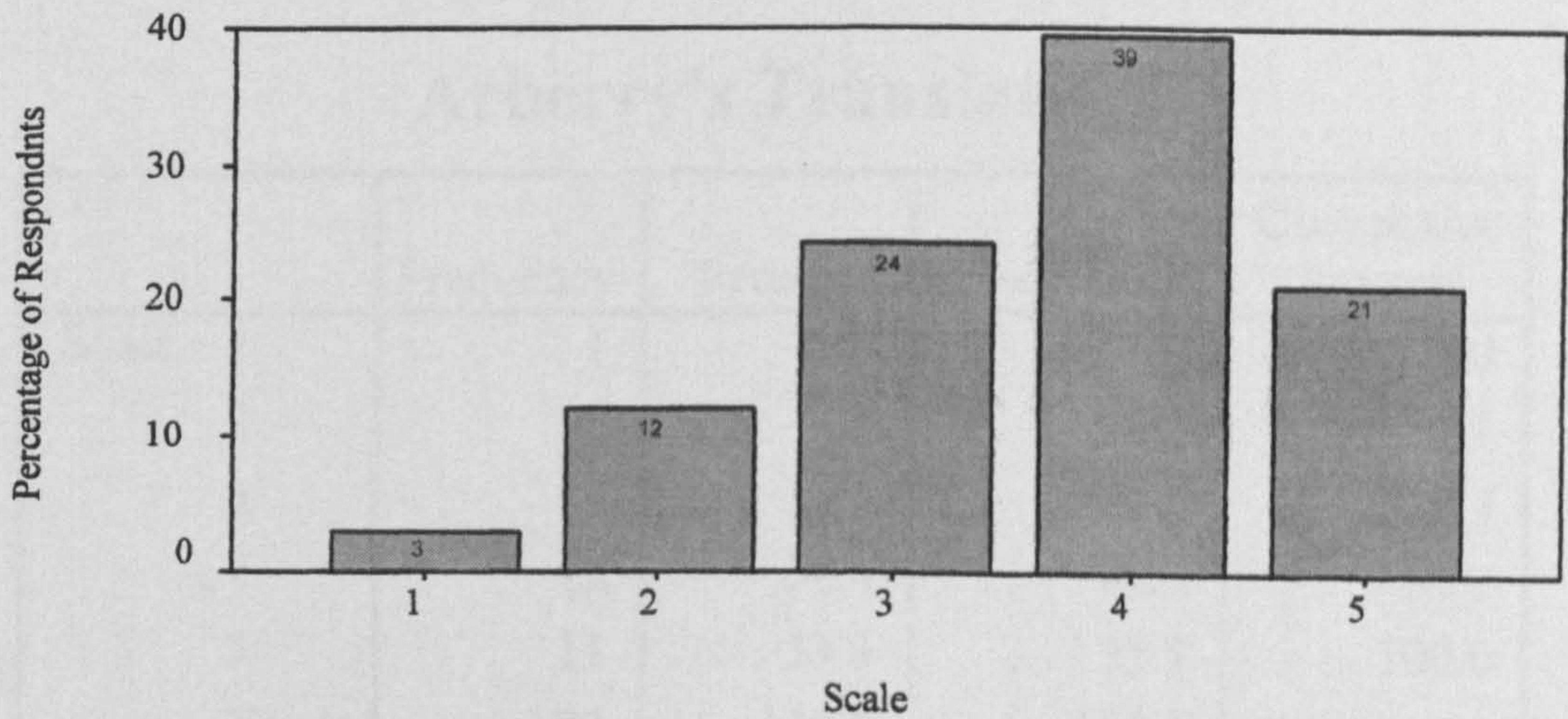
Ali's Translation



Khaan and Hilaalii's Translation



Arberry's Translation



TABLES FOR EXAMPLE ONE QUESTION THREE:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	5	15.2	15.2	18.2
3	10	30.3	30.3	48.5
4	14	42.4	42.4	90.9
5	3	9.1	9.1	100.0
Total	33	100.0	100.0	

Khaan and Hilaalii's Translation

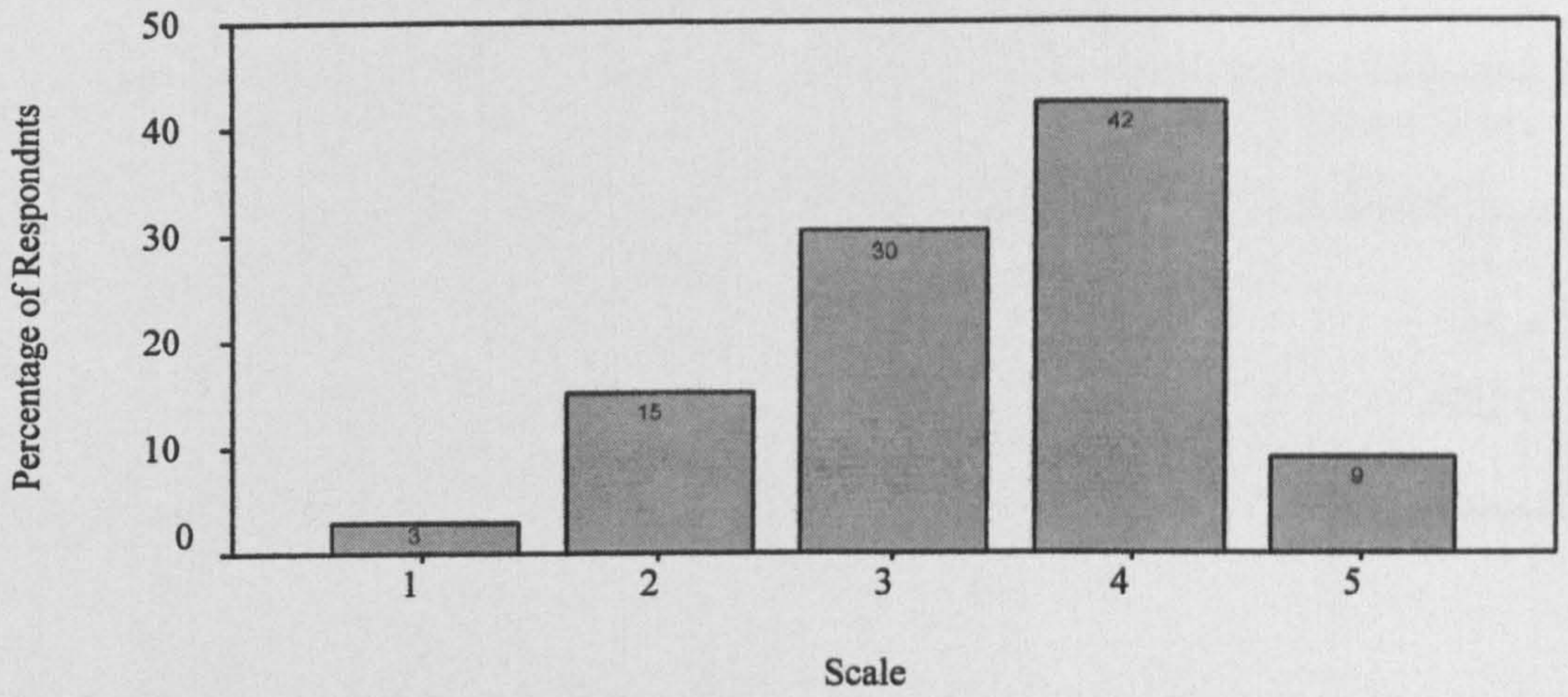
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	2	6.1	6.1	6.1
2	3	9.1	9.1	15.2
3	5	15.2	15.2	30.3
4	19	57.6	57.6	87.9
5	4	12.1	12.1	100.0
Total	33	100.0	100.0	

Arberry's Translation

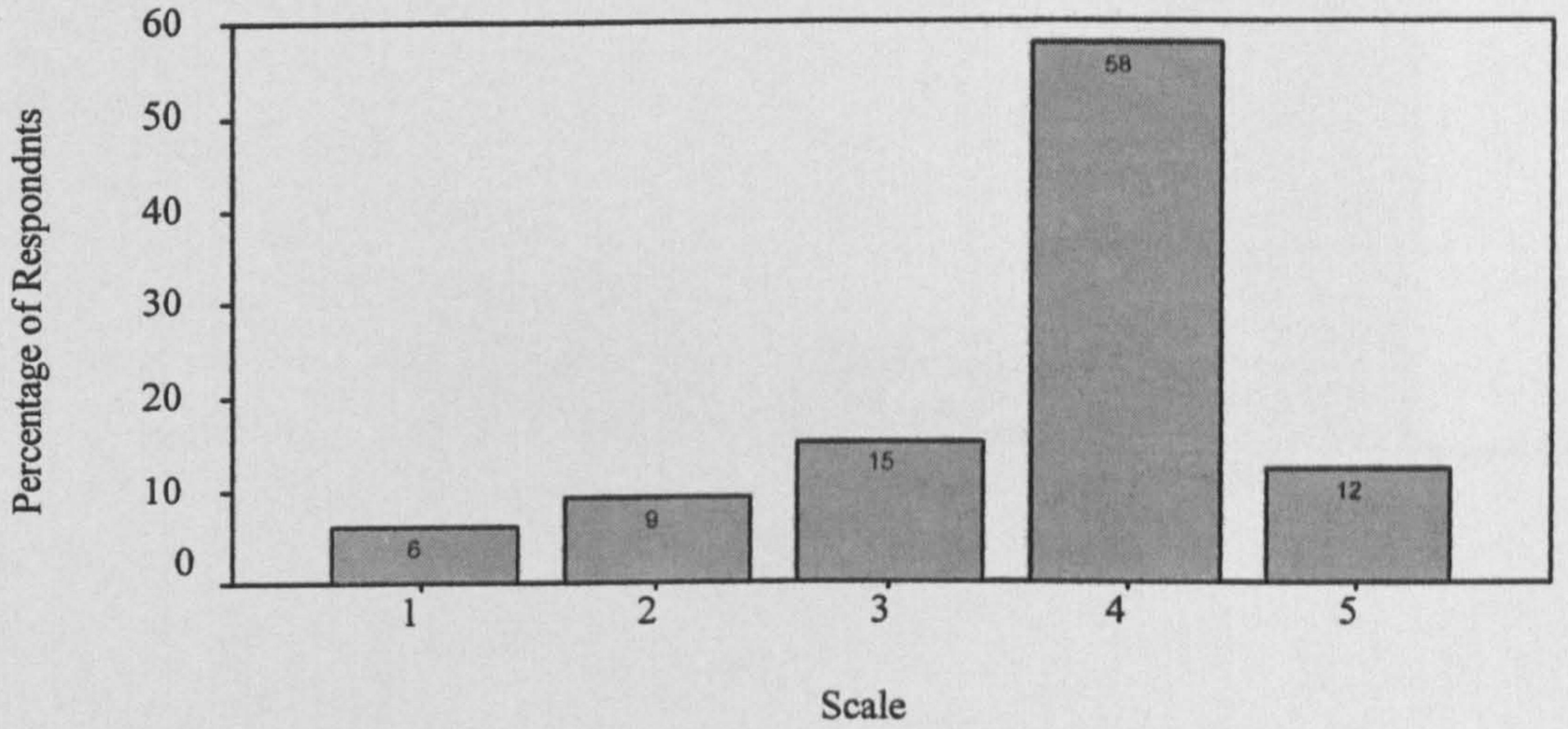
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	3	9.1	9.1	12.1
3	6	18.2	18.2	30.3
4	12	36.4	36.4	66.7
5	11	33.3	33.3	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE ONE QUESTION THREE:

Ali's Translation



Khaan and Hilaalii's Translation



Arberry's Translation

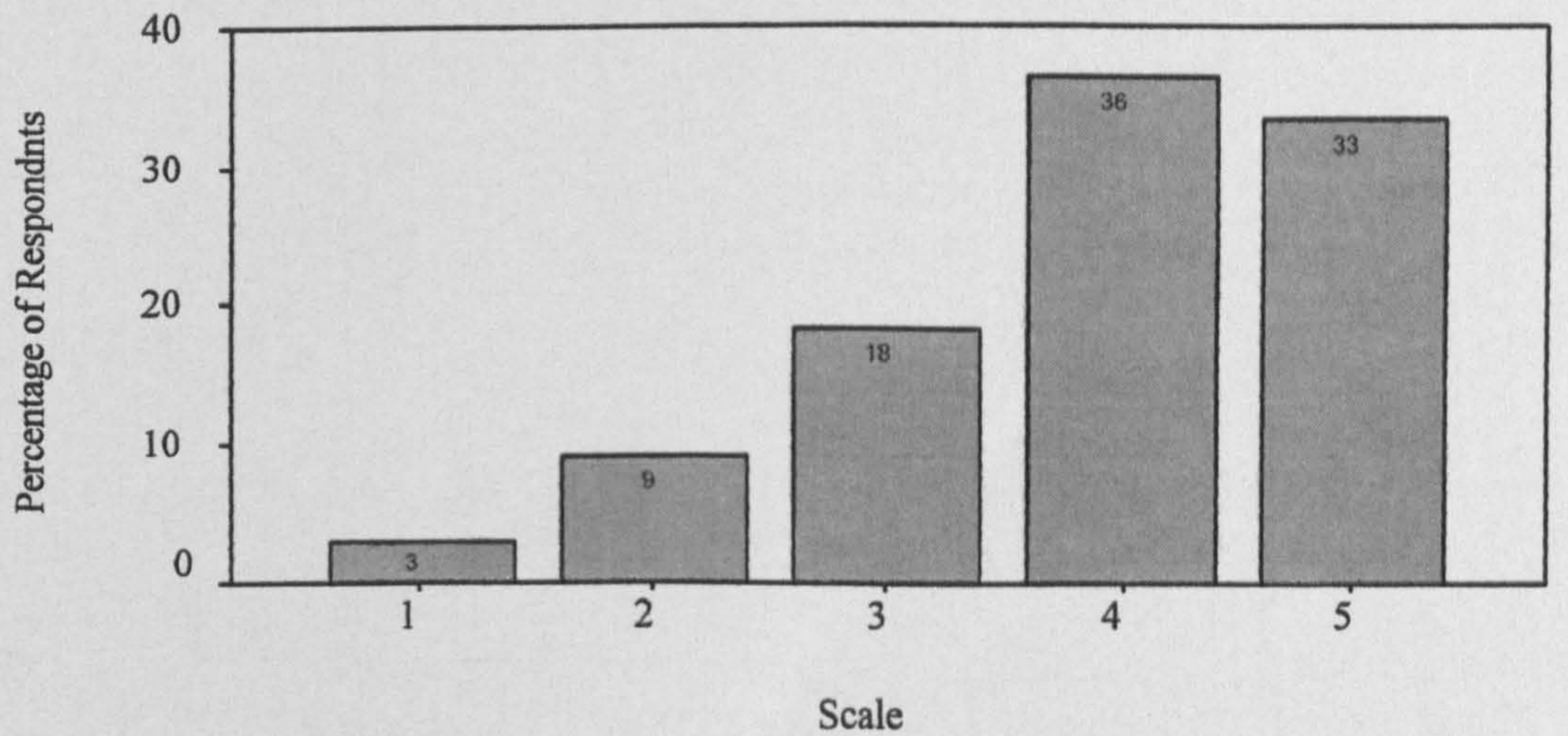
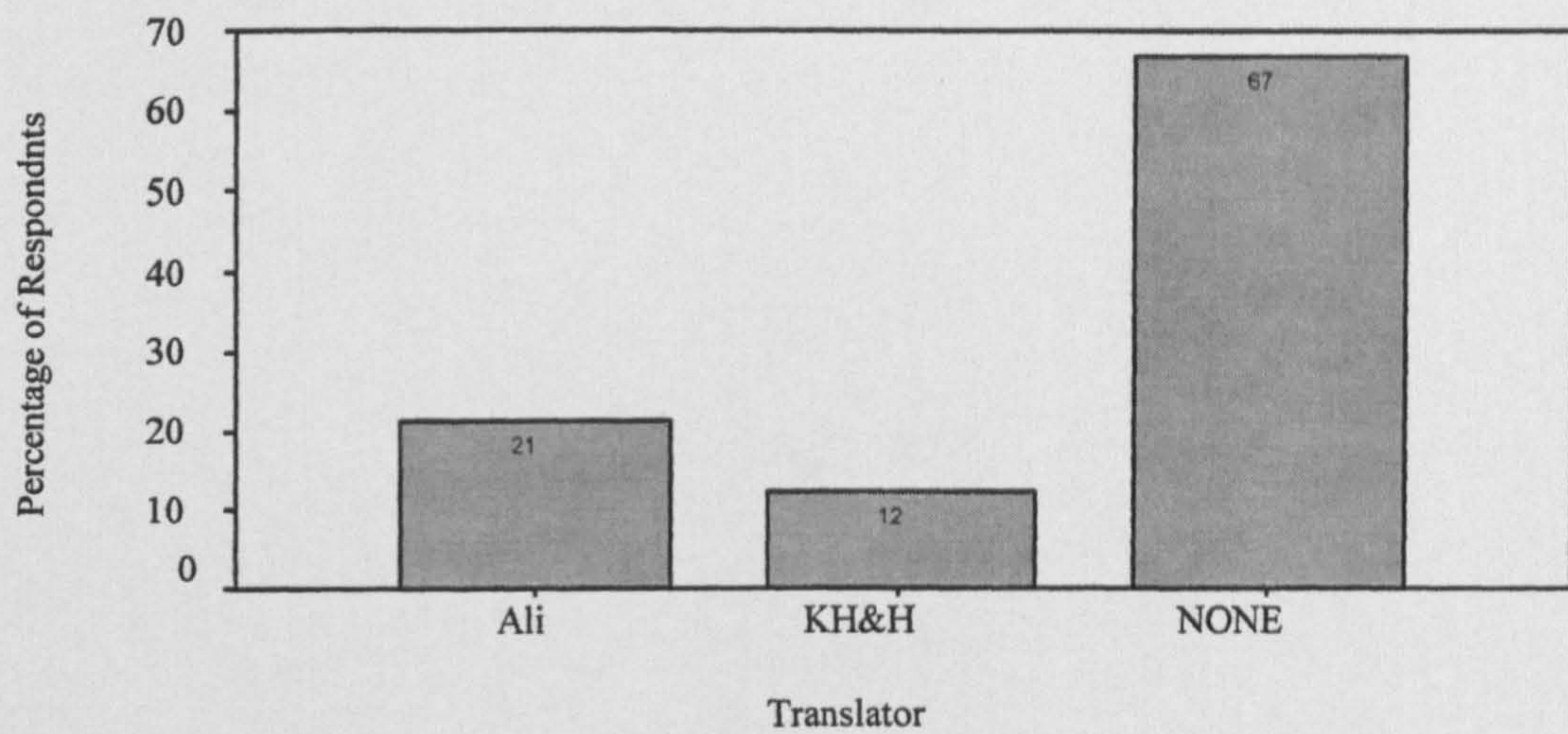


TABLE AND GRAPH FOR EXAMPLE ONE QUESTION FOUR:

Translation Regarded As Archaic:

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale Ali	7	21.2	21.2	21.2
KH&H	4	12.1	12.1	33.3
NONE	22	66.7	66.7	100.0
Total	33	100.0	100.0	



6.3.2. Example Two Results:

﴿وترى الأرض {هامدة} ، فإذا أنزلنا عليها الماء
{اهتزت وربت} وأنبتت من كل زوج بهيج﴾

TABLES FOR EXAMPLE TWO QUESTION ONE:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	2	6.1	6.1	6.1
2	2	6.1	6.1	12.1
3	5	15.2	15.2	27.3
4	16	48.5	48.5	75.8
5	8	24.2	24.2	100.0
Total	33	100.0	100.0	

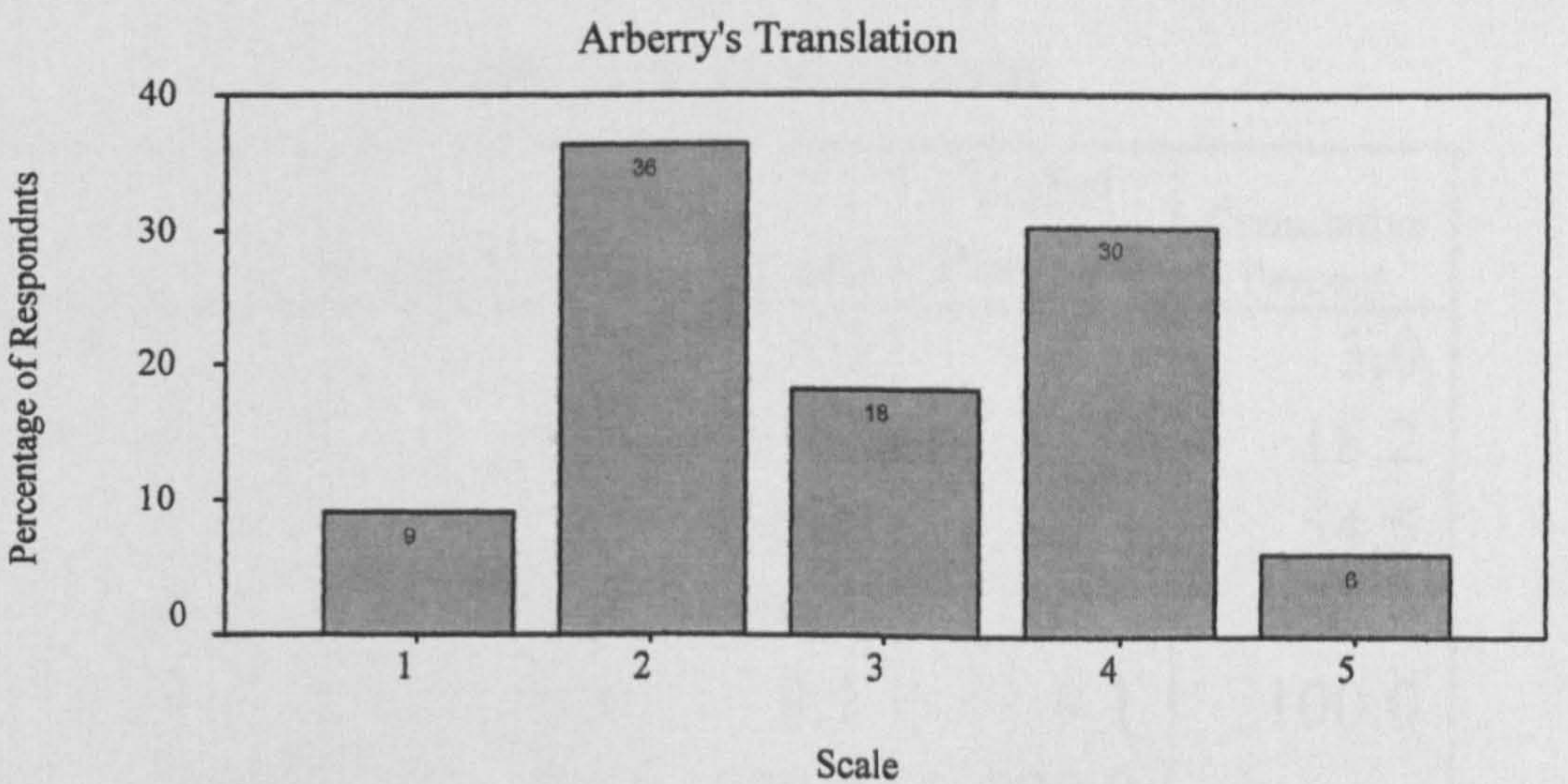
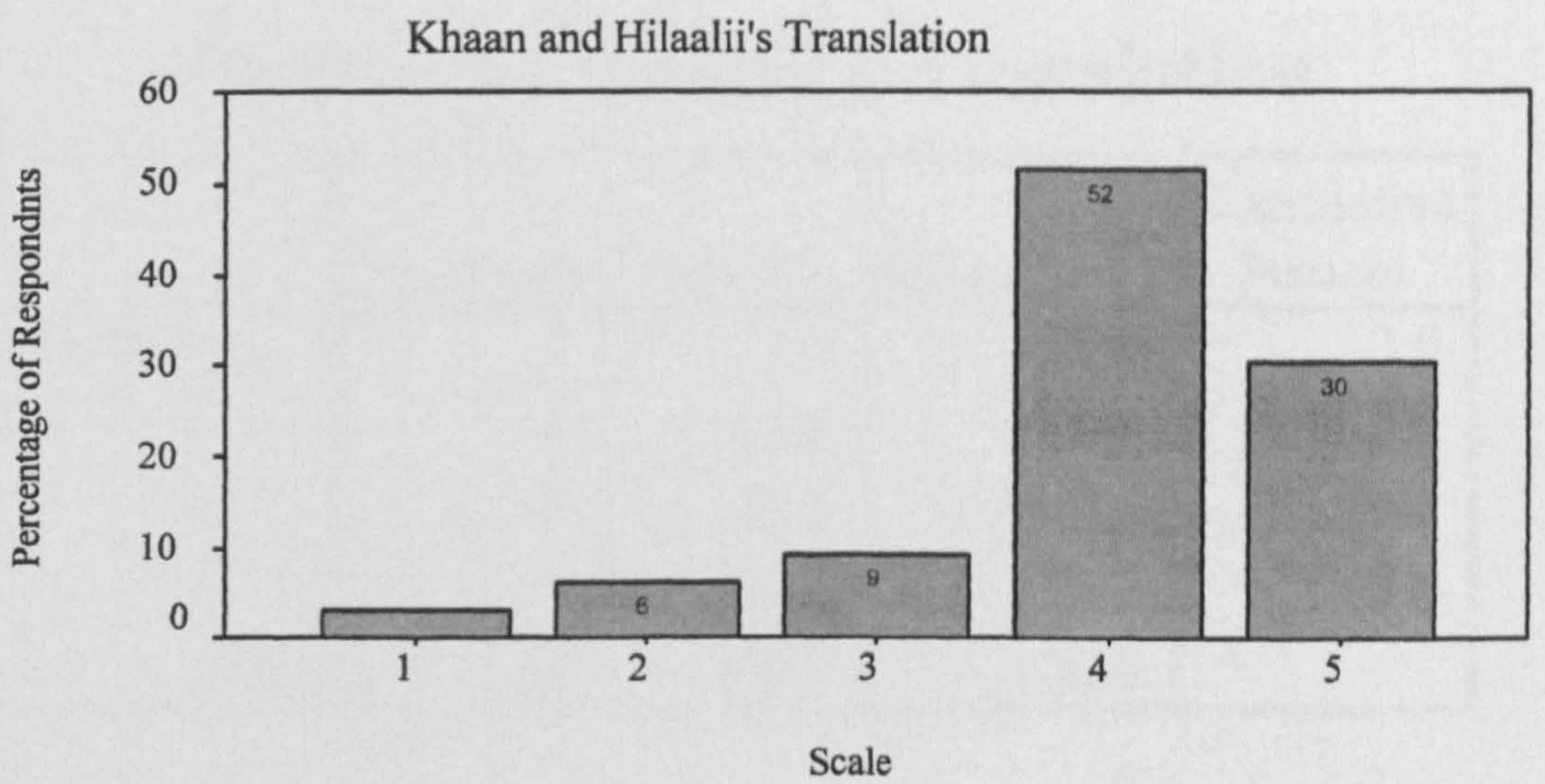
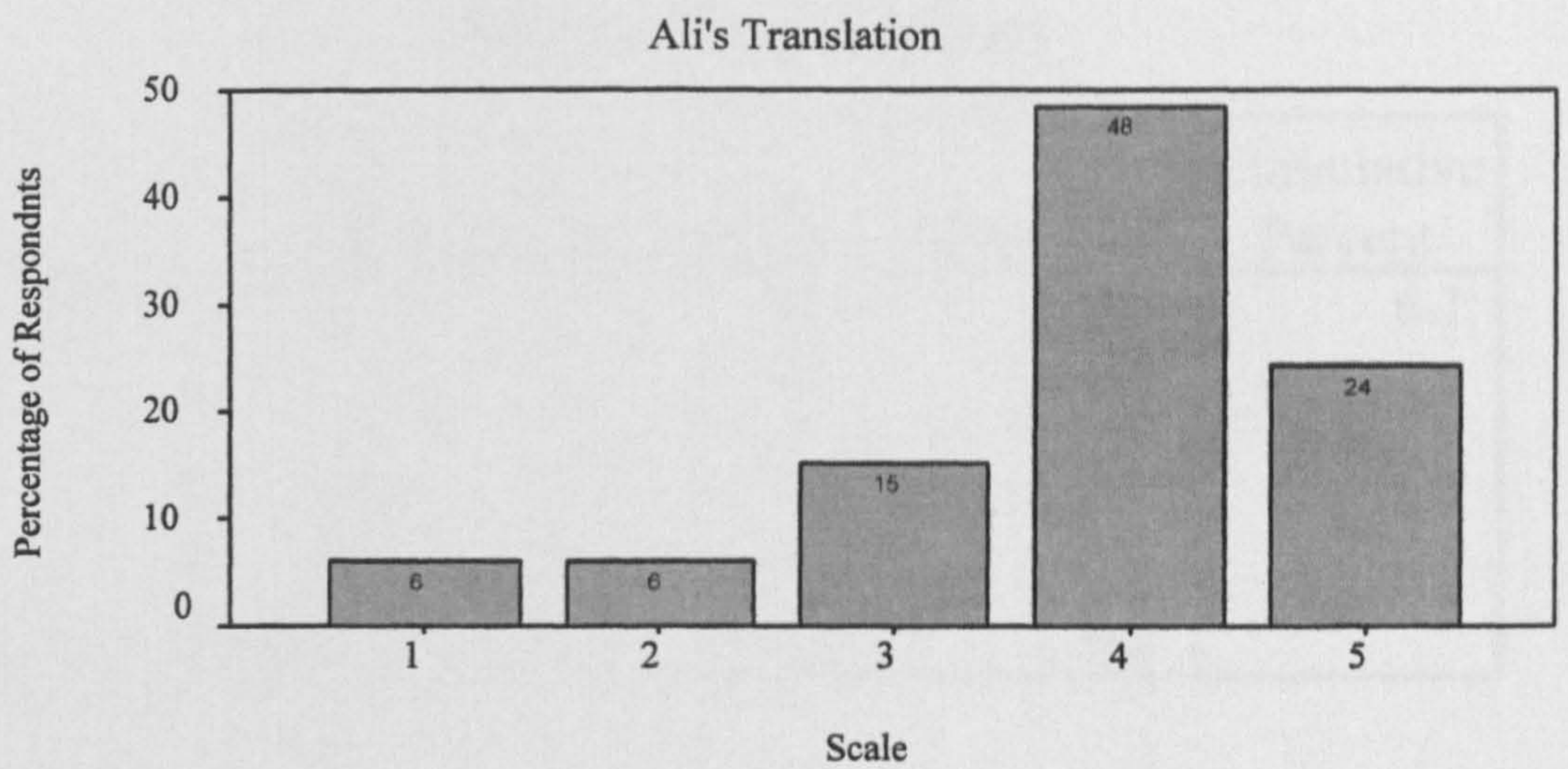
Khaan and Hilaalii's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	2	6.1	6.1	9.1
3	3	9.1	9.1	18.2
4	17	51.5	51.5	69.7
5	10	30.3	30.3	100.0
Total	33	100.0	100.0	

Arberry's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	3	9.1	9.1	9.1
2	12	36.4	36.4	45.5
3	6	18.2	18.2	63.6
4	10	30.3	30.3	93.9
5	2	6.1	6.1	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE TWO QUESTION ONE:



TABLES FOR EXAMPLE TWO QUESTION TWO:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	2	6.1	6.1	6.1
3	3	9.1	9.1	15.2
4	19	57.6	57.6	72.7
5	9	27.3	27.3	100.0
Total	33	100.0	100.0	

Khaan and Hilaalii's Translation

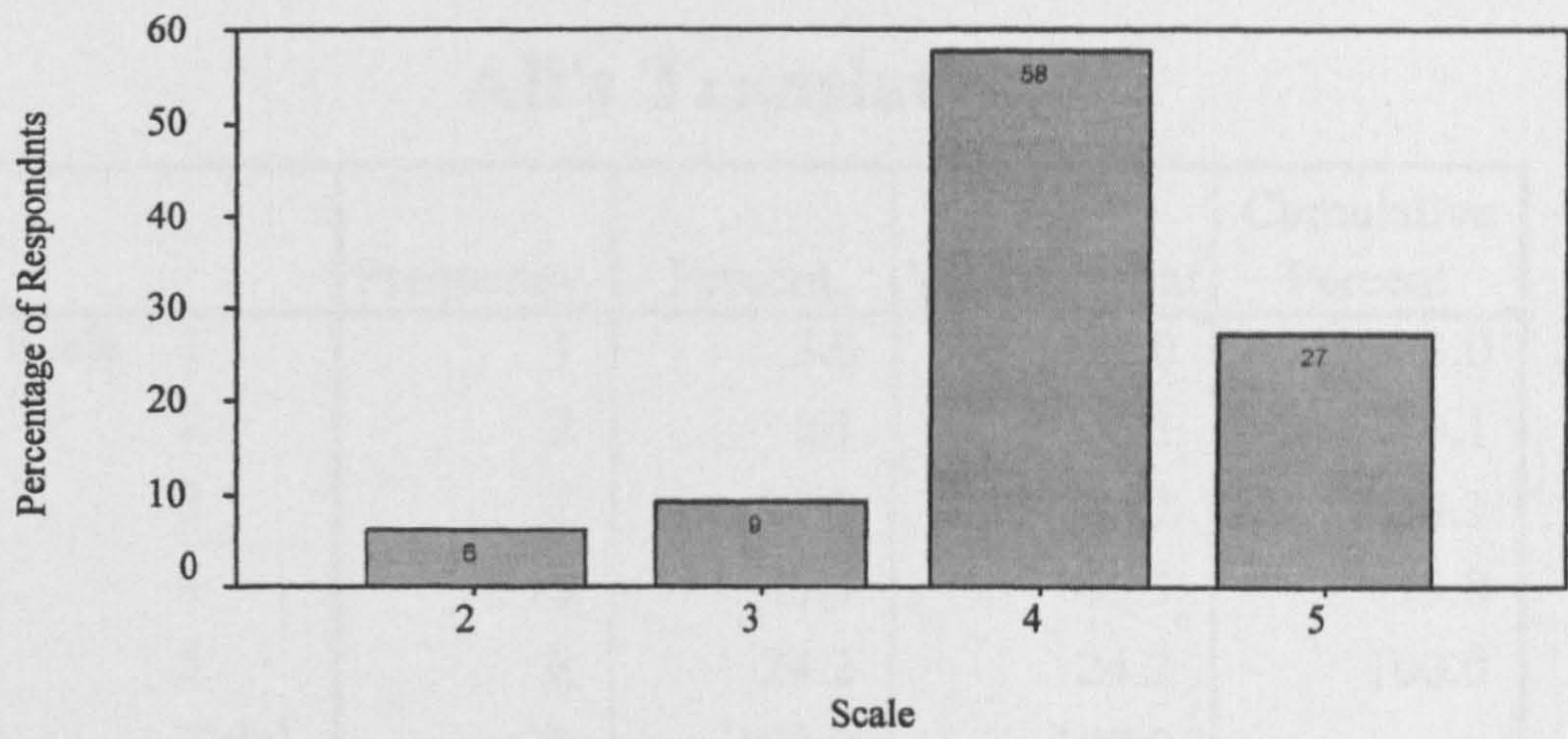
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	1	3.0	3.0	3.0
3	5	15.2	15.2	18.2
4	16	48.5	48.5	66.7
5	11	33.3	33.3	100.0
Total	33	100.0	100.0	

Arberry's Translation

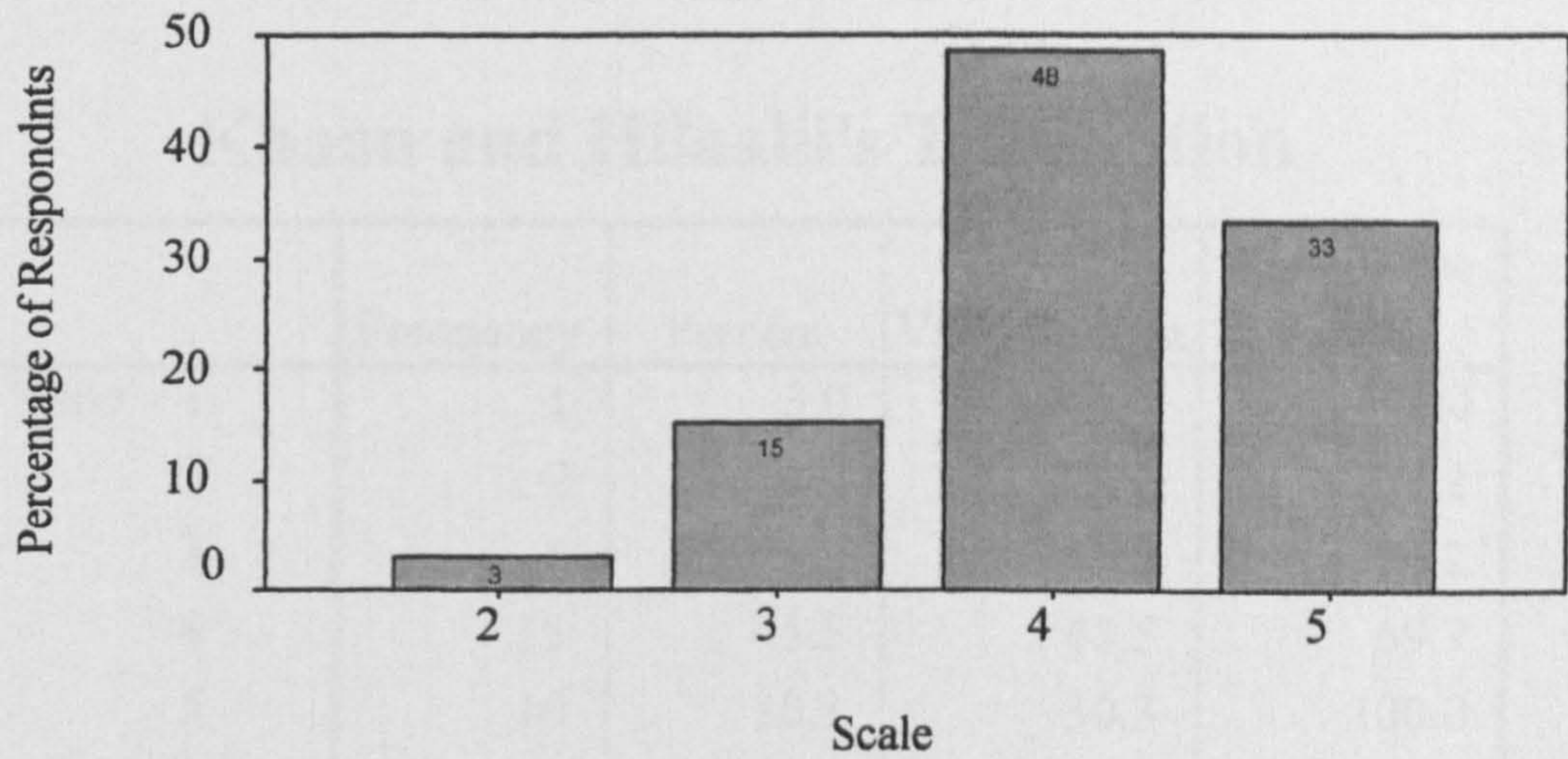
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	5	15.2	15.2	18.2
3	12	36.4	36.4	54.5
4	12	36.4	36.4	90.9
5	3	9.1	9.1	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE TWO QUESTION TWO:

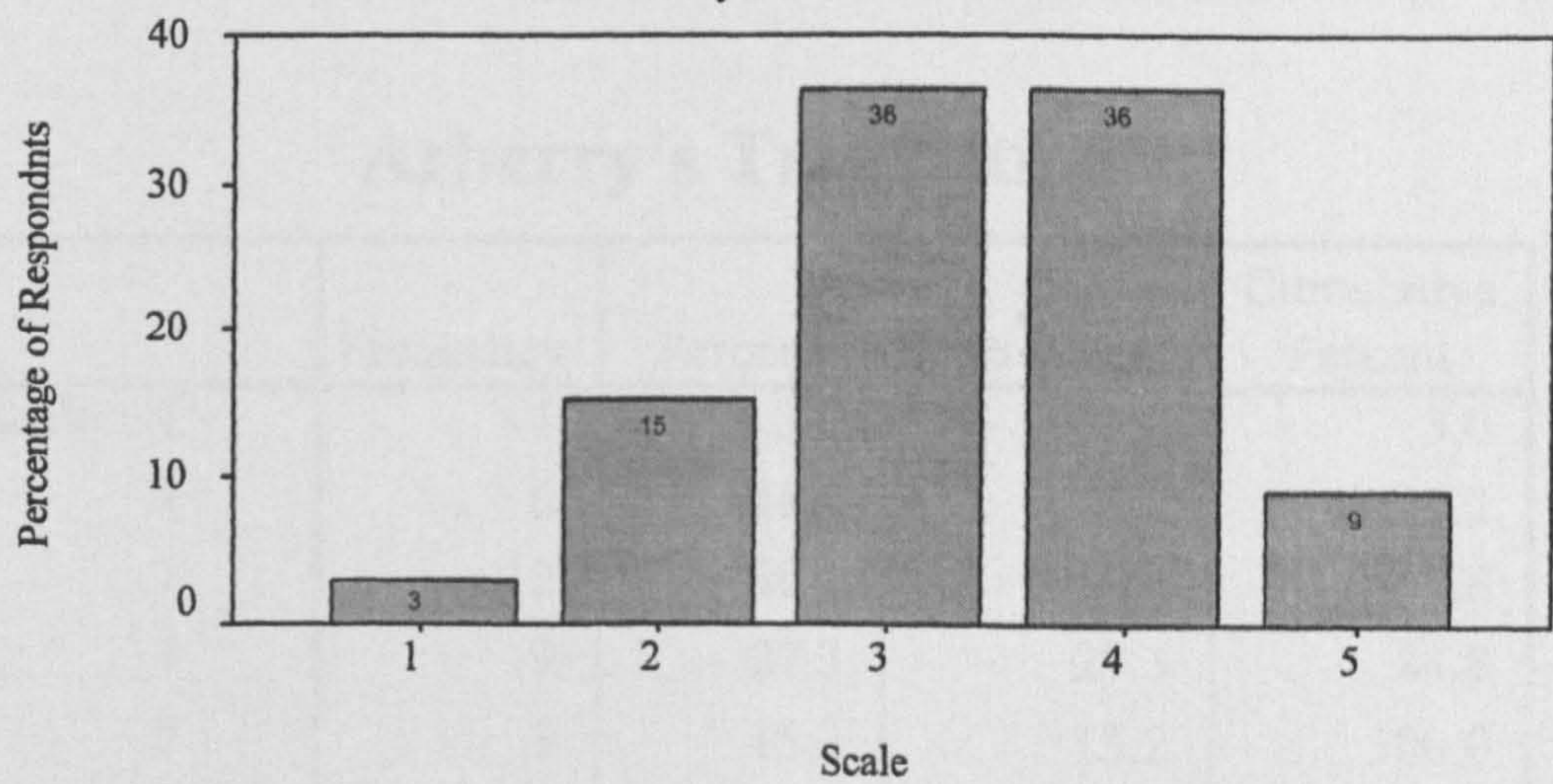
Ali's Translation



Khaan and Hilaalii's Translation



Arberry's Translation



TABLES FOR EXAMPLE TWO QUESTION THREE:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	2	6.1	6.1	9.1
3	7	21.2	21.2	30.3
4	15	45.5	45.5	75.8
5	8	24.2	24.2	100.0
Total	33	100.0	100.0	

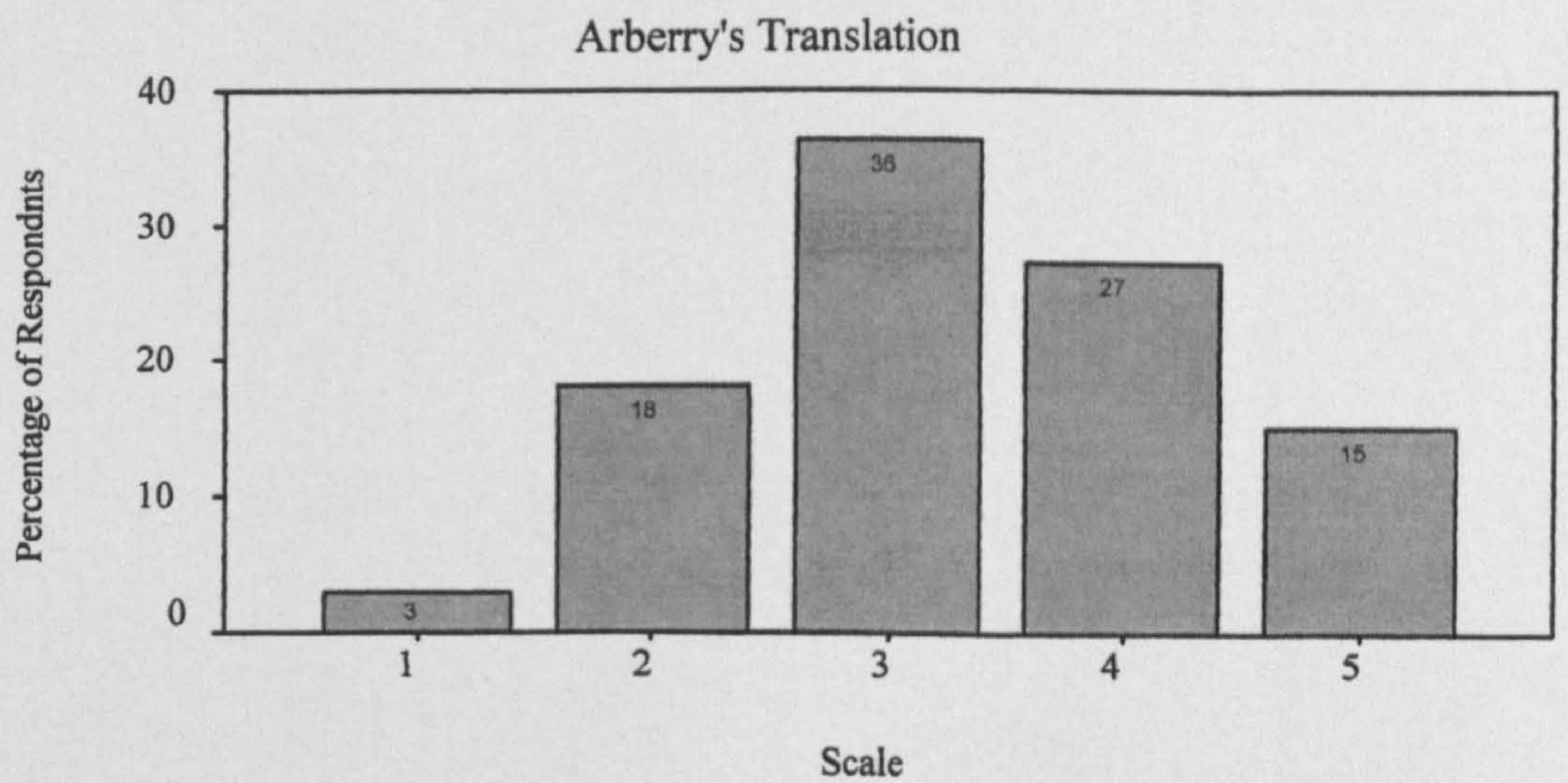
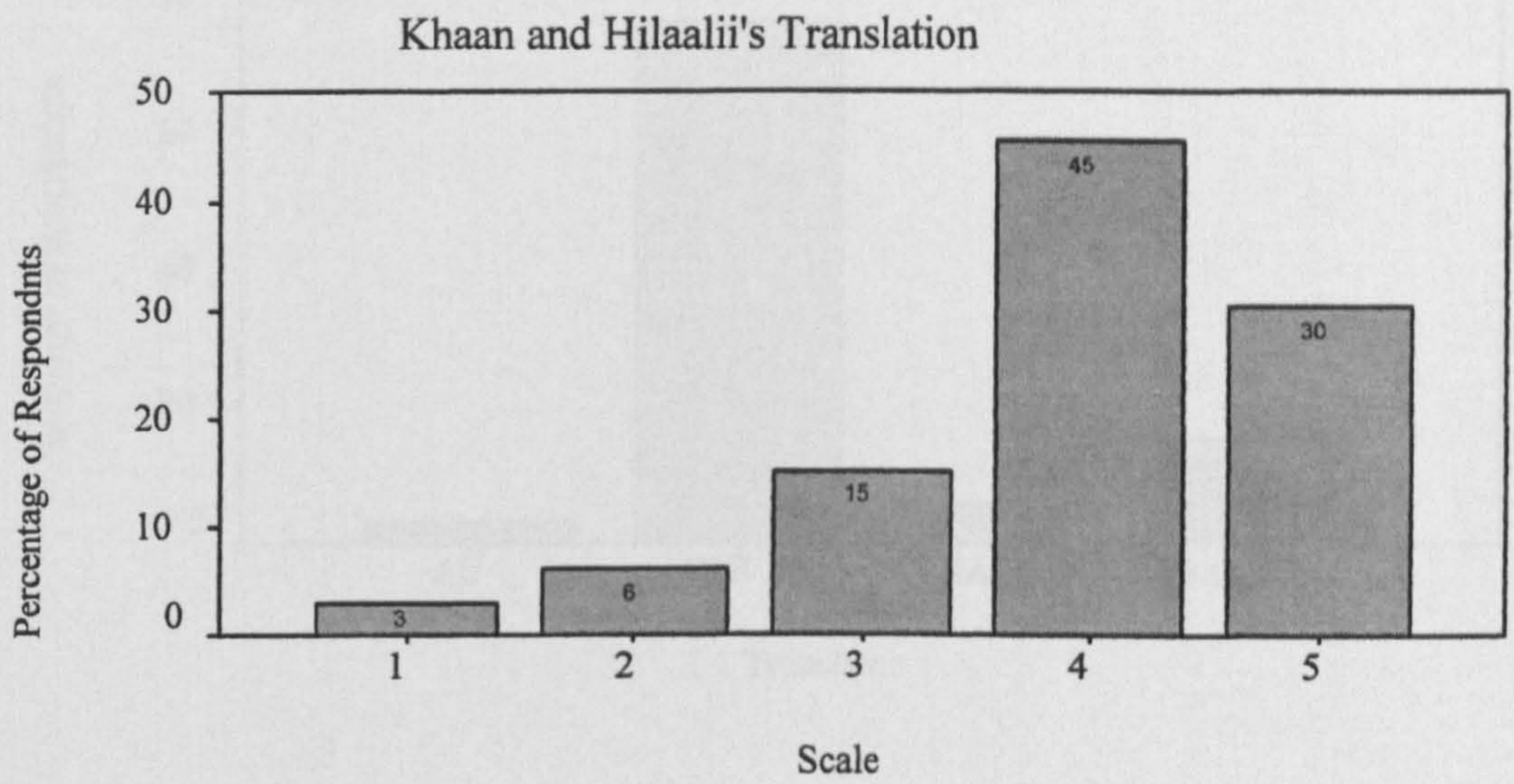
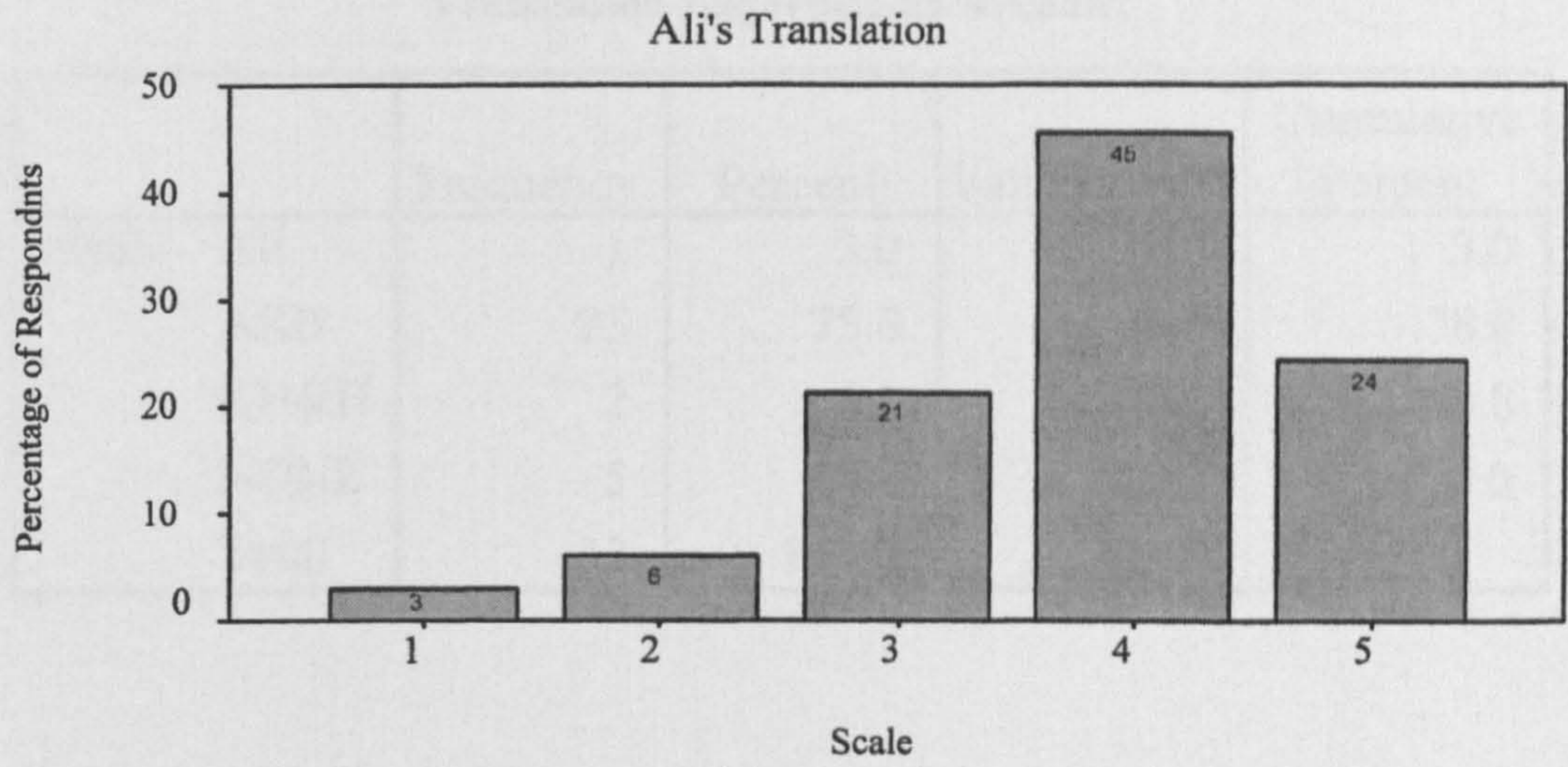
Khaan and Hilaalii's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	2	6.1	6.1	9.1
3	5	15.2	15.2	24.2
4	15	45.5	45.5	69.7
5	10	30.3	30.3	100.0
Total	33	100.0	100.0	

Arberry's Translation

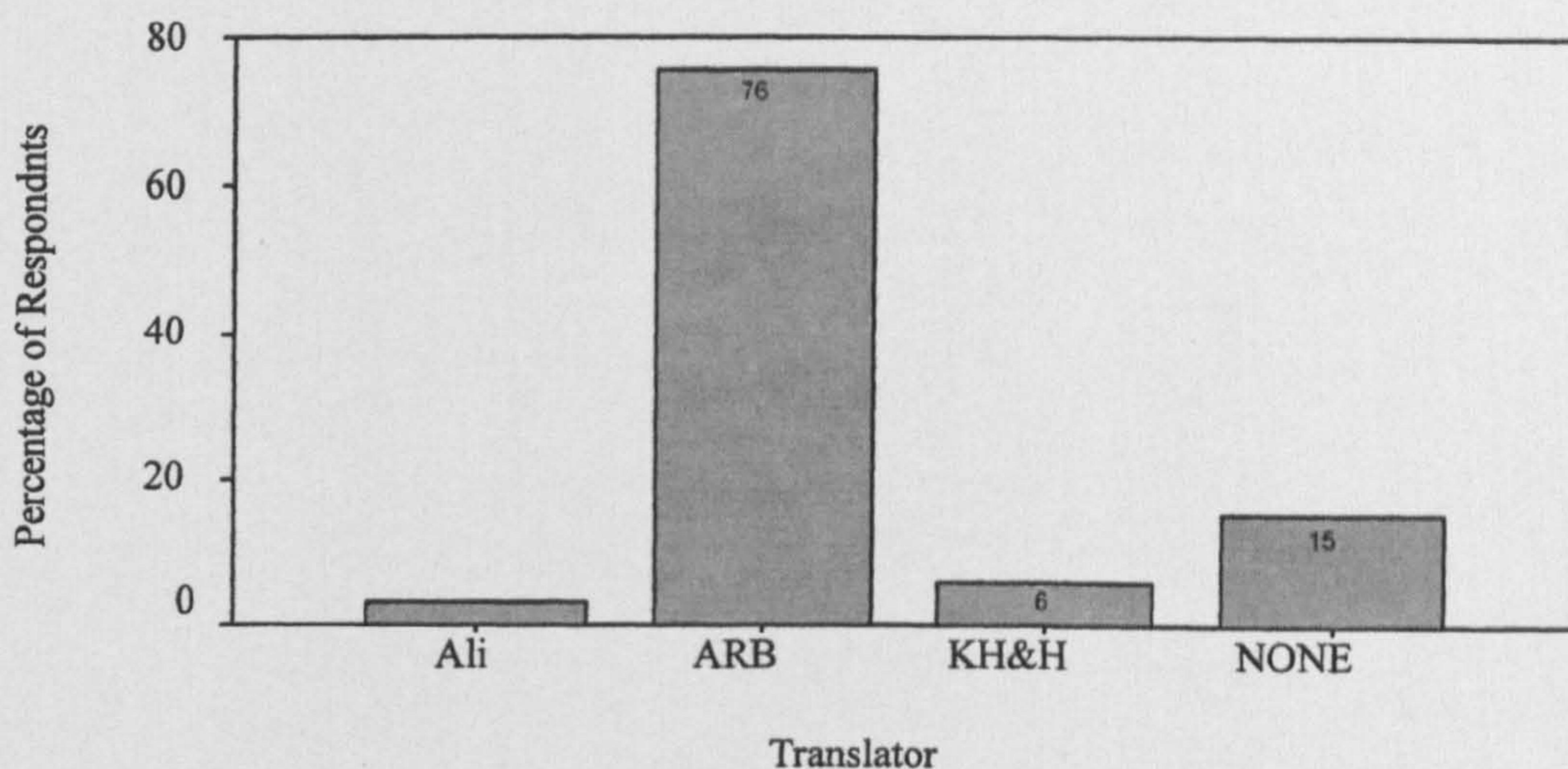
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	6	18.2	18.2	21.2
3	12	36.4	36.4	57.6
4	9	27.3	27.3	84.8
5	5	15.2	15.2	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE TWO QUESTION THREE:



**TABLE AND GRAPH FOR EXAMPLE TWO QUESTION FOUR:
Translation Regarded As Archaic:**

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale Ali	1	3.0	3.0	3.0
ARB	25	75.8	75.8	78.8
KH&H	2	6.1	6.1	84.8
NONE	5	15.2	15.2	100.0
Total	33	100.0	100.0	



6.3.3. Example Three Results:

﴿ ثاني عطفه { ليضل عن سبيل الله له في الدنيا
خزي ونذيقه يوم القيامة عذاب الحريق ﴾

TABLES FOR EXAMPLE THREE QUESTION ONE:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	2	6.1	6.1	6.1
2	4	12.1	12.1	18.2
3	10	30.3	30.3	48.5
4	13	39.4	39.4	87.9
5	4	12.1	12.1	100.0
Total	33	100.0	100.0	

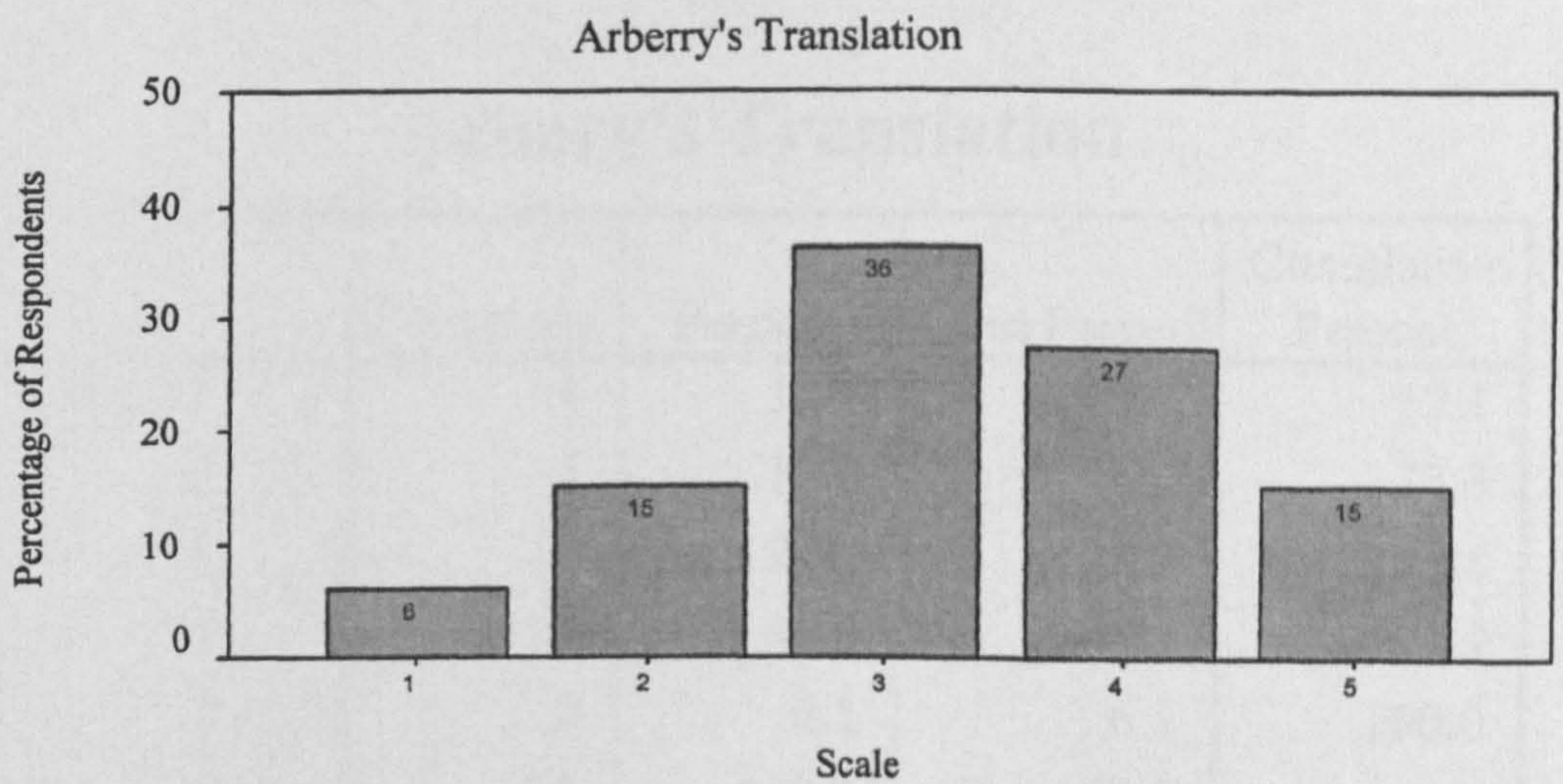
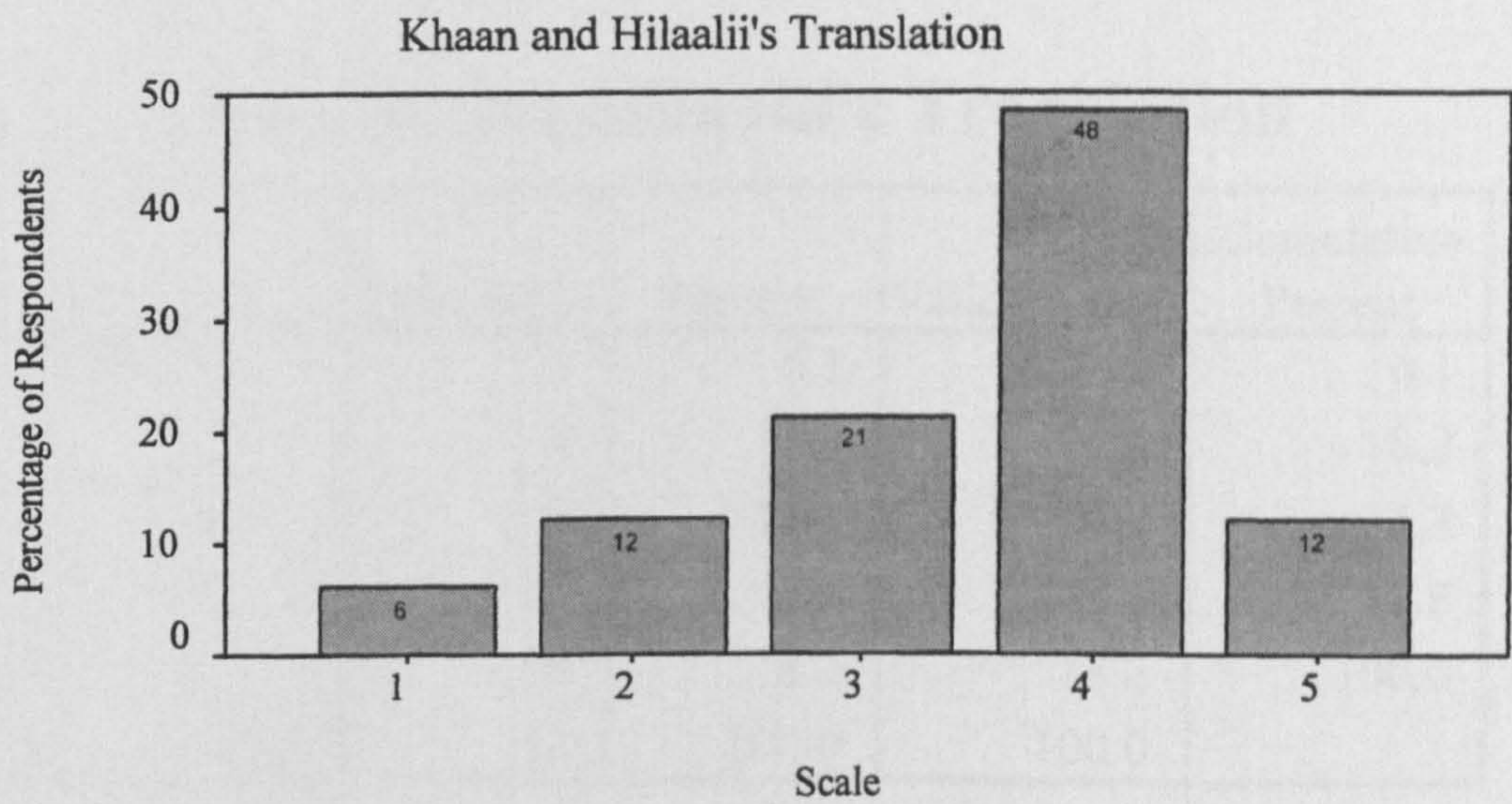
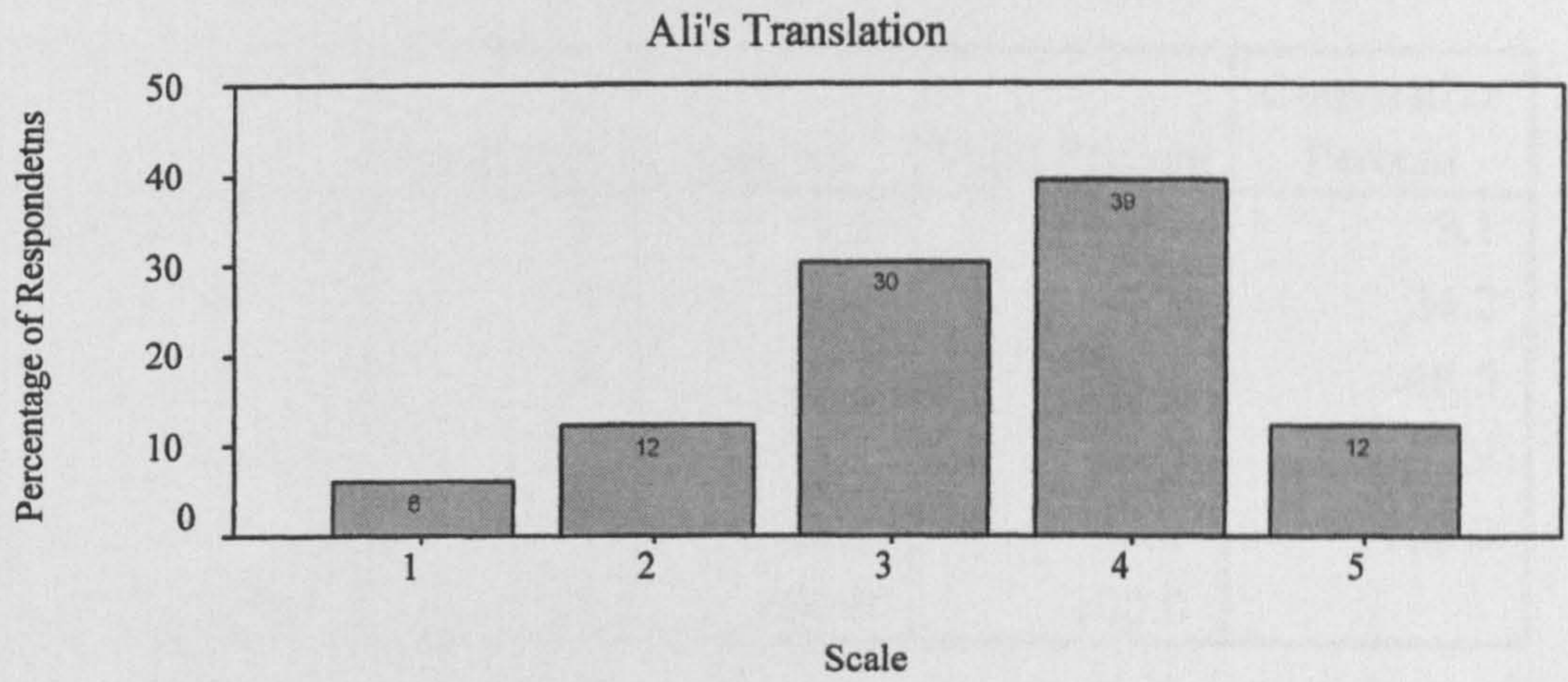
Khaan and Hilaalii's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	2	6.1	6.1	6.1
2	4	12.1	12.1	18.2
3	7	21.2	21.2	39.4
4	16	48.5	48.5	87.9
5	4	12.1	12.1	100.0
Total	33	100.0	100.0	

Arberry's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	2	6.1	6.1	6.1
2	5	15.2	15.2	21.2
3	12	36.4	36.4	57.6
4	9	27.3	27.3	84.8
5	5	15.2	15.2	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE THREE QUESTION ONE:



TABLES FOR EXAMPLE THREE QUESTION TWO:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	3	9.1	9.1	9.1
2	5	15.2	15.2	24.2
3	8	24.2	24.2	48.5
4	13	39.4	39.4	87.9
5	4	12.1	12.1	100.0
Total	33	100.0	100.0	

Khaan and Hilaalii's Translation

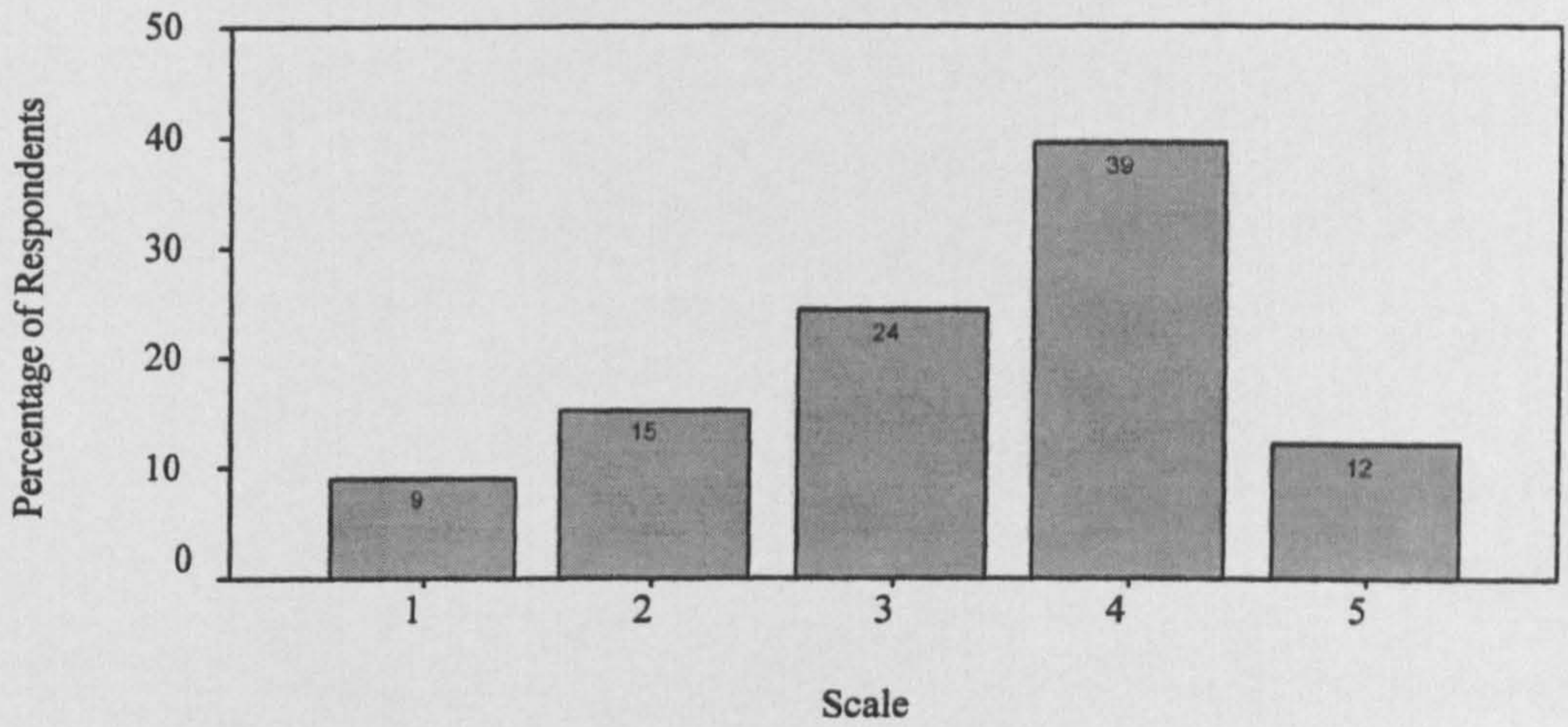
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	2	6.1	6.1	6.1
2	4	12.1	12.1	18.2
3	5	15.2	15.2	33.3
4	16	48.5	48.5	81.8
5	6	18.2	18.2	100.0
Total	33	100.0	100.0	

Arbery's Translation

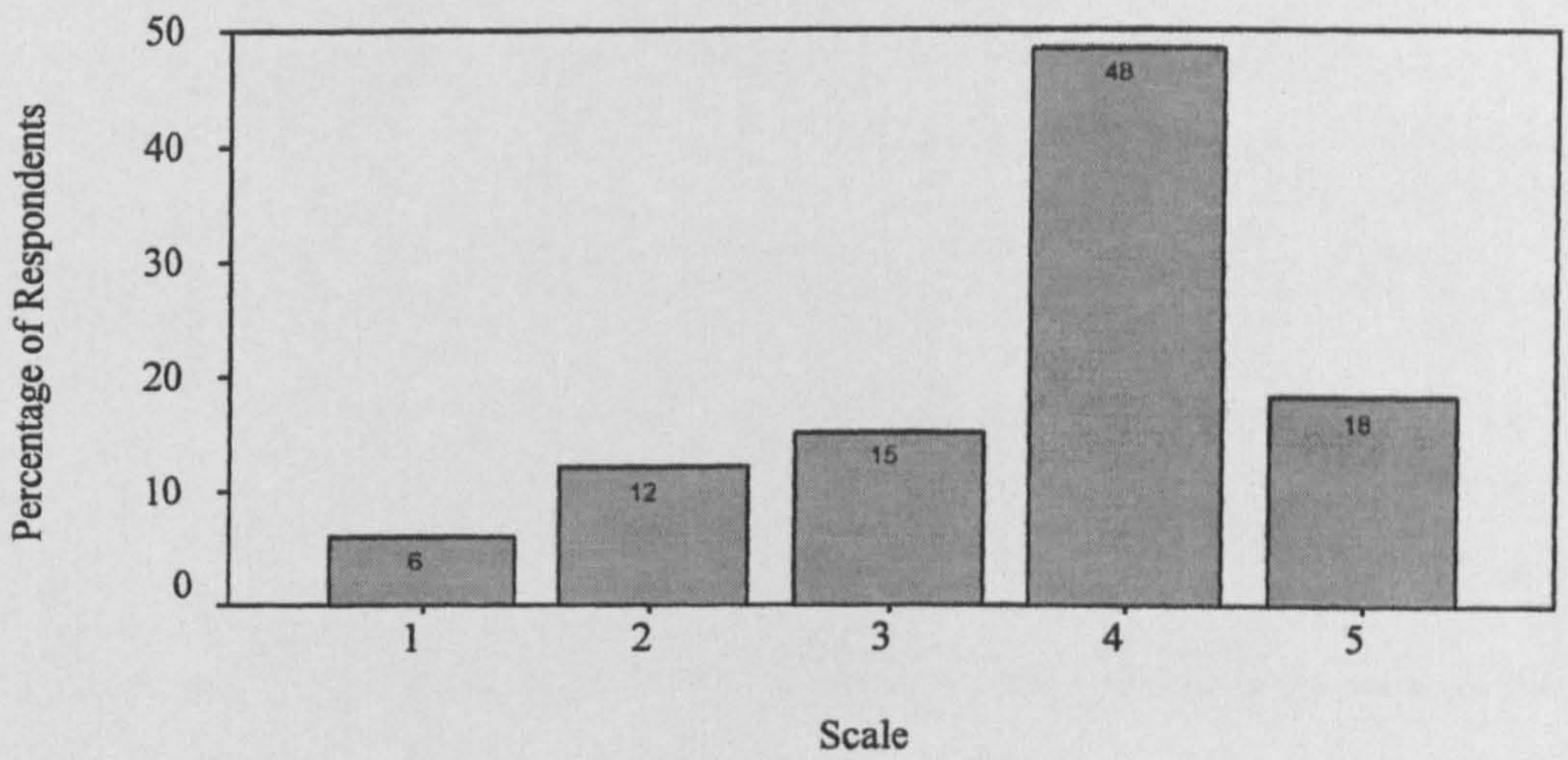
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	4	12.1	12.1	12.1
2	5	15.2	15.2	27.3
3	7	21.2	21.2	48.5
4	15	45.5	45.5	93.9
5	2	6.1	6.1	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE THREE QUESTION TWO:

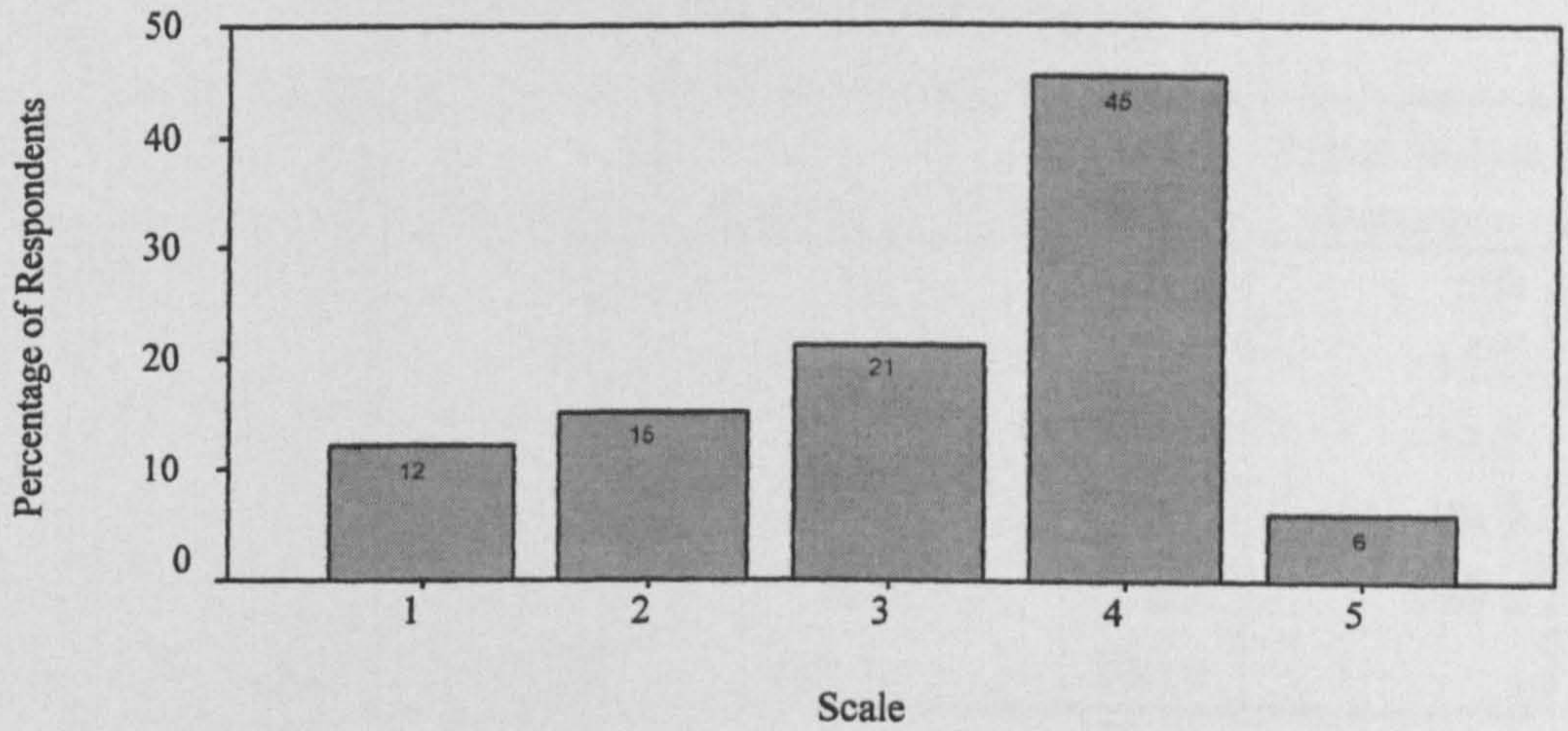
Ali's Translation



Khaan and Hilaalii's Translation



Arberry's Translation



TABLES FOR EXAMPLE THREE QUESTION THREE:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	5	15.2	15.2	18.2
3	9	27.3	27.3	45.5
4	14	42.4	42.4	87.9
5	4	12.1	12.1	100.0
Total	33	100.0	100.0	

Khaan and Hilaalii's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	8	24.2	24.2	24.2
3	6	18.2	18.2	42.4
4	17	51.5	51.5	93.9
5	2	6.1	6.1	100.0
Total	33	100.0	100.0	

Arberry's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	4	12.1	12.1	15.2
3	13	39.4	39.4	54.5
4	13	39.4	39.4	93.9
5	2	6.1	6.1	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE THREE QUESTION THREE:

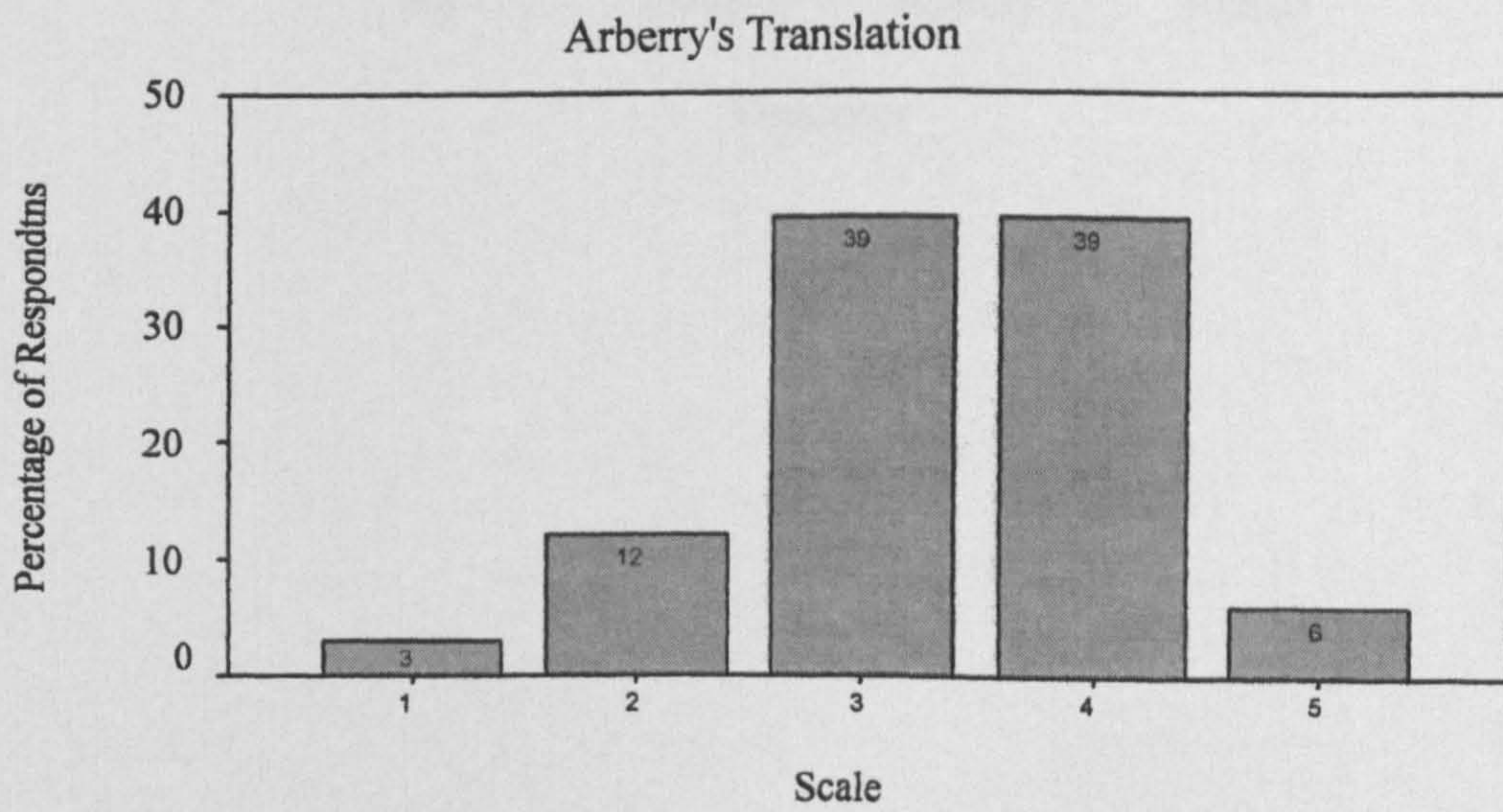
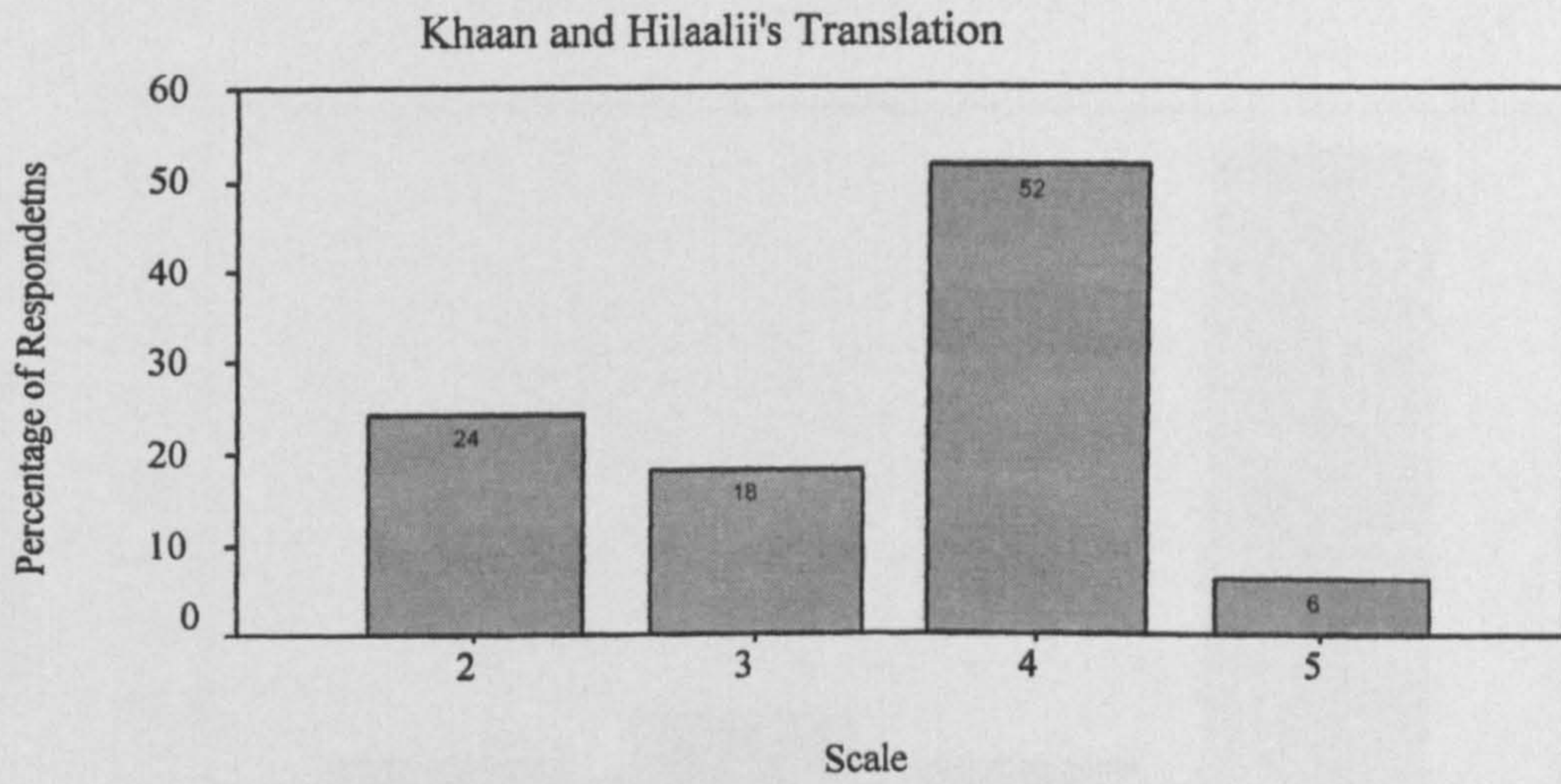
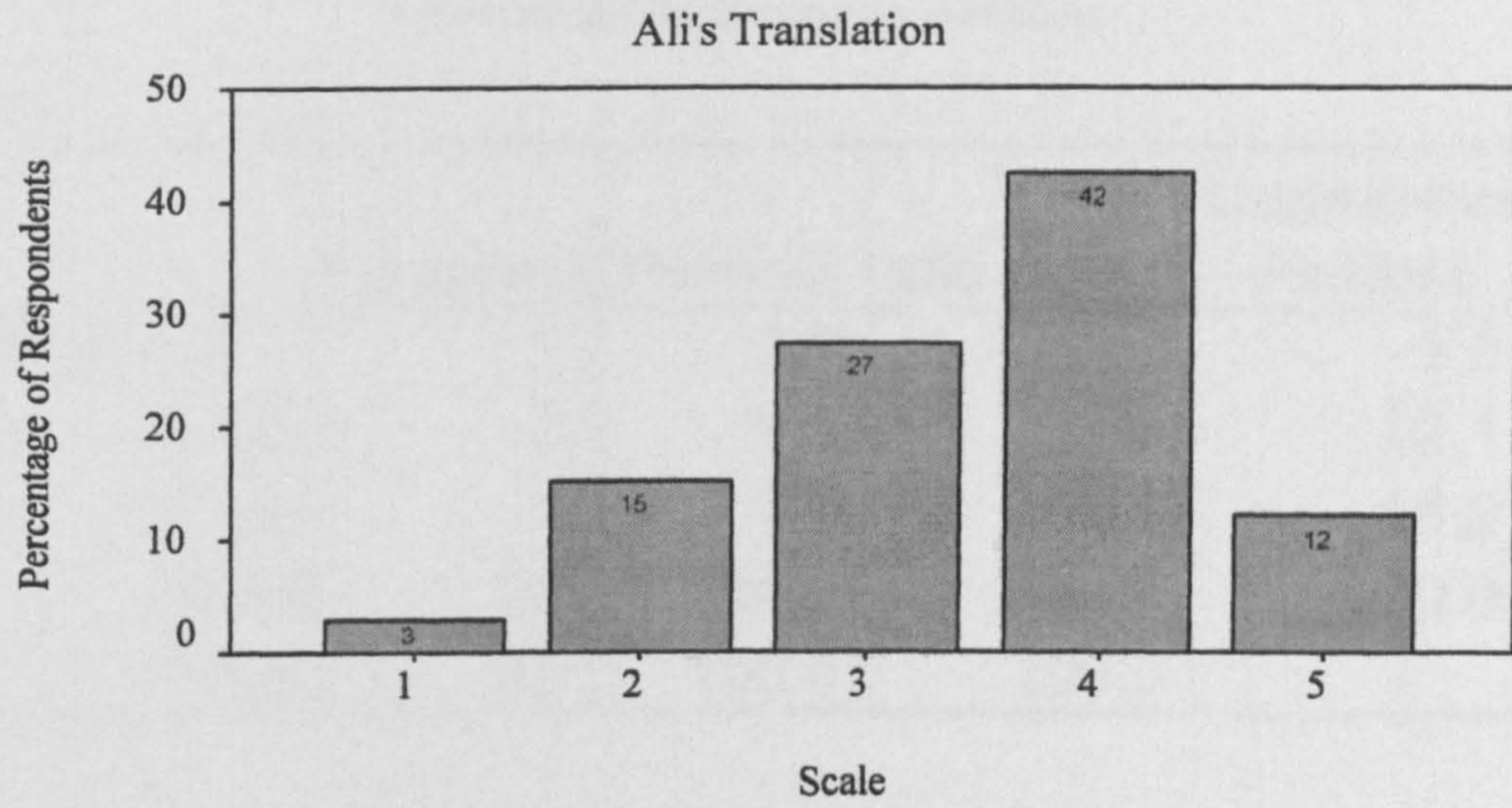
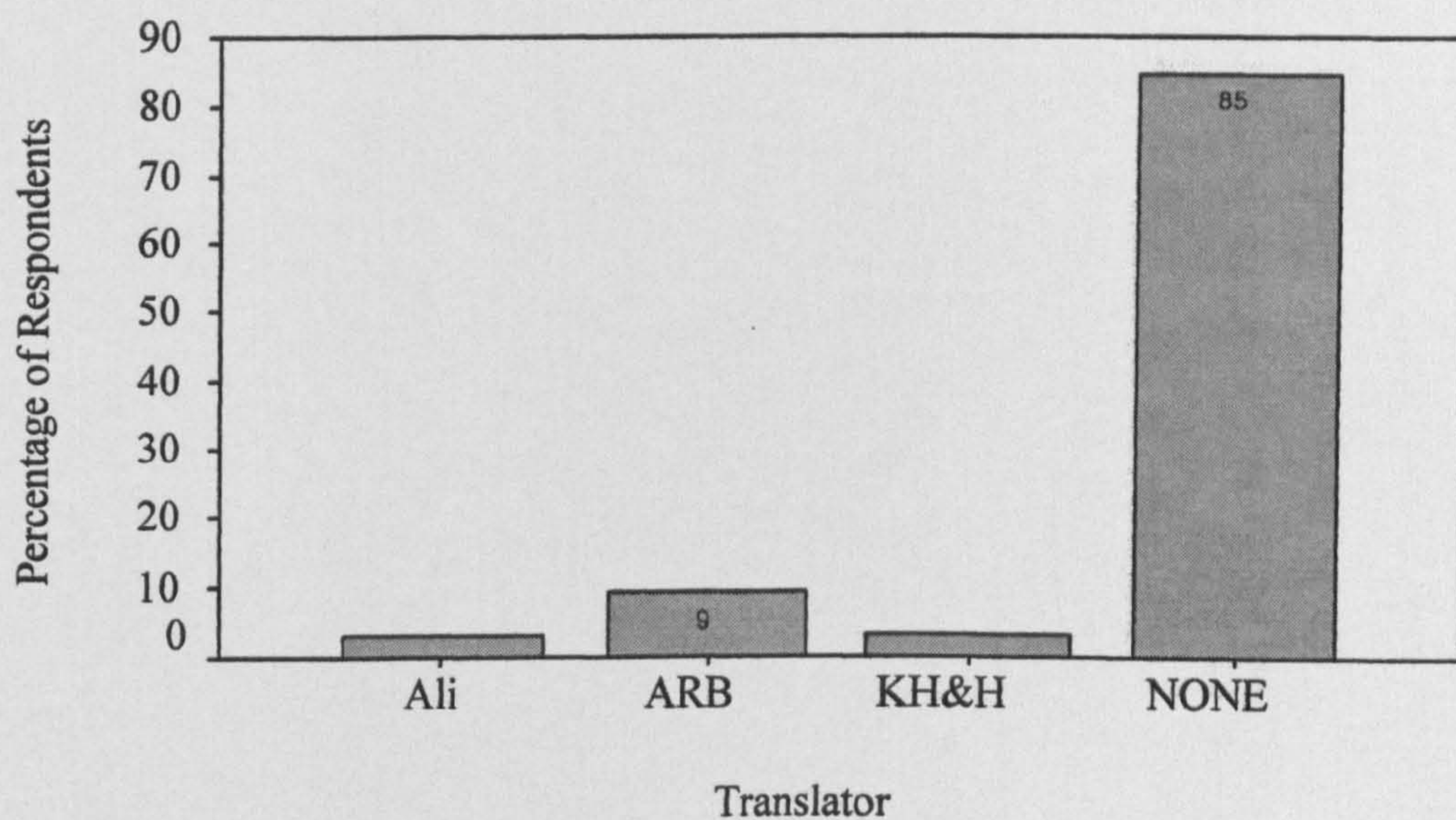


TABLE AND GRAPH FOR EXAMPLE THREE QUESTION OUR:

Translation Regarded As Archaic:

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale Ali	1	3.0	3.0	3.0
ARB	3	9.1	9.1	12.1
KH&H	1	3.0	3.0	15.2
NONE	28	84.8	84.8	100.0
Total	33	100.0	100.0	



6.3.4. Example Four Results:

﴿ ومن الناس من { يعبد الله على حرفه } فإن أصابه
خير اطمأن به وإن أصابه فتنة انقلب على وجهه
خسر الدنيا والآخرة ذلك هو الخسران المبين ﴾

TABLES FOR EXAMPLE FOUR QUESTION ONE:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	2	6.1	6.1	6.1
2	3	9.1	9.1	15.2
3	10	30.3	30.3	45.5
4	10	30.3	30.3	75.8
5	8	24.2	24.2	100.0
Total	33	100.0	100.0	

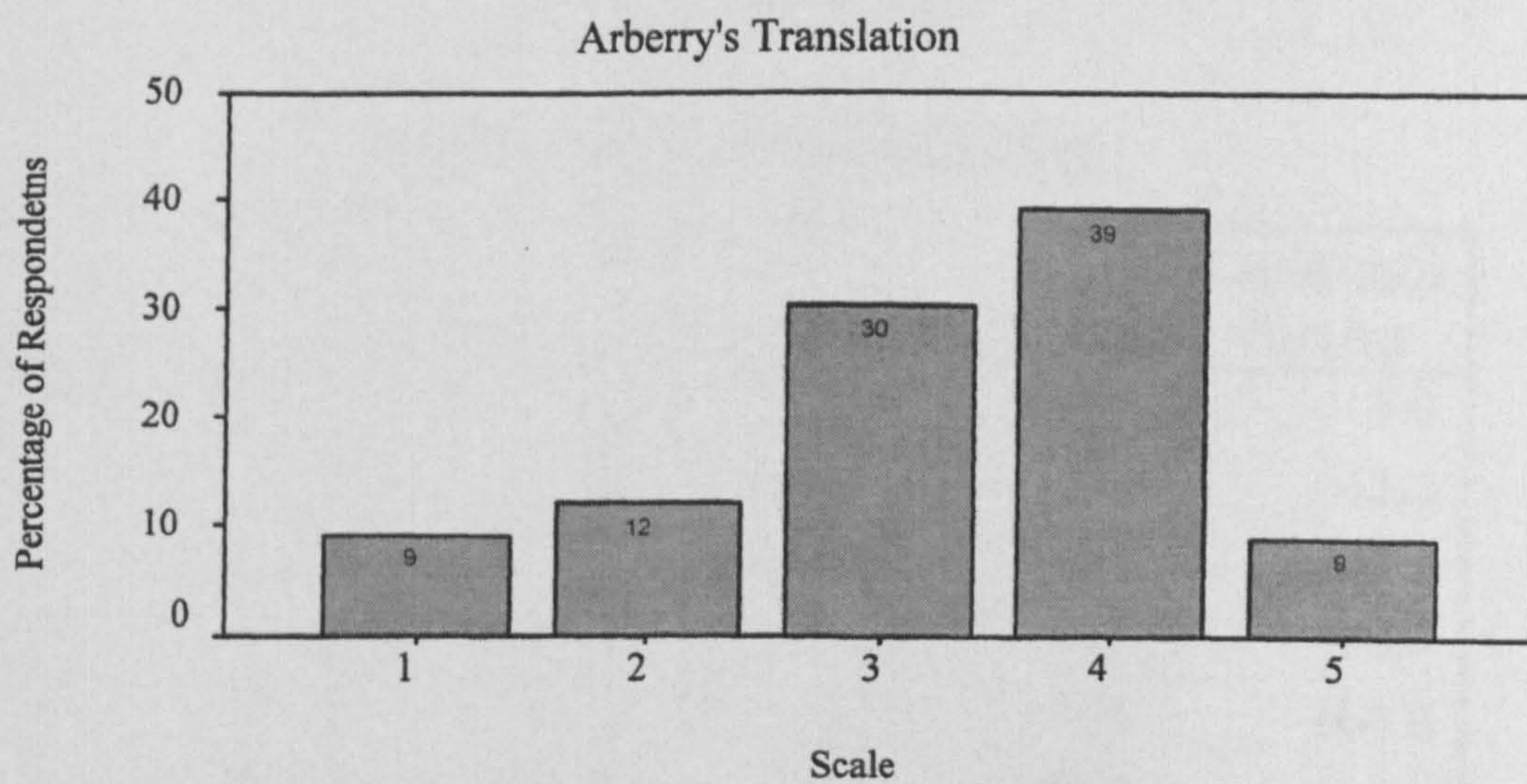
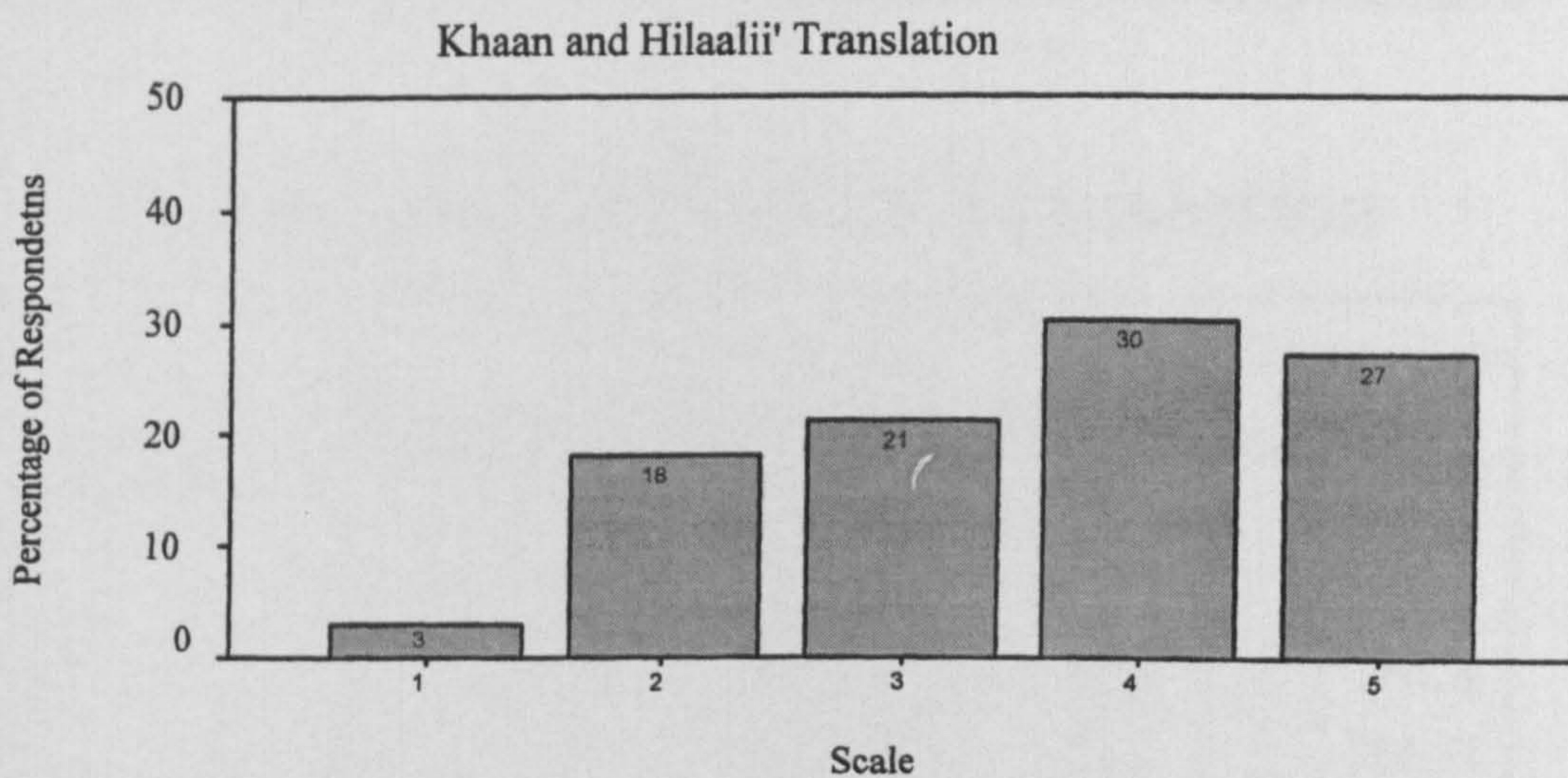
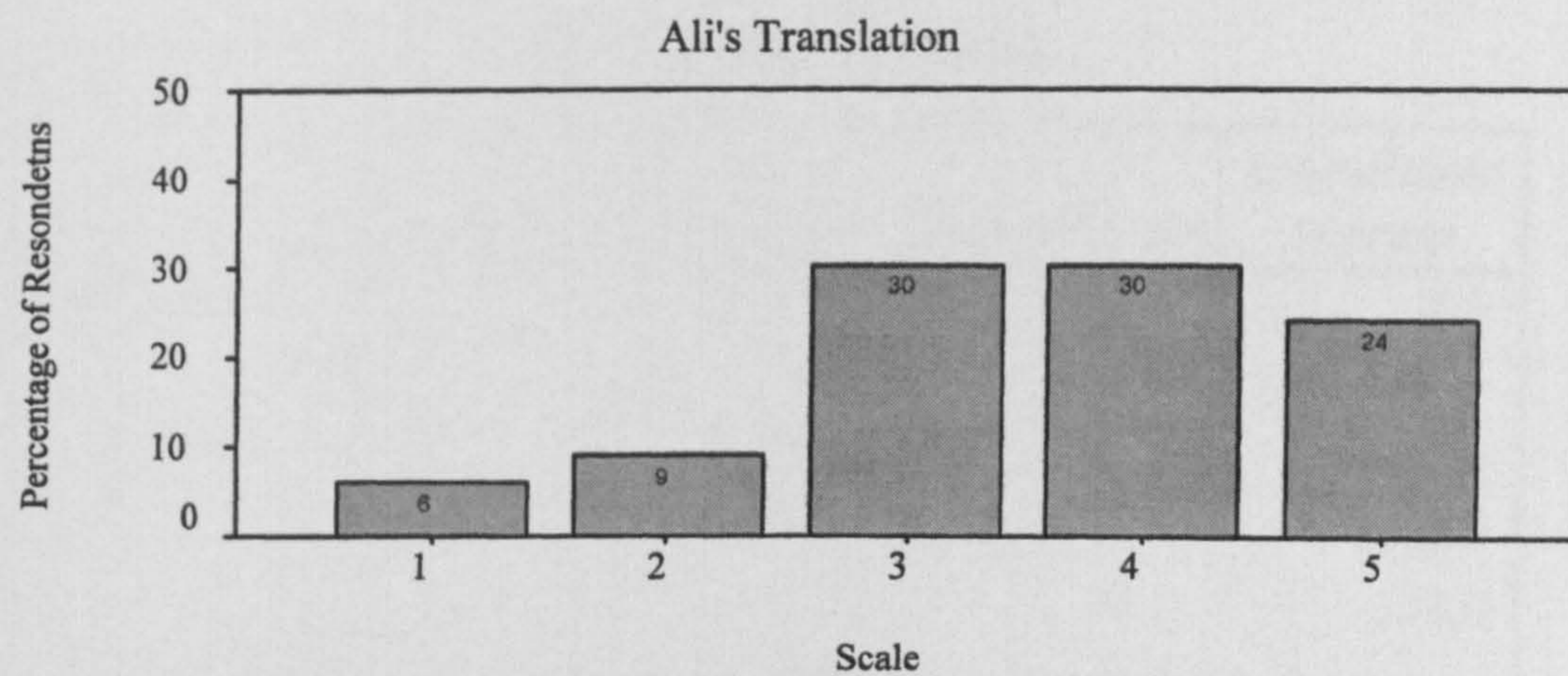
Khaan and Hilaalii's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	6	18.2	18.2	21.2
3	7	21.2	21.2	42.4
4	10	30.3	30.3	72.7
5	9	27.3	27.3	100.0
Total	33	100.0	100.0	

Arberry's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	3	9.1	9.1	9.1
2	4	12.1	12.1	21.2
3	10	30.3	30.3	51.5
4	13	39.4	39.4	90.9
5	3	9.1	9.1	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE FOUR QUESTION ONE:



TABLES FOR EXAMPLE FOUR QUESTION TWO:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	3	9.1	9.1	12.1
3	8	24.2	24.2	36.4
4	14	42.4	42.4	78.8
5	7	21.2	21.2	100.0
Total	33	100.0	100.0	

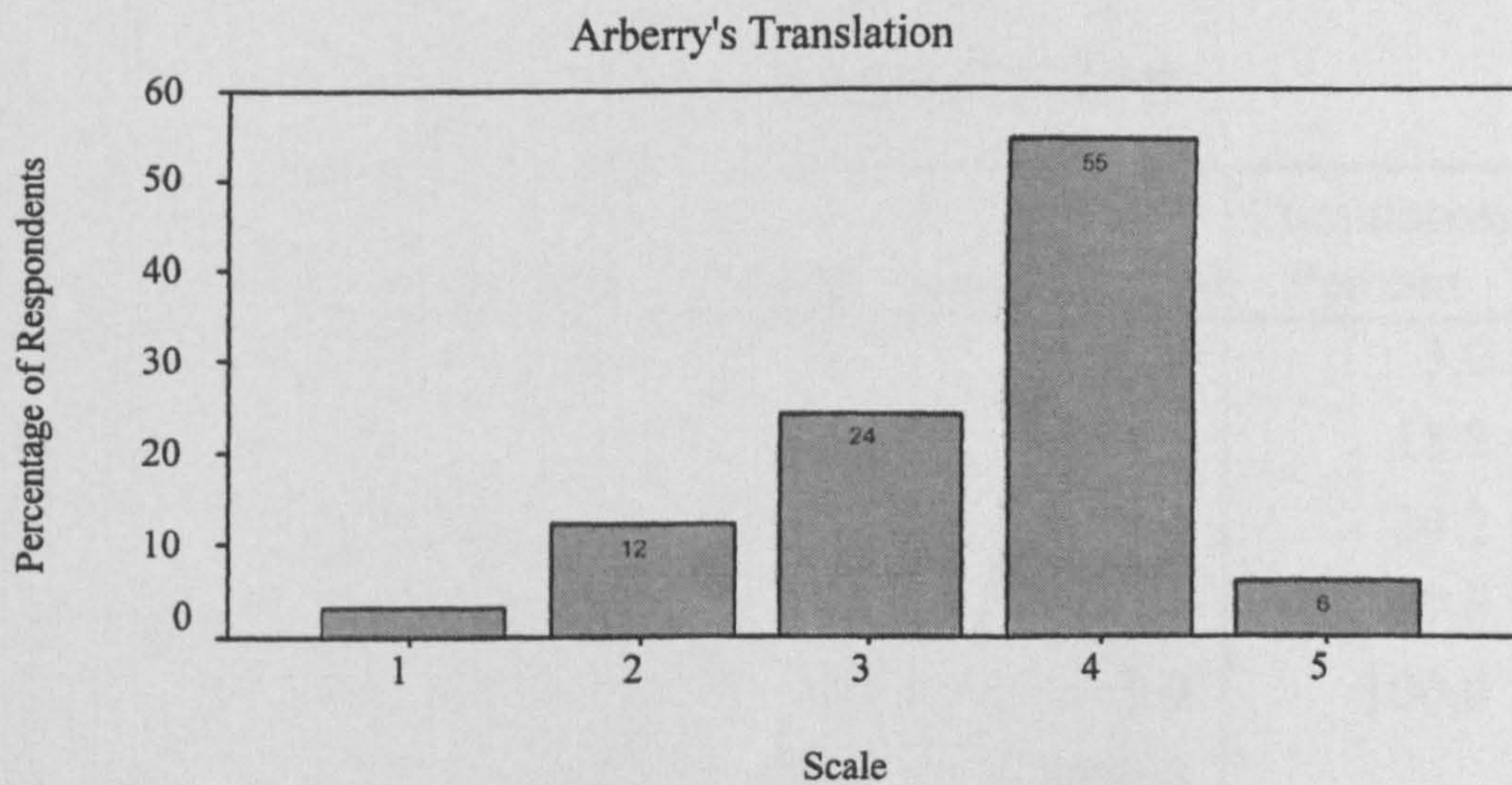
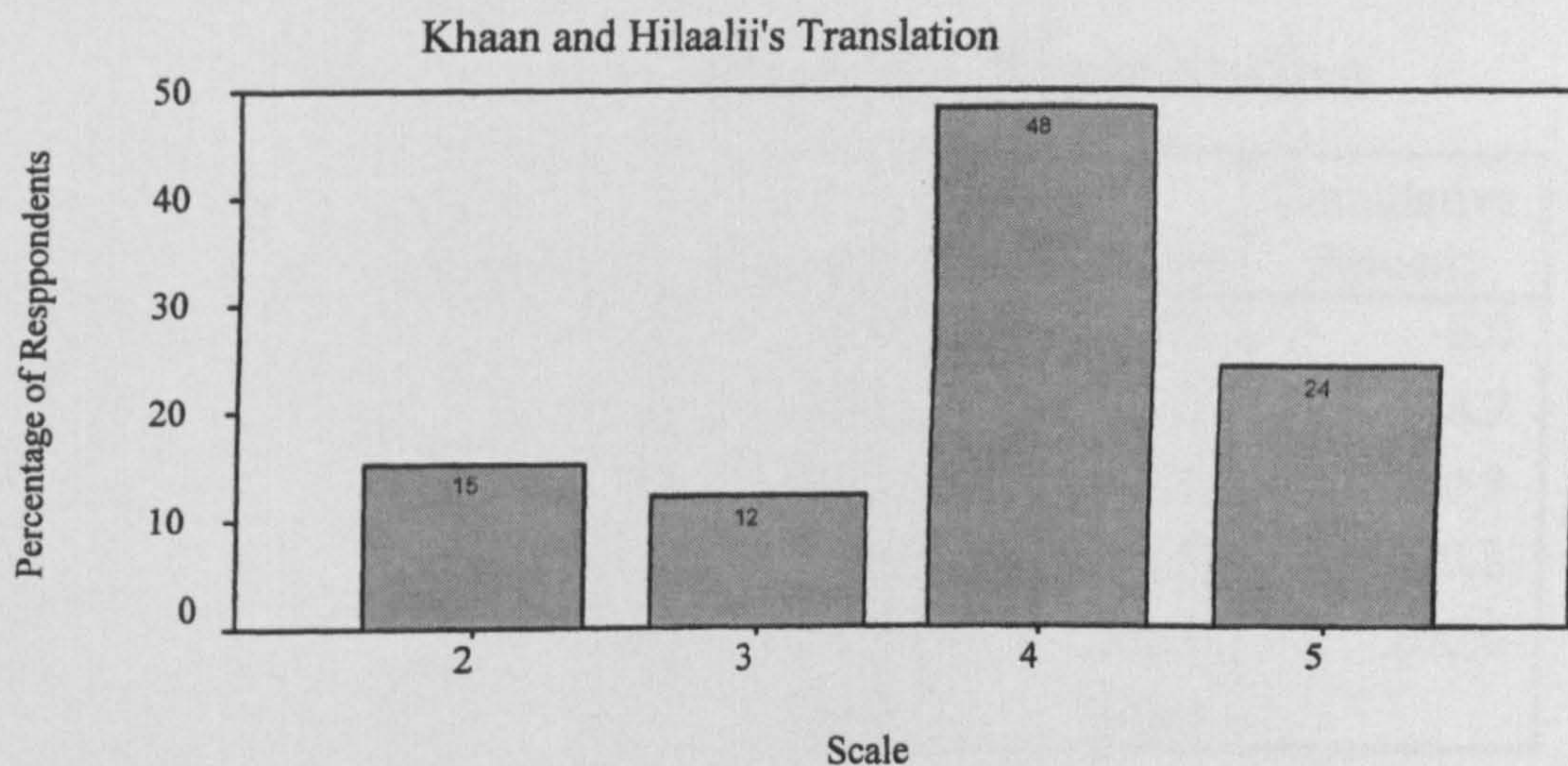
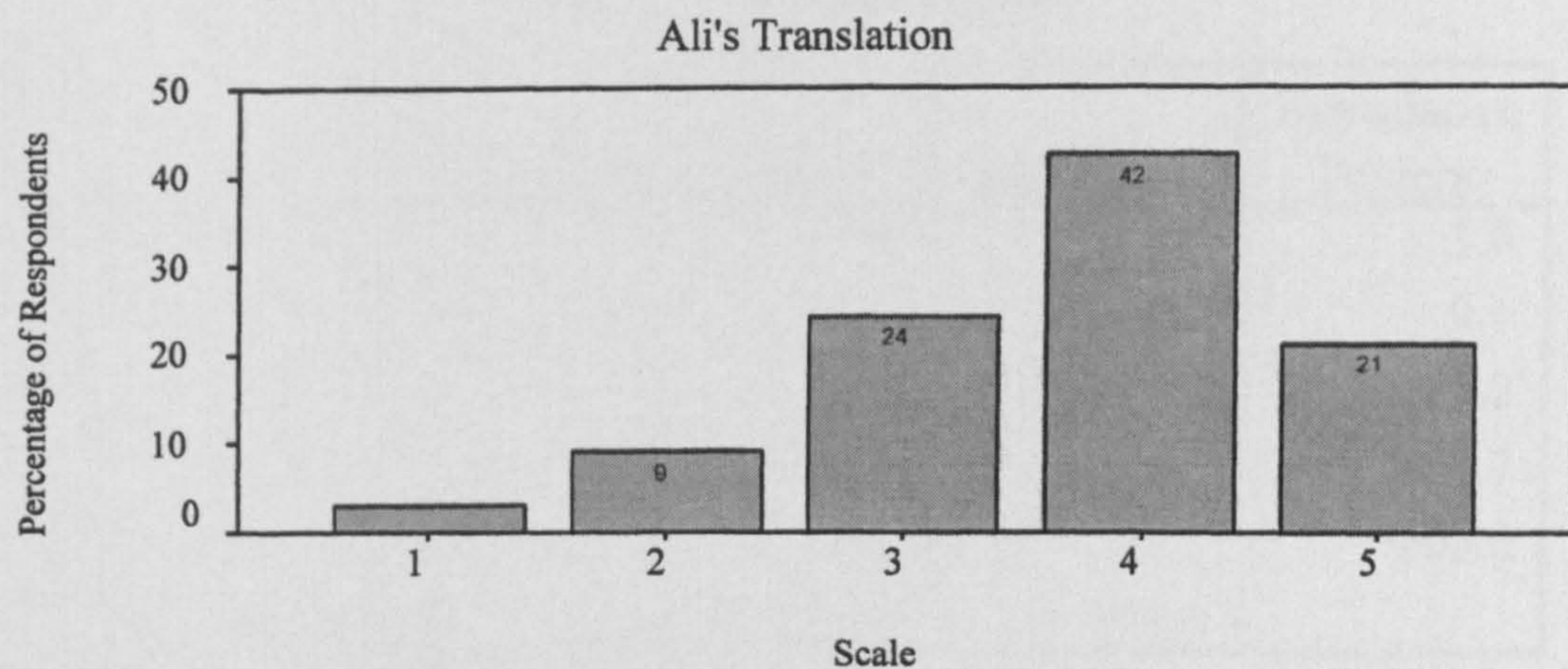
Khaan and Hilaalii's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	5	15.2	15.2	15.2
3	4	12.1	12.1	27.3
4	16	48.5	48.5	75.8
5	8	24.2	24.2	100.0
Total	33	100.0	100.0	

Arberry's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	4	12.1	12.1	15.2
3	8	24.2	24.2	39.4
4	18	54.5	54.5	93.9
5	2	6.1	6.1	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE FOUR QUESTION TWO:



TABLES FOR EXAMPLE FOUR QUESTION THREE:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	2	6.1	6.1	9.1
3	5	15.2	15.2	24.2
4	15	45.5	45.5	69.7
5	10	30.3	30.3	100.0
Total	33	100.0	100.0	

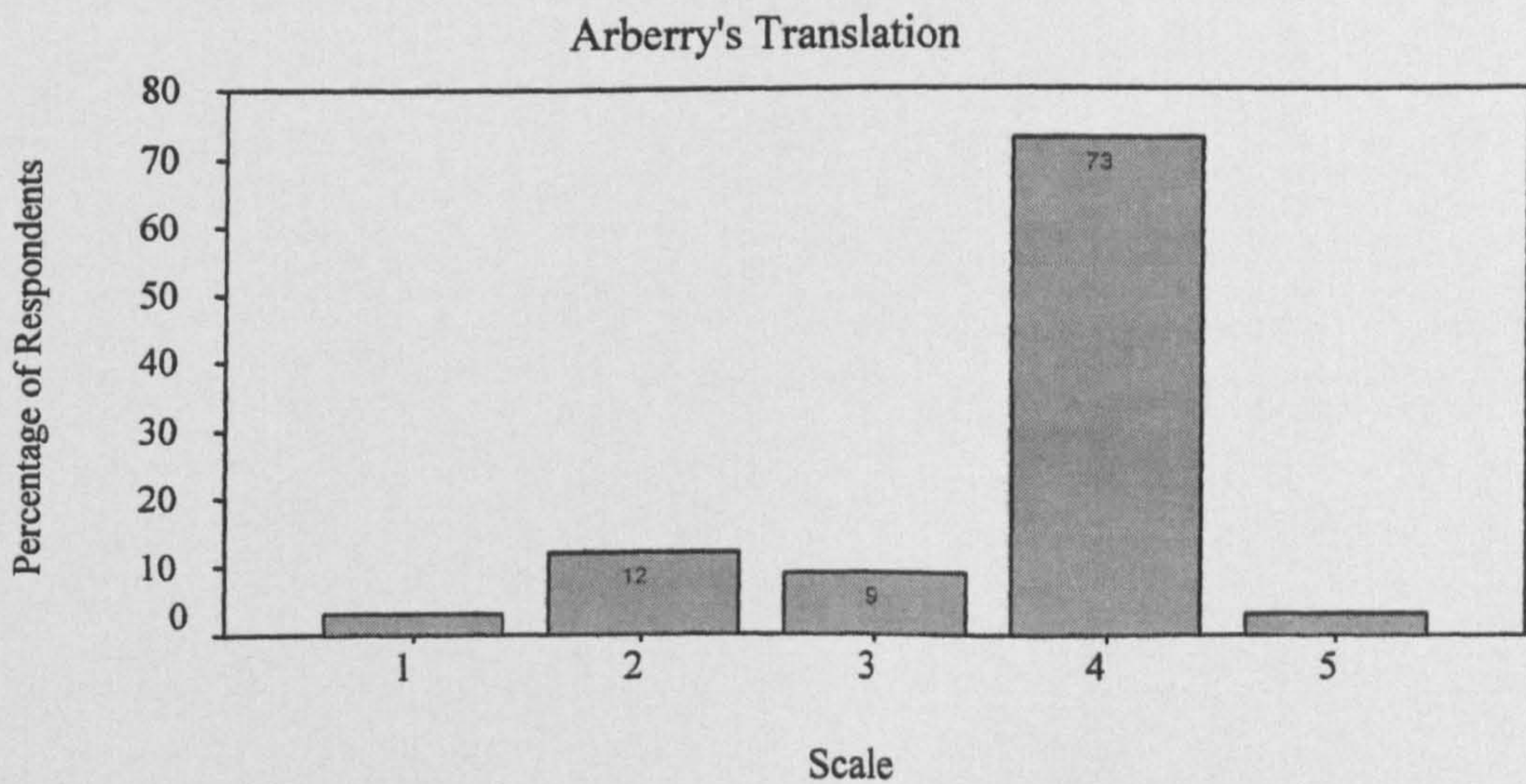
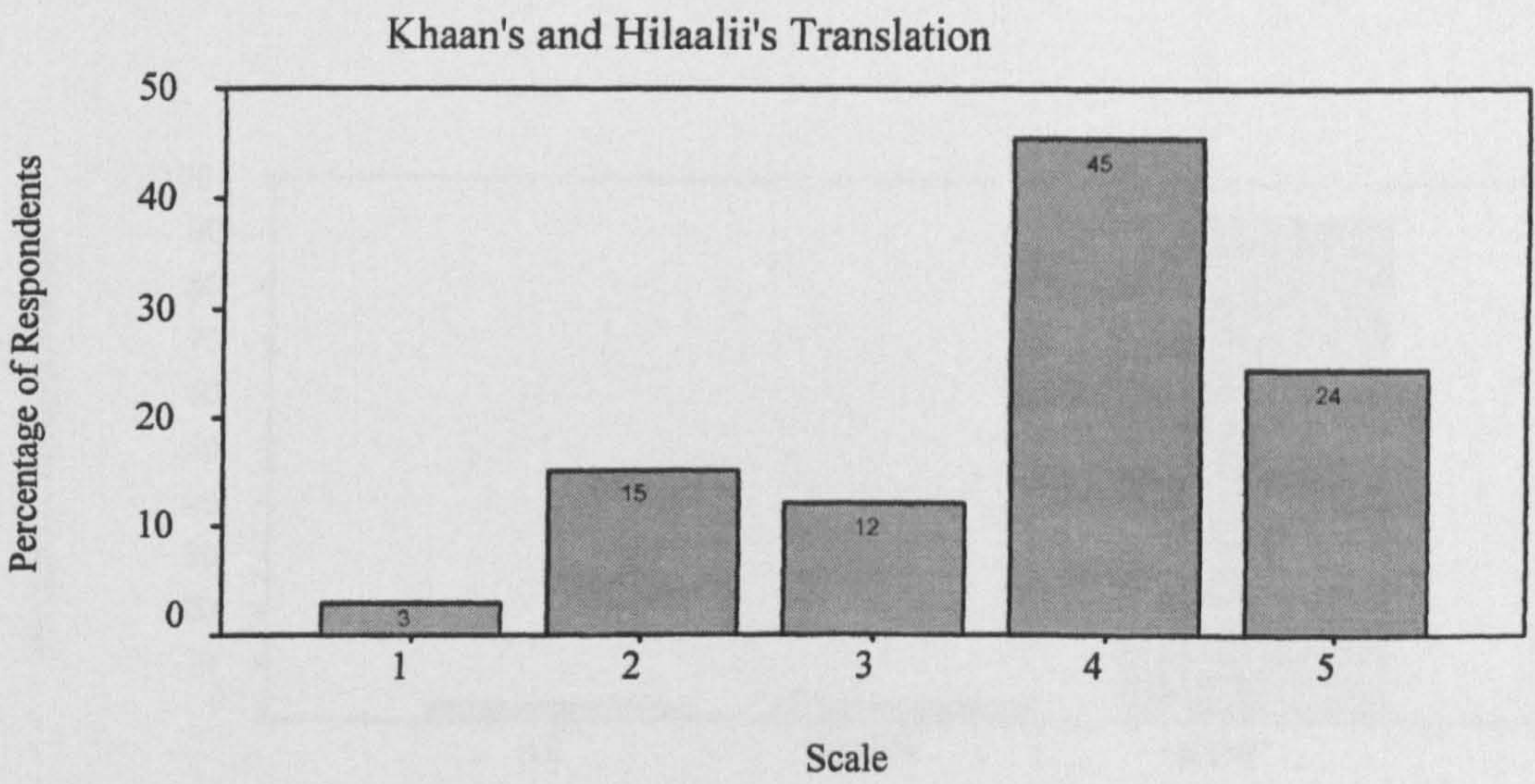
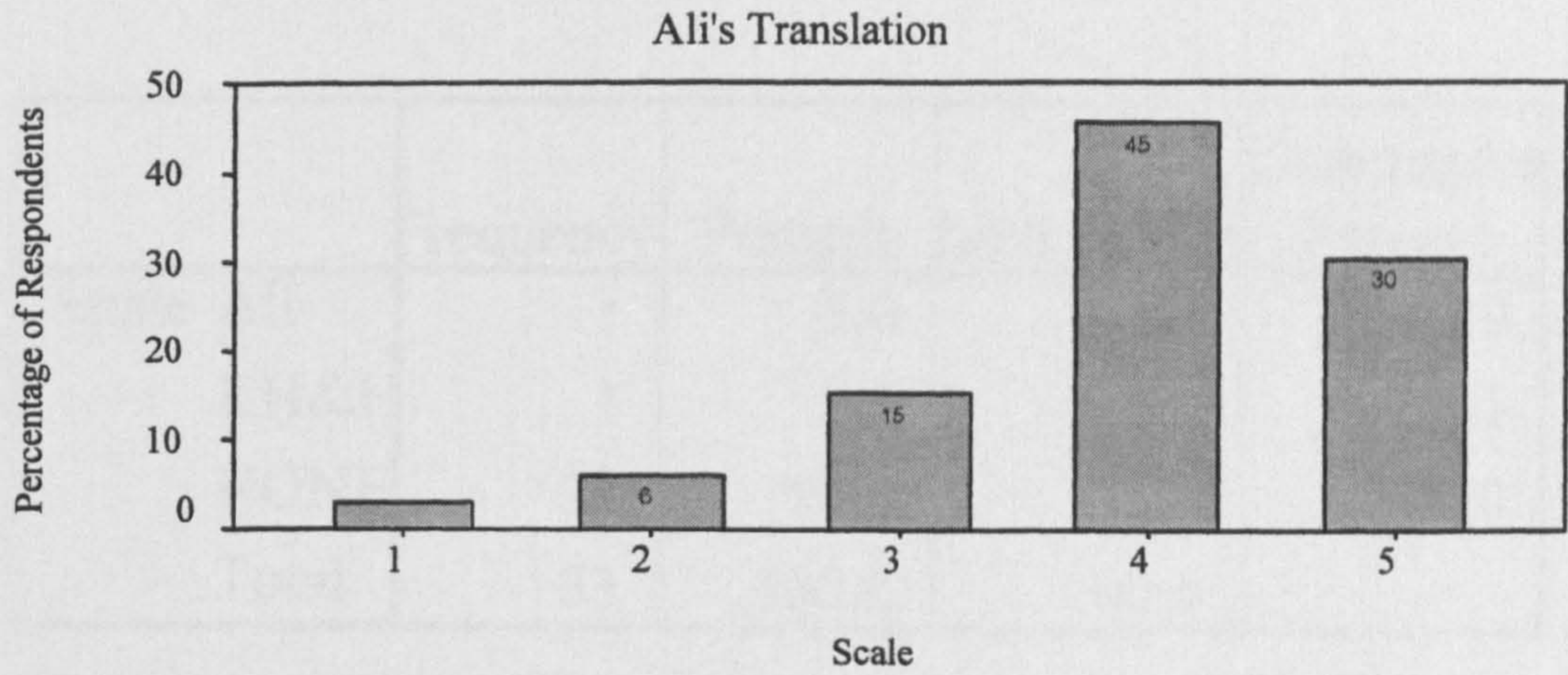
Khaan's and Hilaalii's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	5	15.2	15.2	18.2
3	4	12.1	12.1	30.3
4	15	45.5	45.5	75.8
5	8	24.2	24.2	100.0
Total	33	100.0	100.0	

Arberry's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	4	12.1	12.1	15.2
3	3	9.1	9.1	24.2
4	24	72.7	72.7	97.0
5	1	3.0	3.0	100.0
Total	33	100.0	100.0	

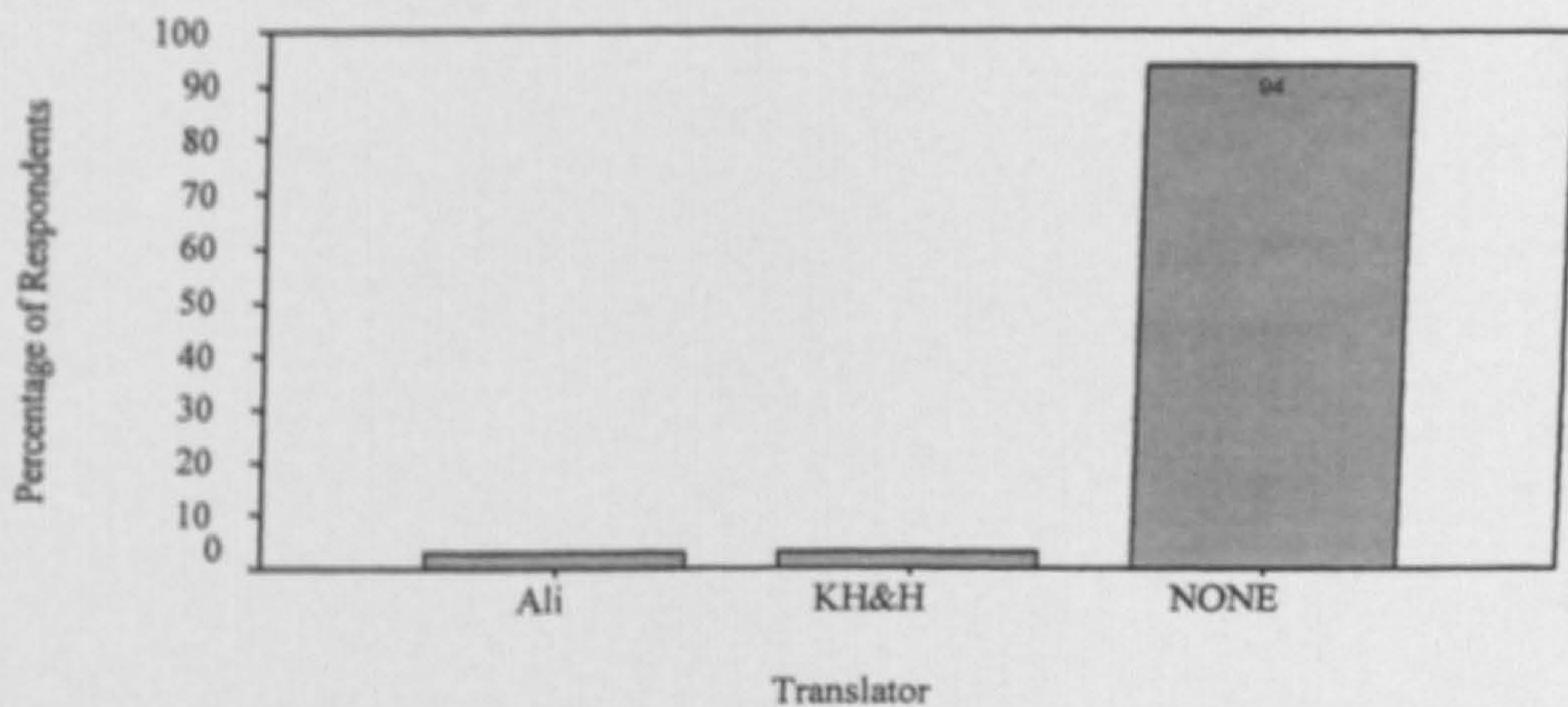
GRAPHS FOR EXAMPLE FOUR QUESTION THREE:



GRAPH AND TABLE FOR EXAMPLE FOUR QUESTION FOUR:

Translation Regarded As Archaic:

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale Ali	1	3.0	3.0	3.0
KH&H	1	3.0	3.0	6.1
NONE	31	93.9	93.9	100.0
Total	33	100.0	100.0	



6.3.5. Example Five Results:

﴿ أله تر أن الله { يسجد له من في السماوات ومن
في الأرض والشمس والقمر والنجوم والجبال والشجر
والدواب { وكثير من الناس حق عليه العذاب ﴾

TABLES FOR EXAMPLE FIVE QUESTION ONE:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	6	18.2	18.2	21.2
3	7	21.2	21.2	42.4
4	11	33.3	33.3	75.8
5	8	24.2	24.2	100.0
Total	33	100.0	100.0	

Khaan and Hilaalii's Translation

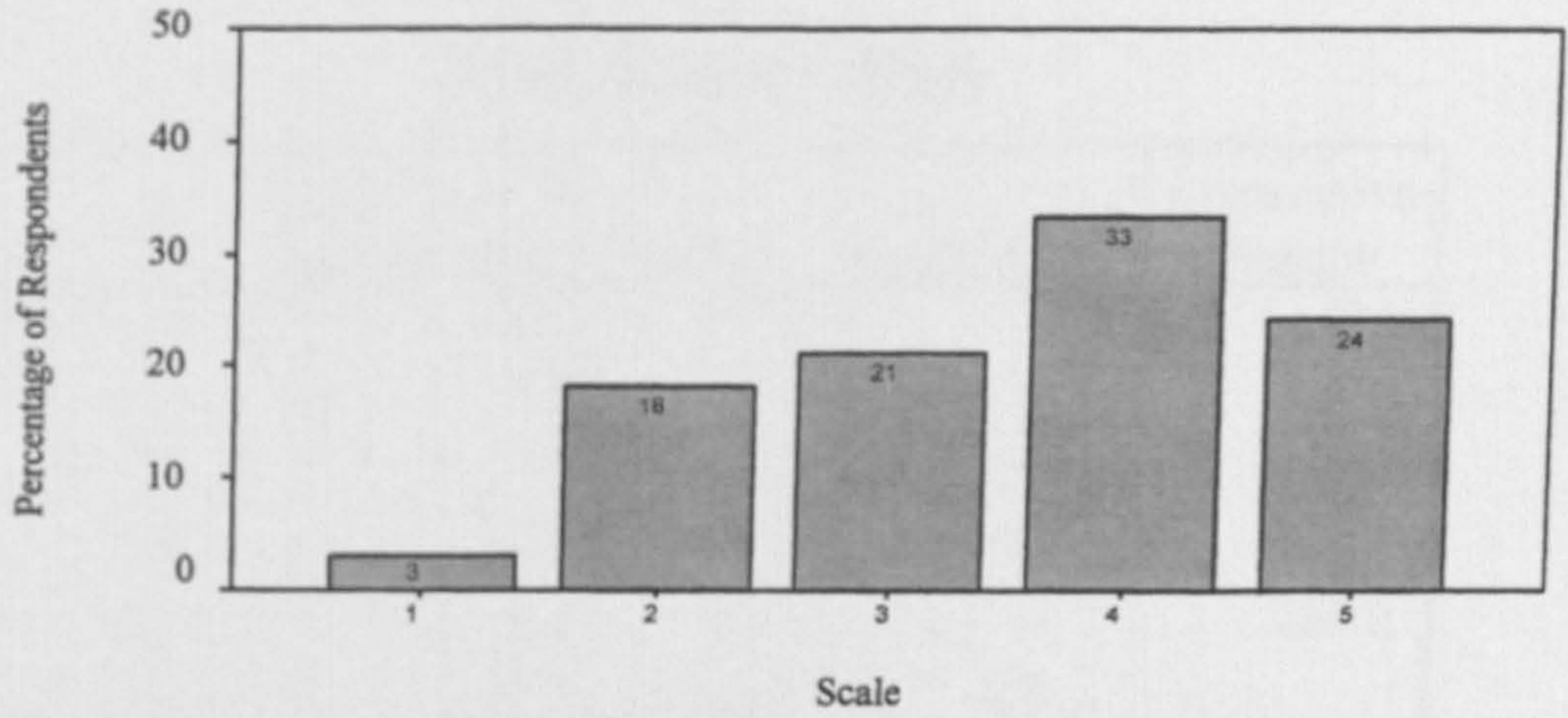
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	5	15.2	15.2	18.2
3	7	21.2	21.2	39.4
4	17	51.5	51.5	90.9
5	3	9.1	9.1	100.0
Total	33	100.0	100.0	

Arberry's Translation

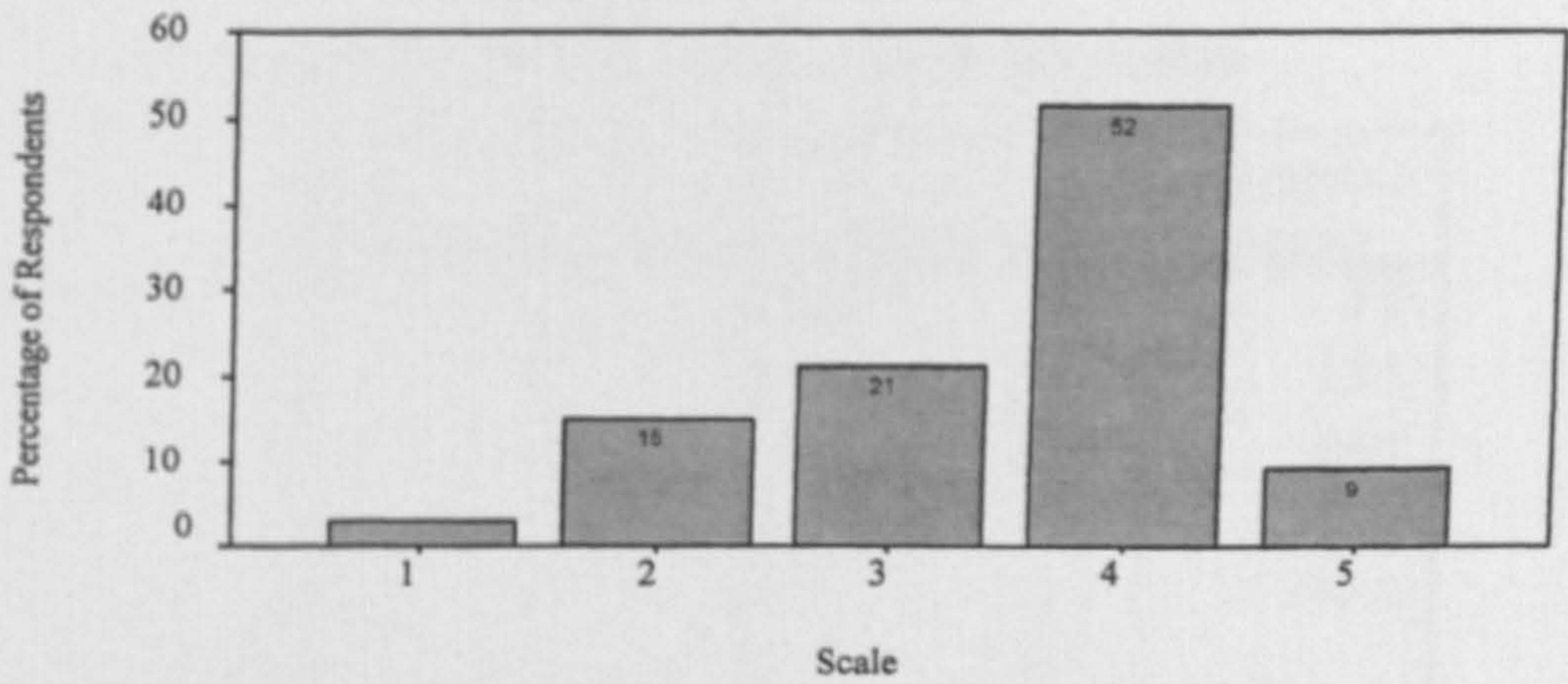
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	7	21.2	21.2	21.2
3	5	15.2	15.2	36.4
4	15	45.5	45.5	81.8
5	6	18.2	18.2	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE FIVE QUESTION ONE:

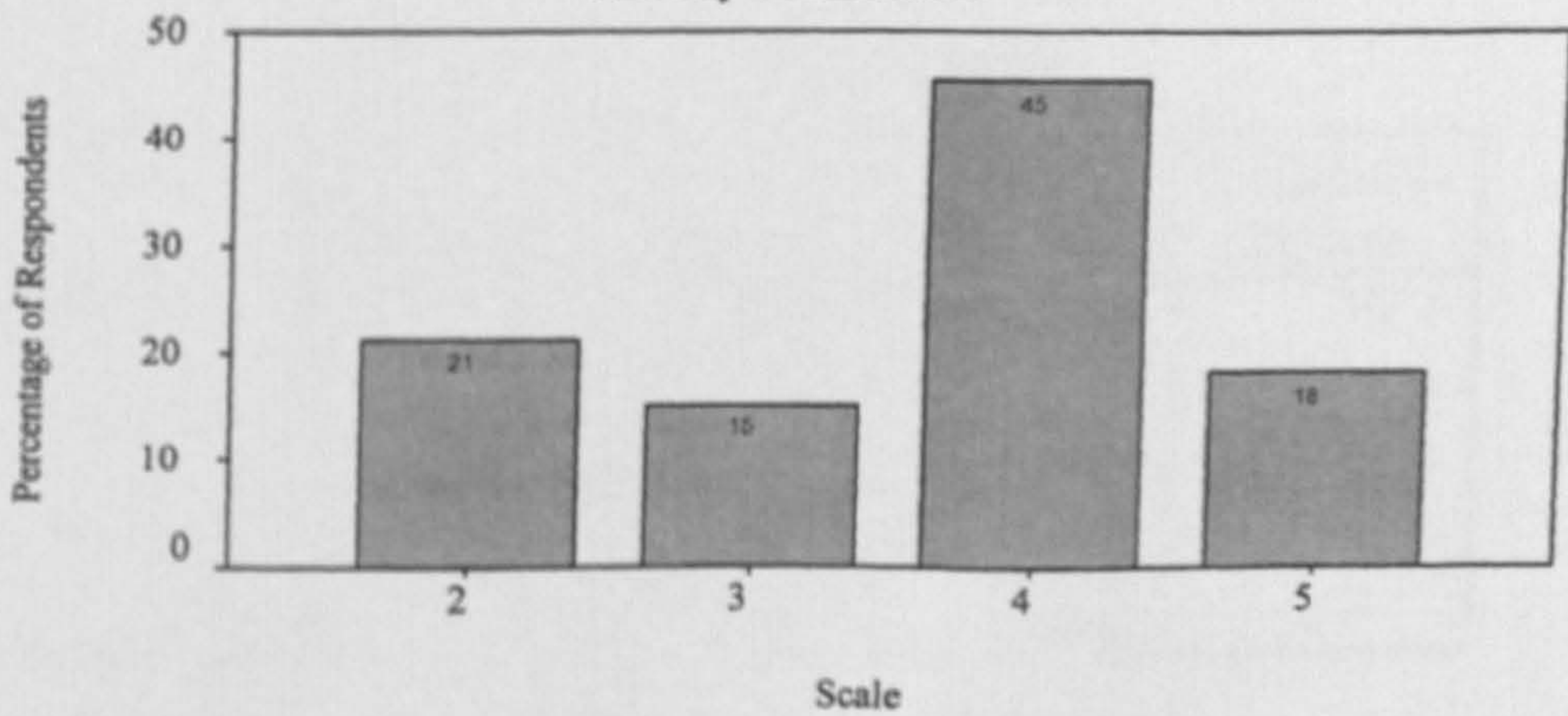
Ali's Translation



Khaan and Hilaalii's Trannslation



Arberry's Translation



TABLES FOR EXAMPLE FIVE QUESTION TWO:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	5	15.2	15.2	18.2
3	7	21.2	21.2	39.4
4	13	39.4	39.4	78.8
5	7	21.2	21.2	100.0
Total	33	100.0	100.0	

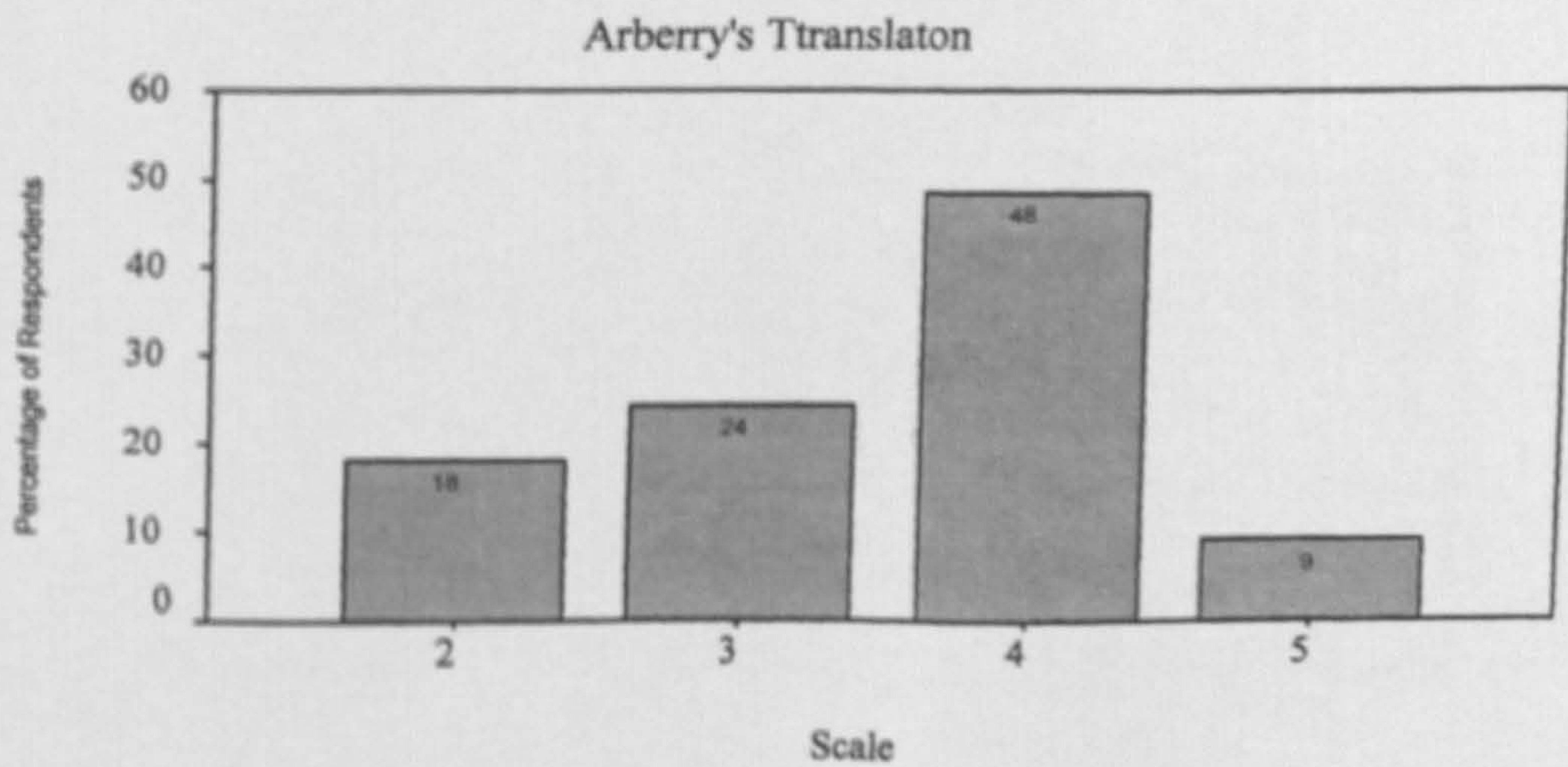
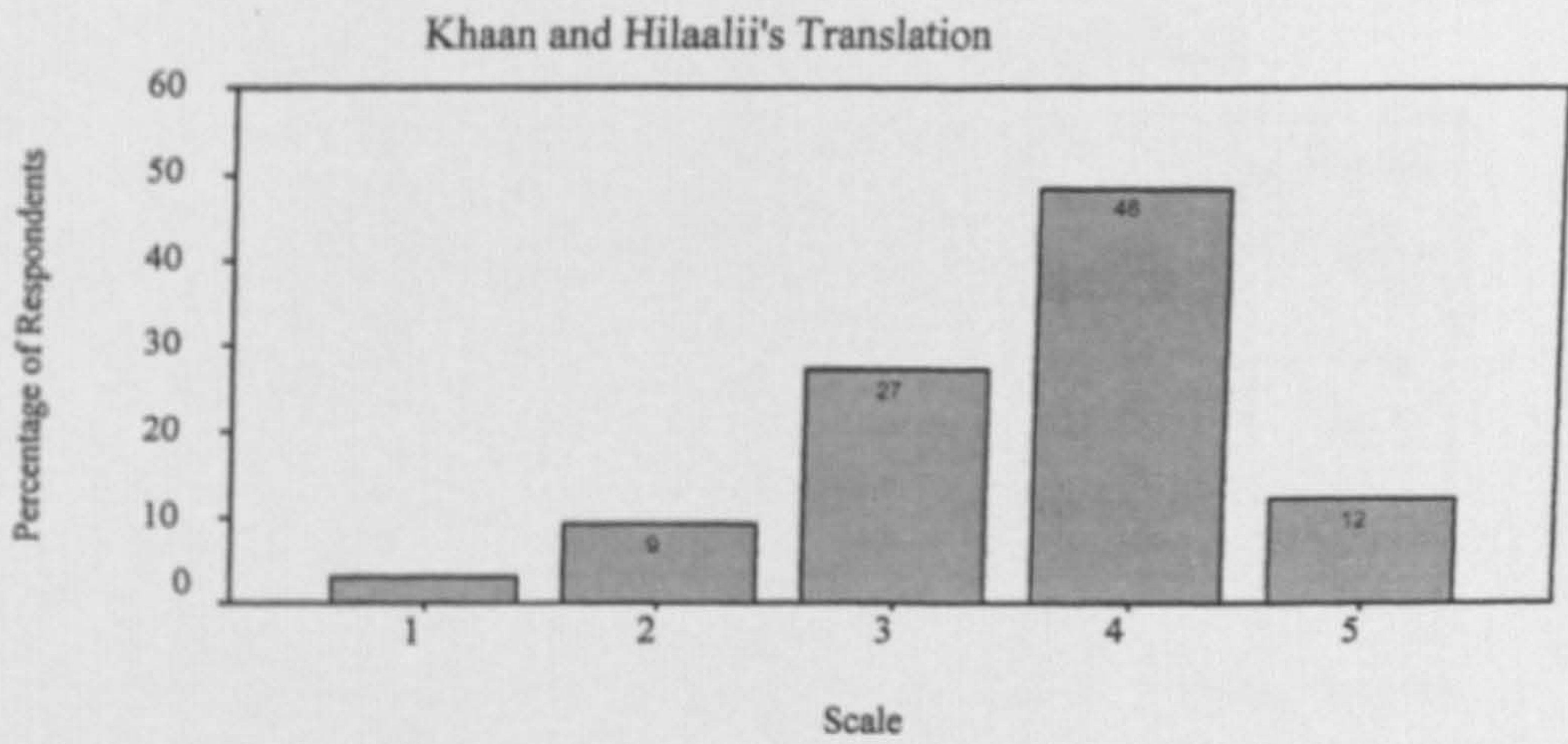
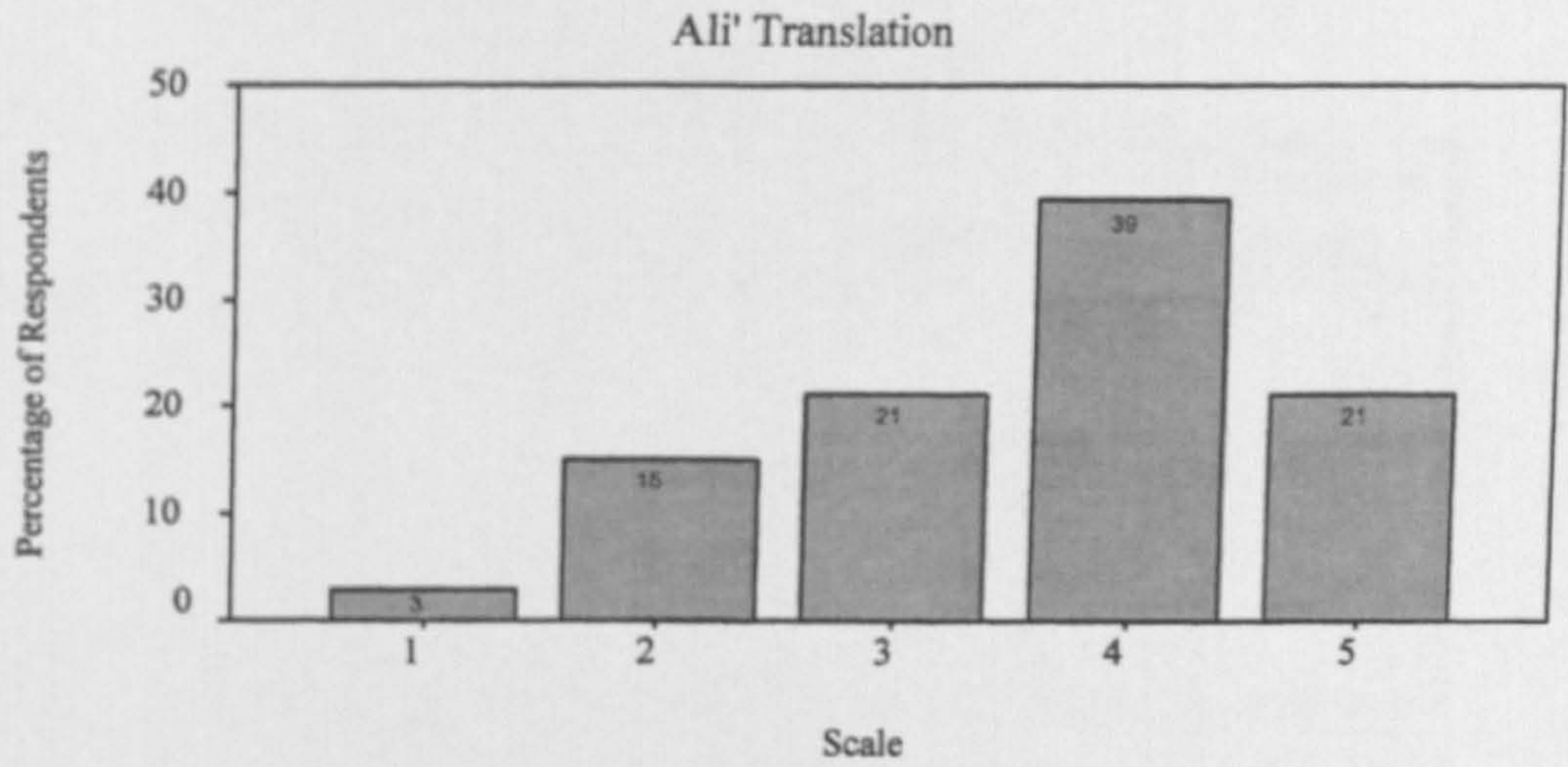
Khaan and Hilaalii's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	3	9.1	9.1	12.1
3	9	27.3	27.3	39.4
4	16	48.5	48.5	87.9
5	4	12.1	12.1	100.0
Total	33	100.0	100.0	

Arberry' Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	6	18.2	18.2	18.2
3	8	24.2	24.2	42.4
4	16	48.5	48.5	90.9
5	3	9.1	9.1	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE FIVE QUESTION TWO:



TABLES FOR EXAMPLE FIVE QUESTION THREE:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	2	6.1	6.1	6.1
2	3	9.1	9.1	15.2
3	9	27.3	27.3	42.4
4	13	39.4	39.4	81.8
5	6	18.2	18.2	100.0
Total	33	100.0	100.0	

Khaan and Hilaalii's Translation

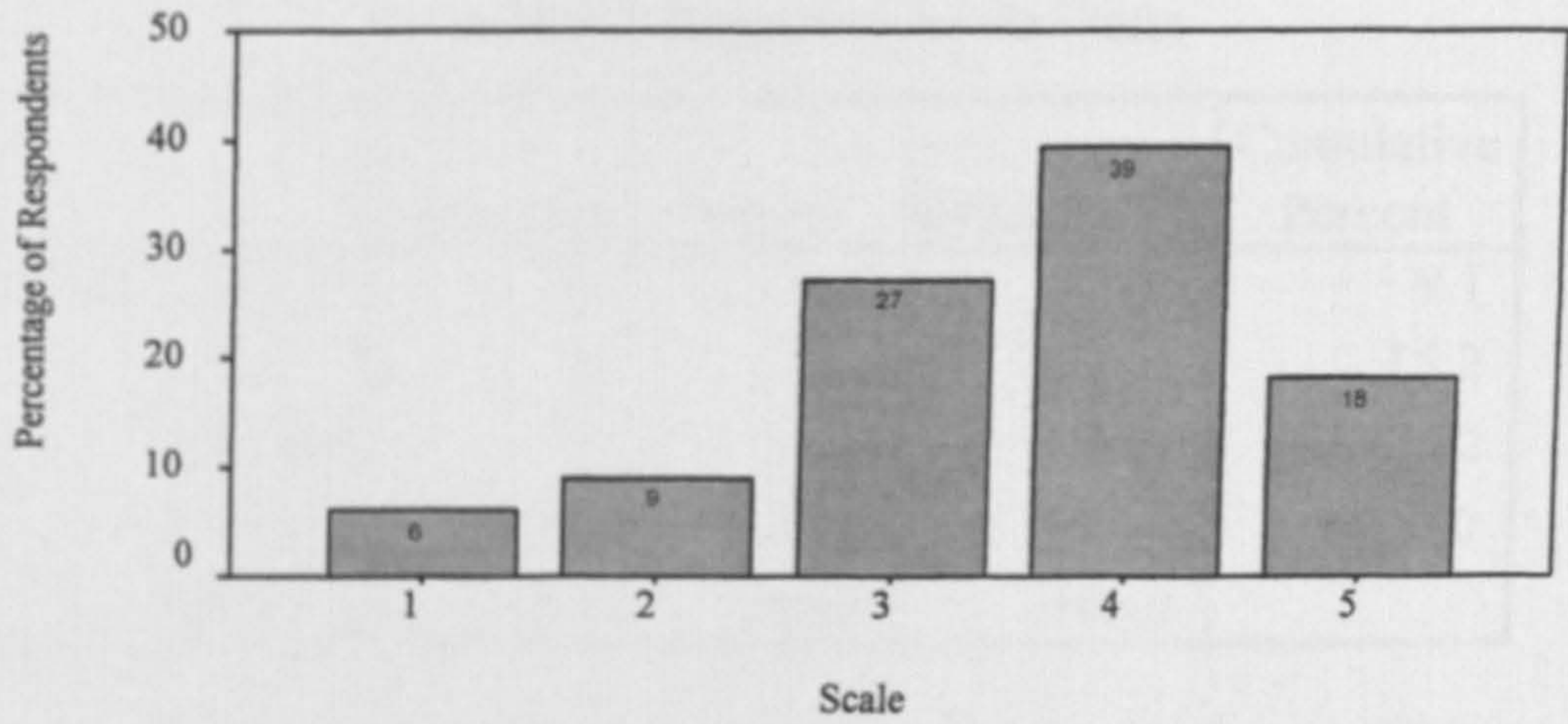
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	2	6.1	6.1	9.1
3	8	24.2	24.2	33.3
4	16	48.5	48.5	81.8
5	6	18.2	18.2	100.0
Total	33	100.0	100.0	

Arberry's Translation

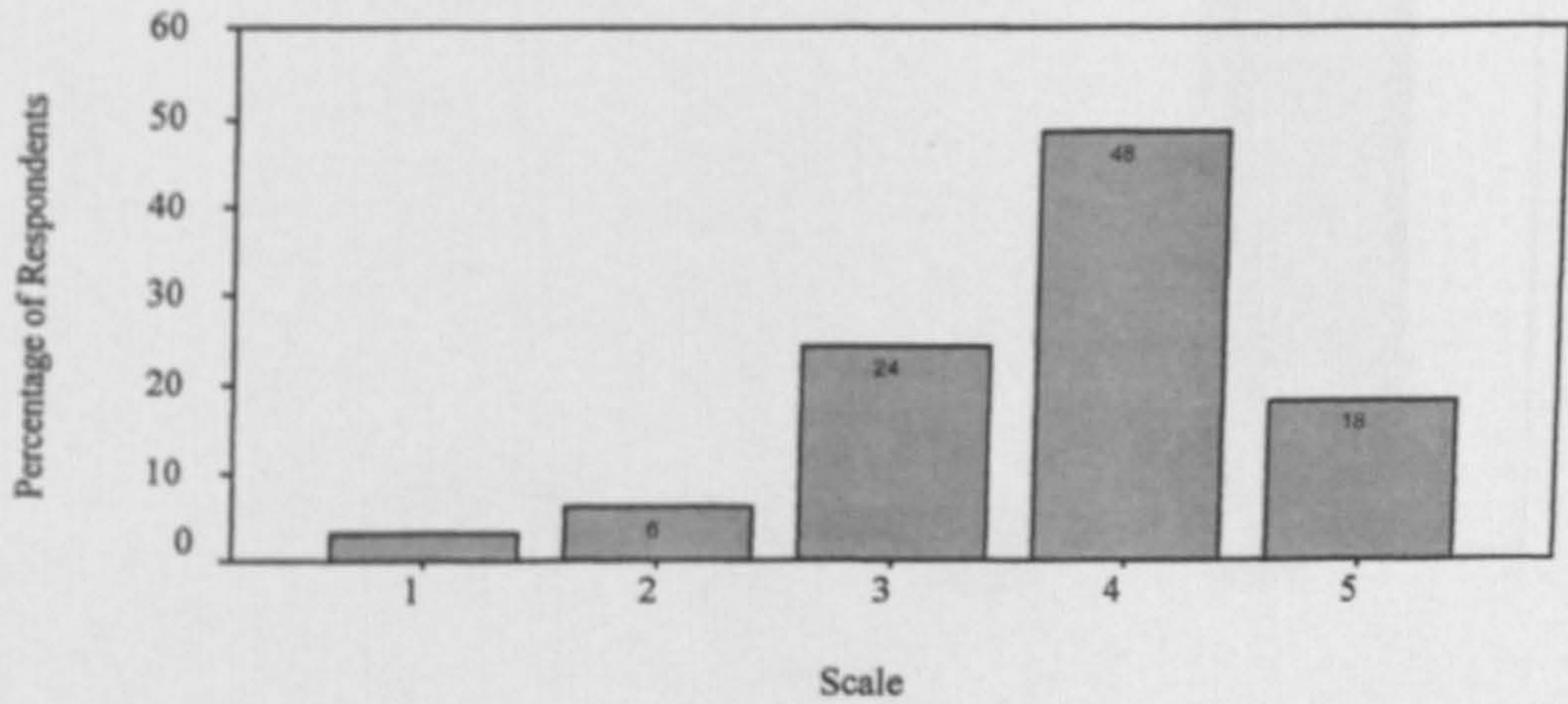
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	5	15.2	15.2	15.2
3	10	30.3	30.3	45.5
4	15	45.5	45.5	90.9
5	3	9.1	9.1	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE FIVE QUESTION THREE:

Ali's Translation



Khaan and Hilaalii's translation



Arberry's Translation

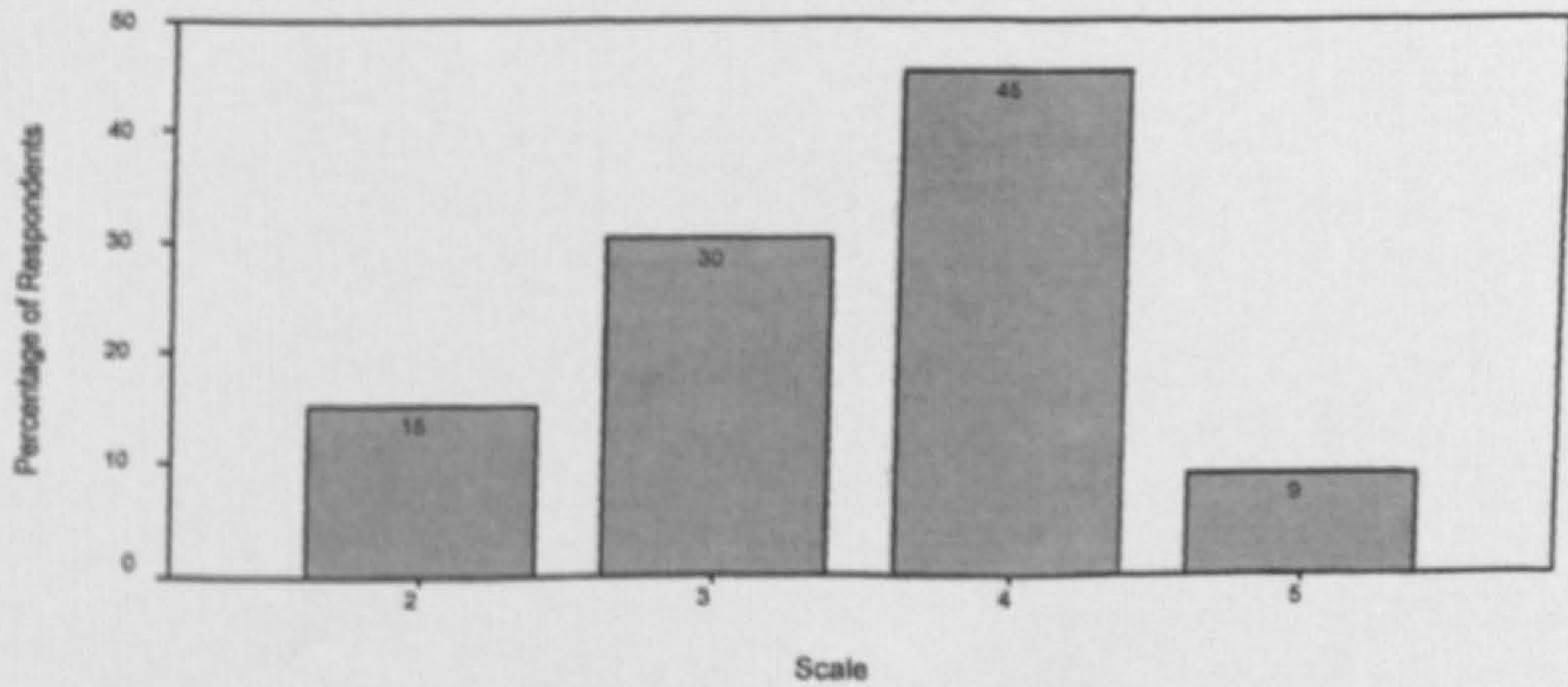
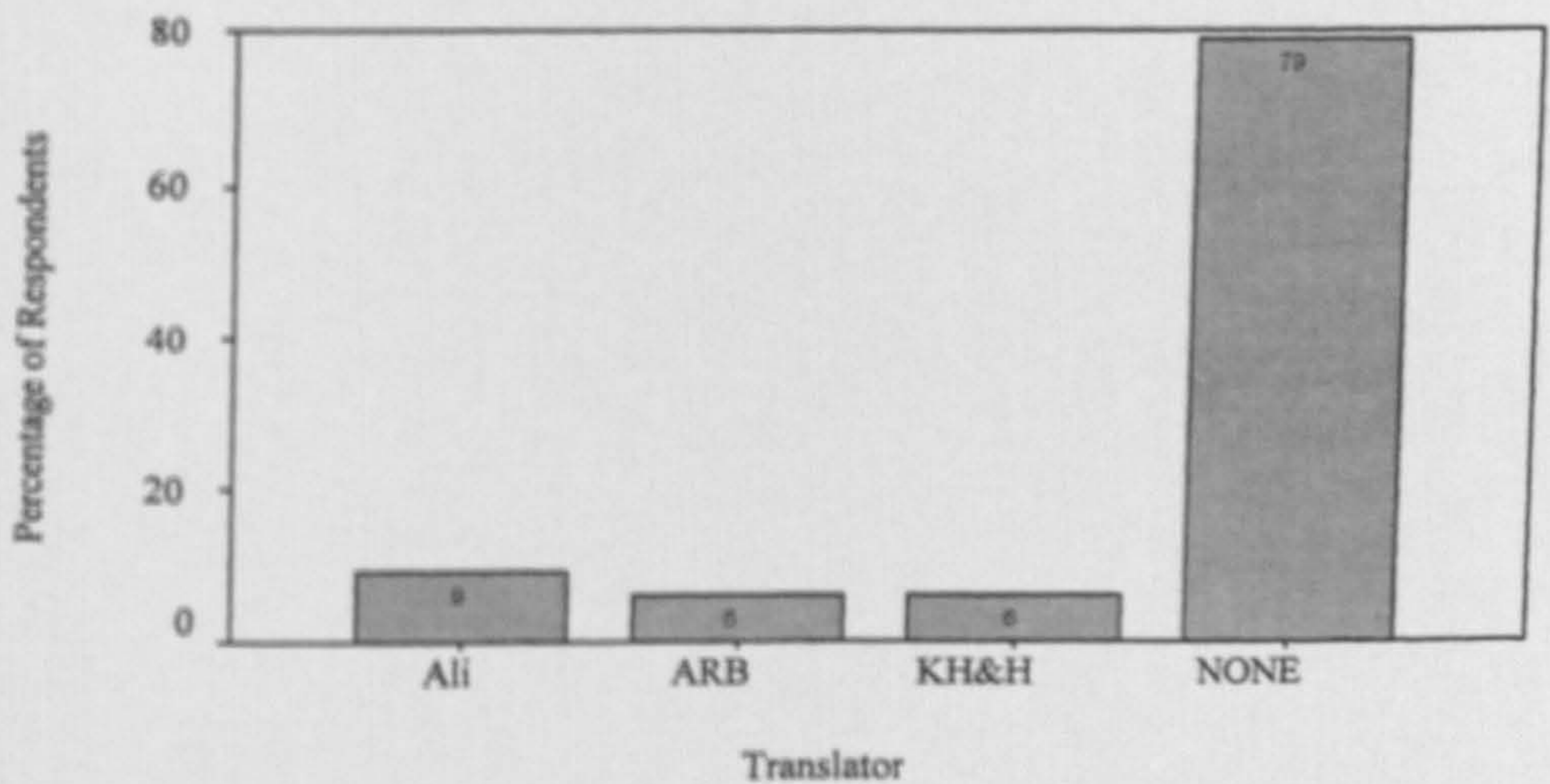


TABLE AND GRAPH FOR EXAMPLE FIVE QUESTION FOUR:

Translation Regarded As Archaic:

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale Ali	3	9.1	9.1	9.1
ARB	2	6.1	6.1	15.2
KH&H	2	6.1	6.1	21.2
NONE	26	78.8	78.8	100.0
Total	33	100.0	100.0	



6.3.6. Example Six Results:

﴿ فالذین کفروا ﴾ قطعتم لهم ثياب من نار ﴾ یصبه
من فوق رؤوسهم الحميم ﴿

TABLES FOR EXAMPLE SIX QUESTION ONE:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	5	15.2	15.2	18.2
3	8	24.2	24.2	42.4
4	17	51.5	51.5	93.9
5	2	6.1	6.1	100.0
Total	33	100.0	100.0	

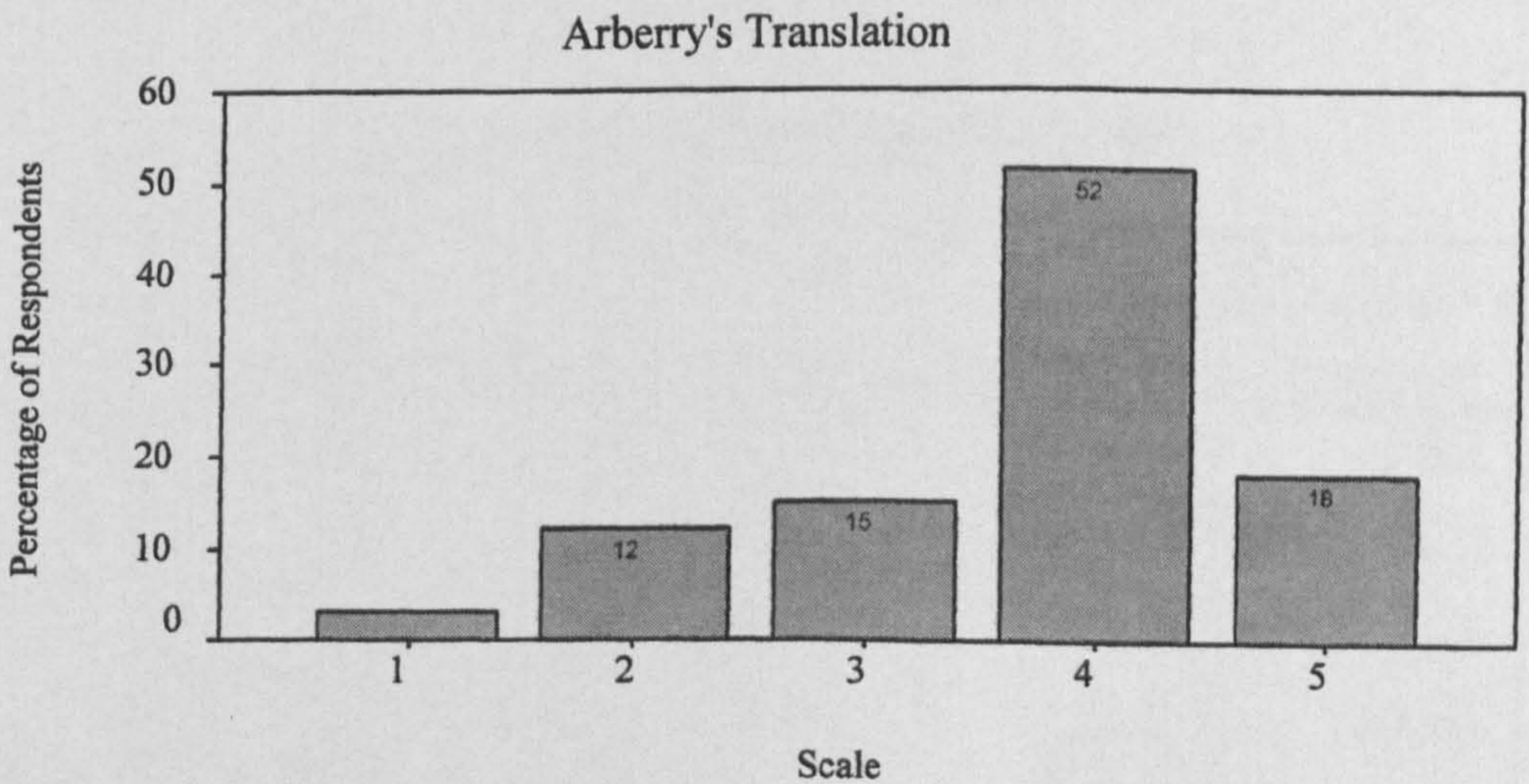
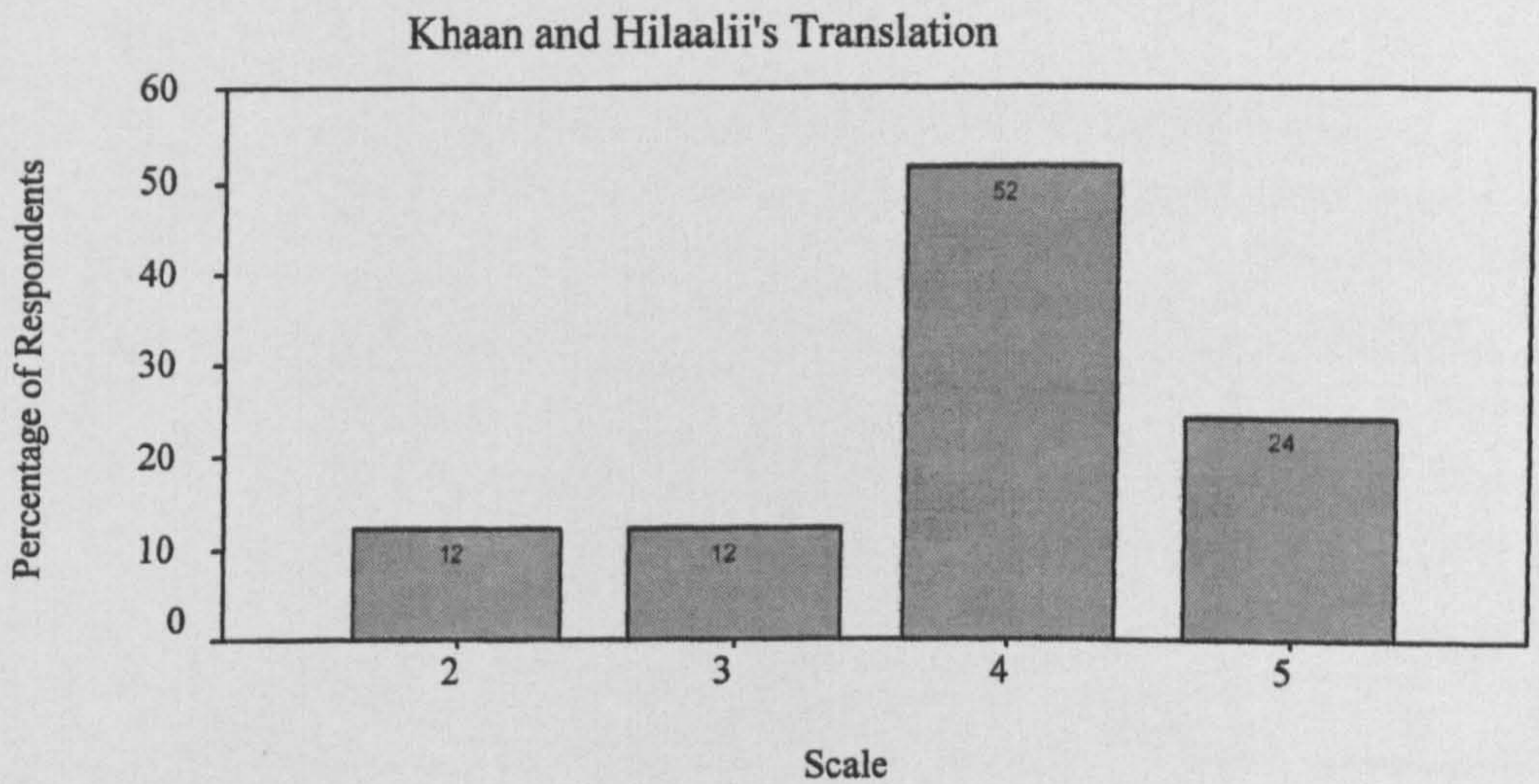
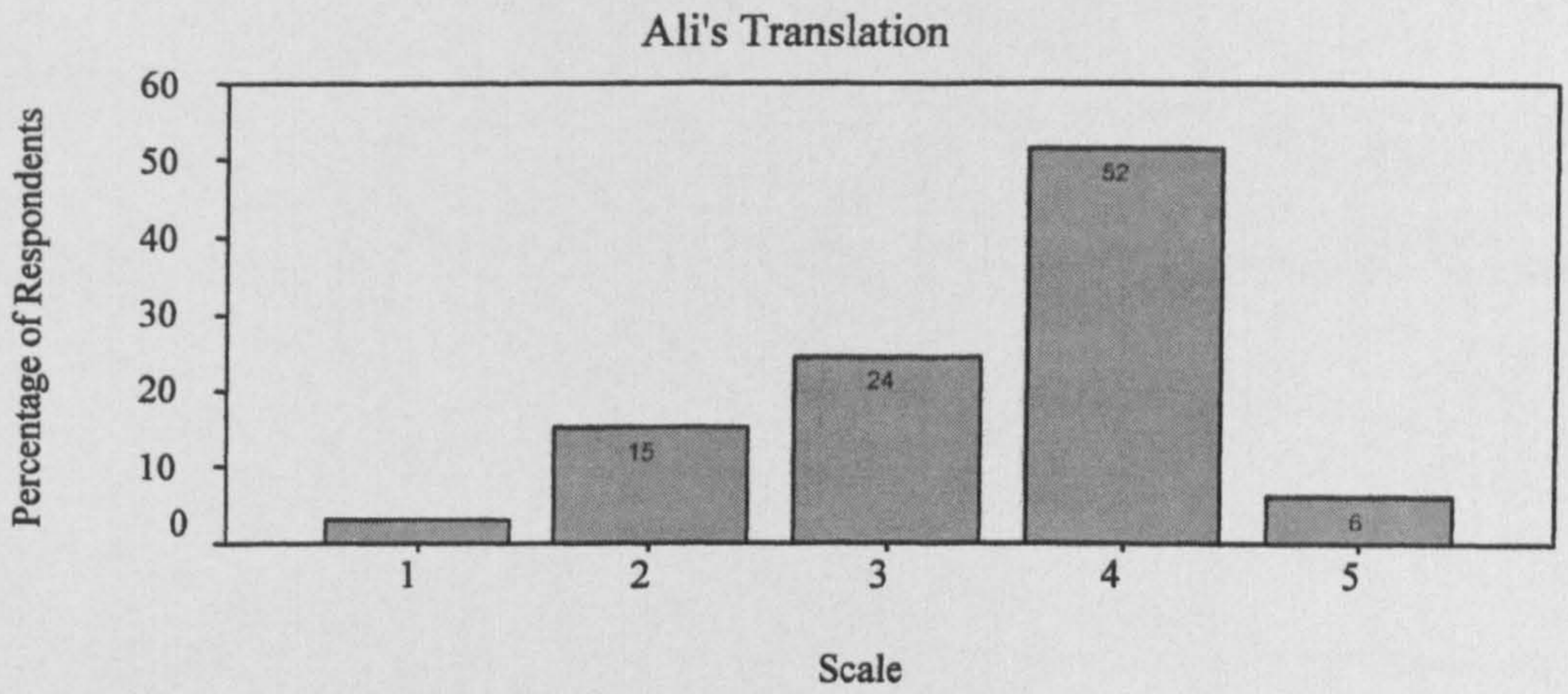
Khaan and Hilaalii's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	4	12.1	12.1	12.1
3	4	12.1	12.1	24.2
4	17	51.5	51.5	75.8
5	8	24.2	24.2	100.0
Total	33	100.0	100.0	

Arberry's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	4	12.1	12.1	15.2
3	5	15.2	15.2	30.3
4	17	51.5	51.5	81.8
5	6	18.2	18.2	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE SIX QUESTION ONE:



TABLES FOR EXAMPLE SIX QUESTION TWO:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	3	9.1	9.1	9.1
3	10	30.3	30.3	39.4
4	16	48.5	48.5	87.9
5	4	12.1	12.1	100.0
Total	33	100.0	100.0	

Khaan and Hilaalii's Translation

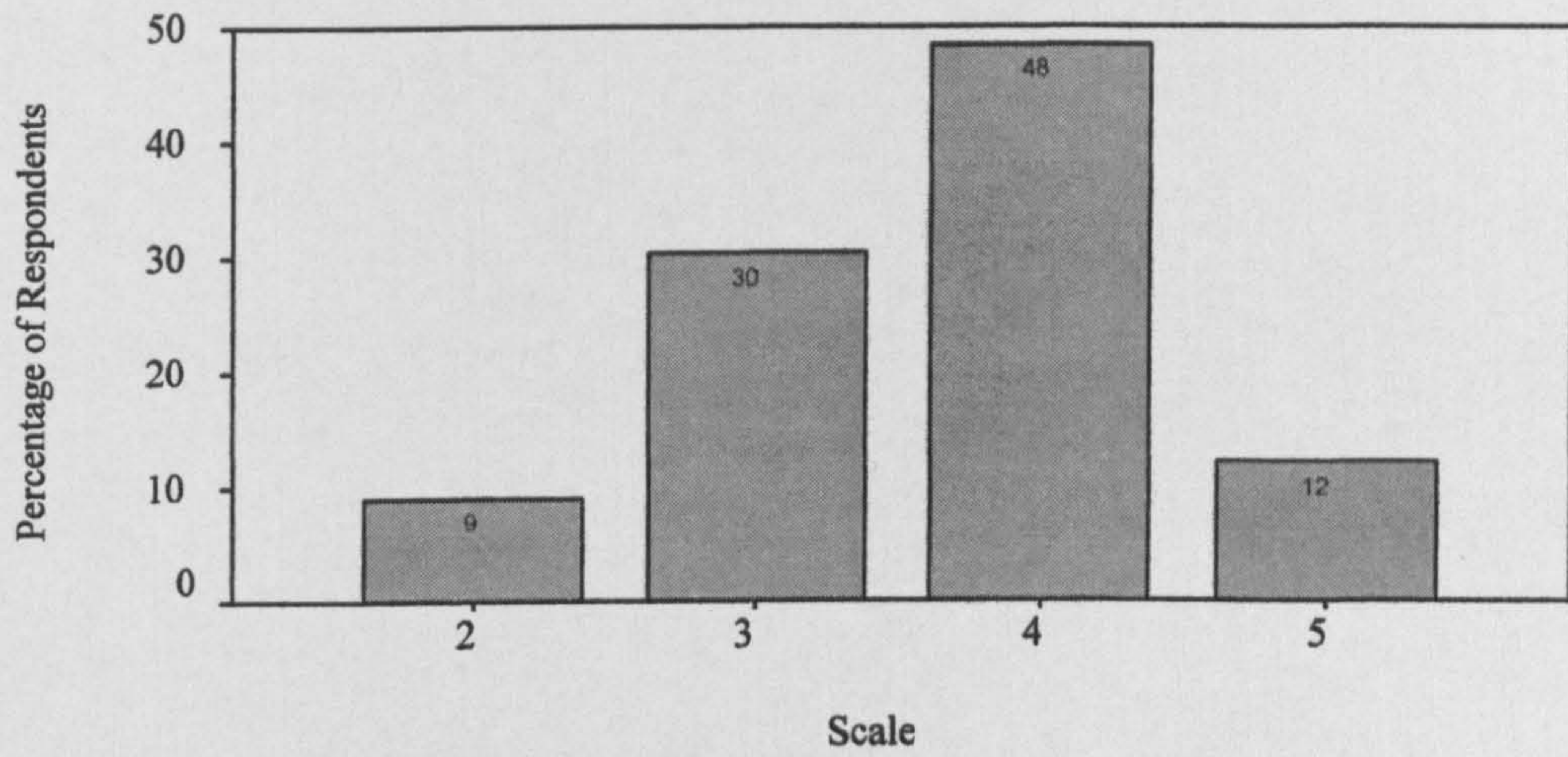
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	2	6.1	6.1	6.1
3	7	21.2	21.2	27.3
4	15	45.5	45.5	72.7
5	9	27.3	27.3	100.0
Total	33	100.0	100.0	

Arberry's Translation

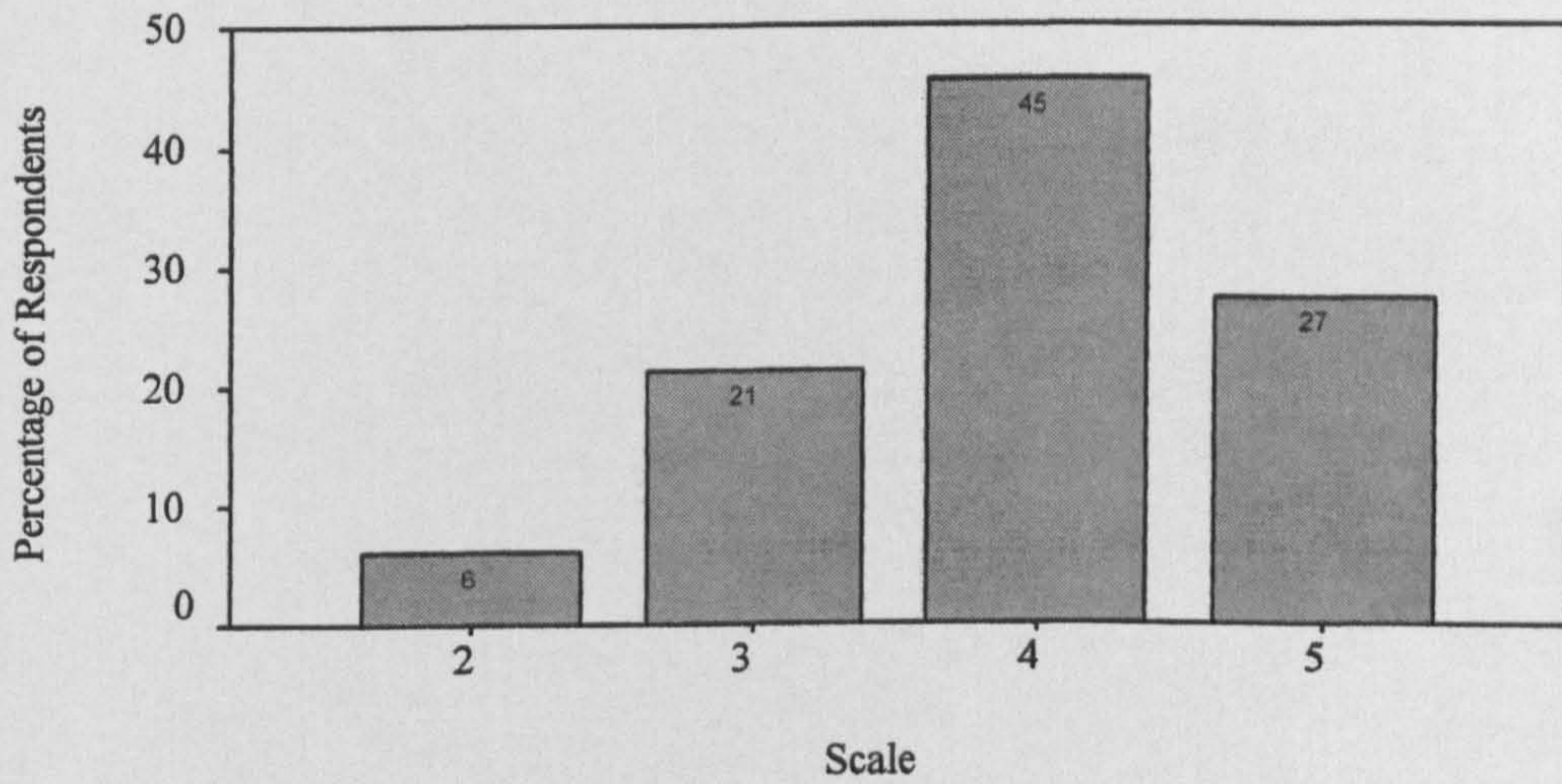
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	2	6.1	6.1	6.1
3	6	18.2	18.2	24.2
4	17	51.5	51.5	75.8
5	8	24.2	24.2	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE SIX QUESTION TWO:

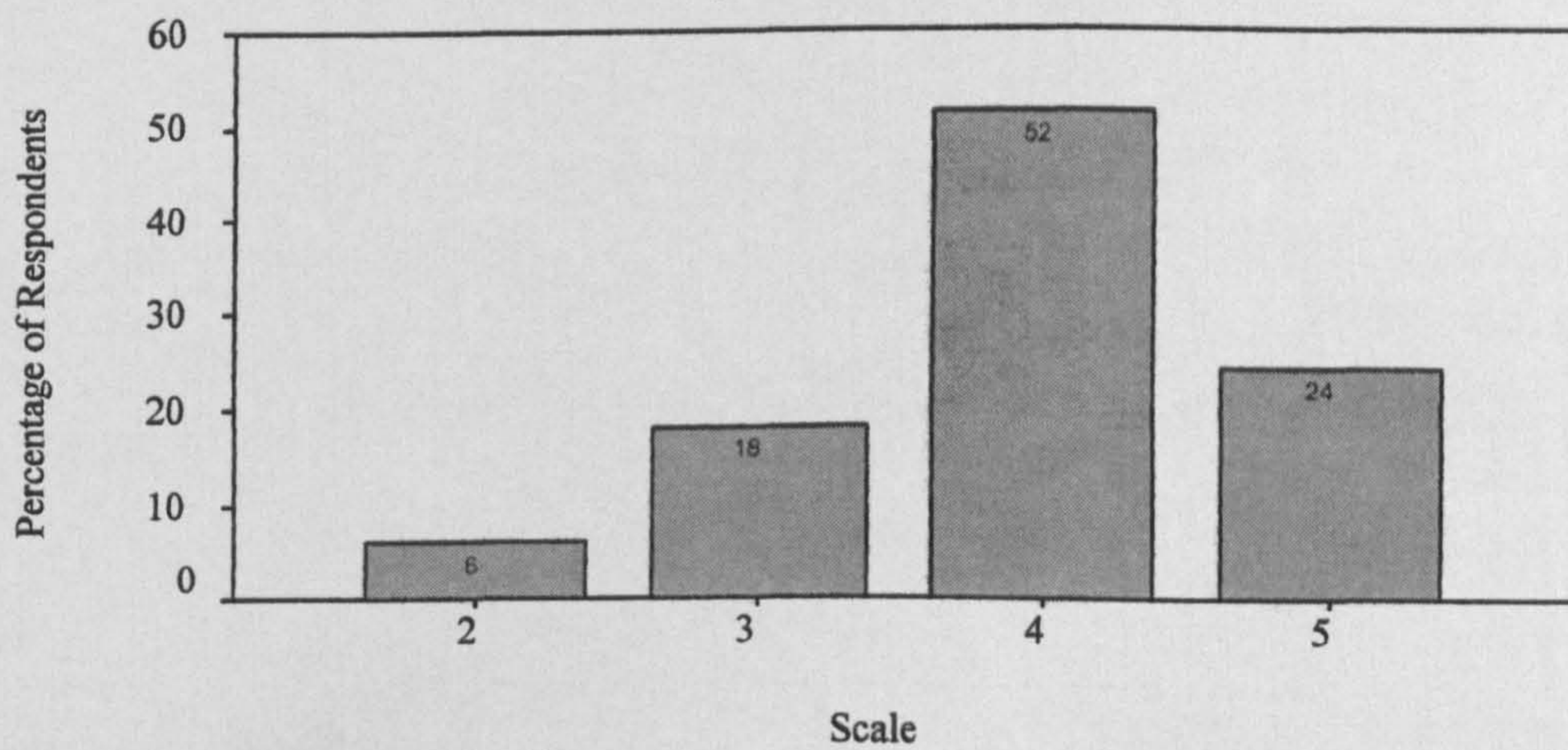
Ali's Translation



Khaan and Hilaalii's Translation



Arberry's Translation



TABLES FOR EXAMPLE SIX QUESTION THREE:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	4	12.1	12.1	12.1
3	9	27.3	27.3	39.4
4	12	36.4	36.4	75.8
5	8	24.2	24.2	100.0
Total	33	100.0	100.0	

Khaan and Hilaalii's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	2	6.1	6.1	6.1
3	2	6.1	6.1	12.1
4	18	54.5	54.5	66.7
5	11	33.3	33.3	100.0
Total	33	100.0	100.0	

Arberry's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	2	6.1	6.1	6.1
3	2	6.1	6.1	12.1
4	19	57.6	57.6	69.7
5	10	30.3	30.3	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE SIX QUESTION THREE:

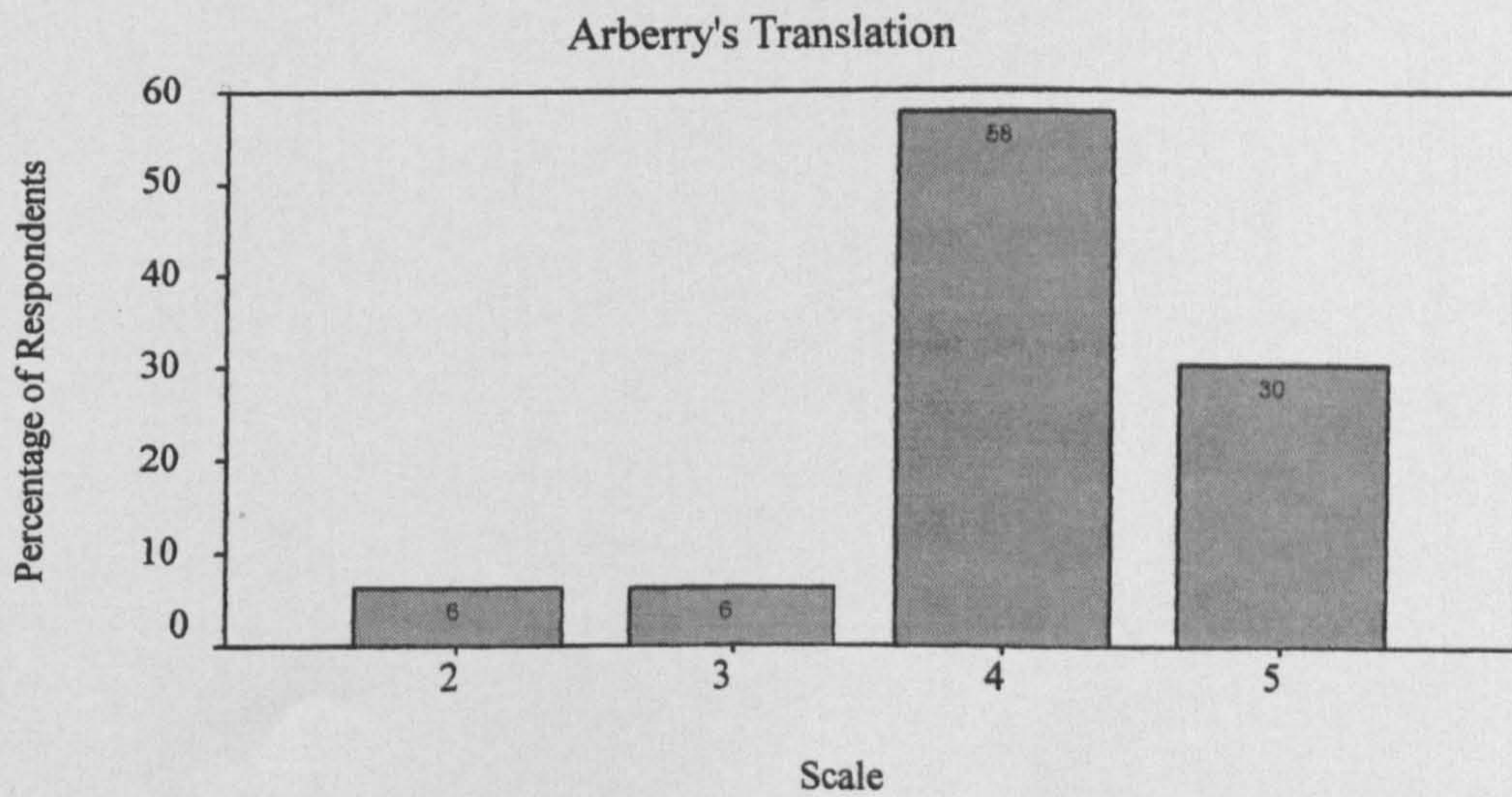
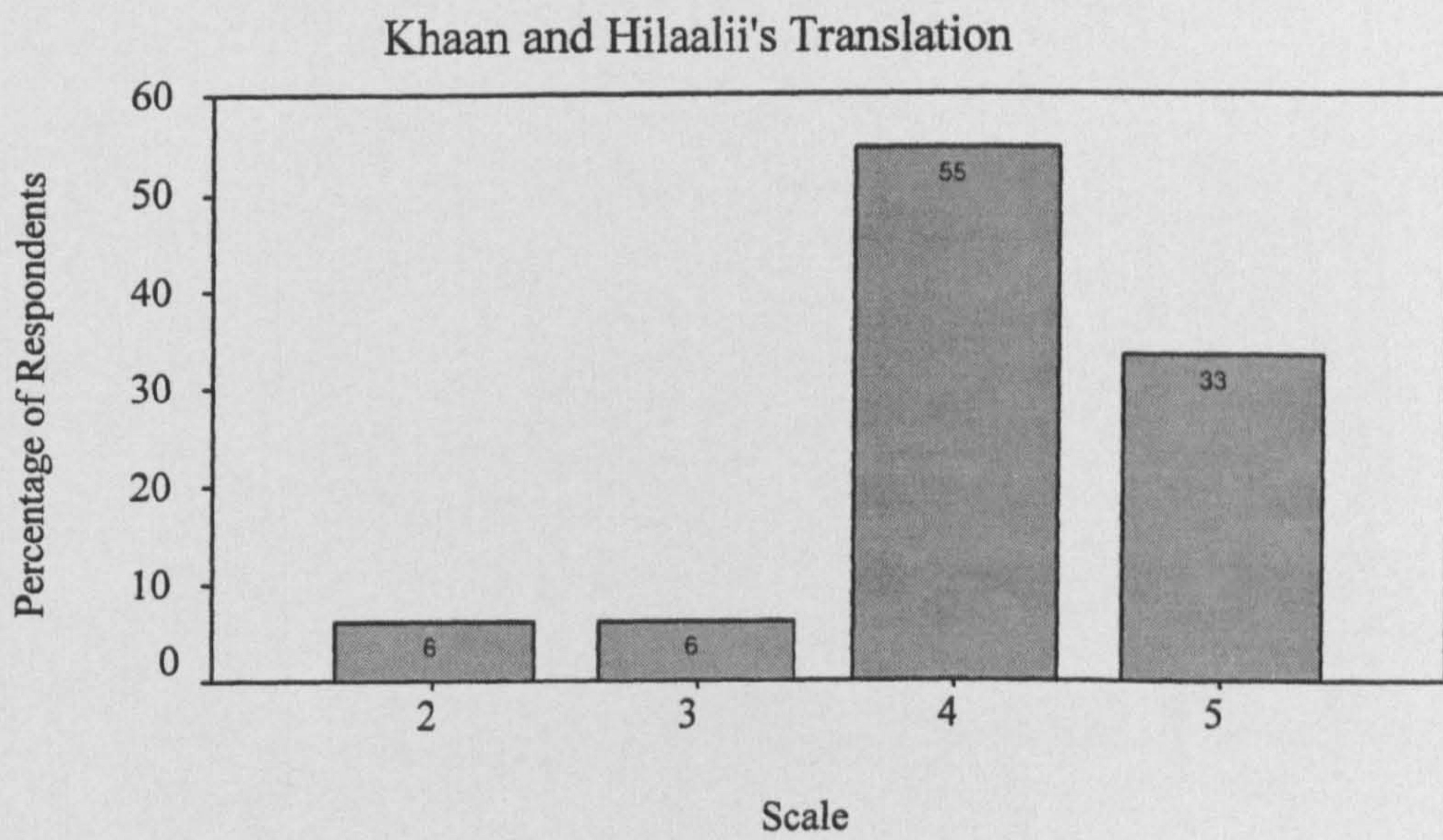
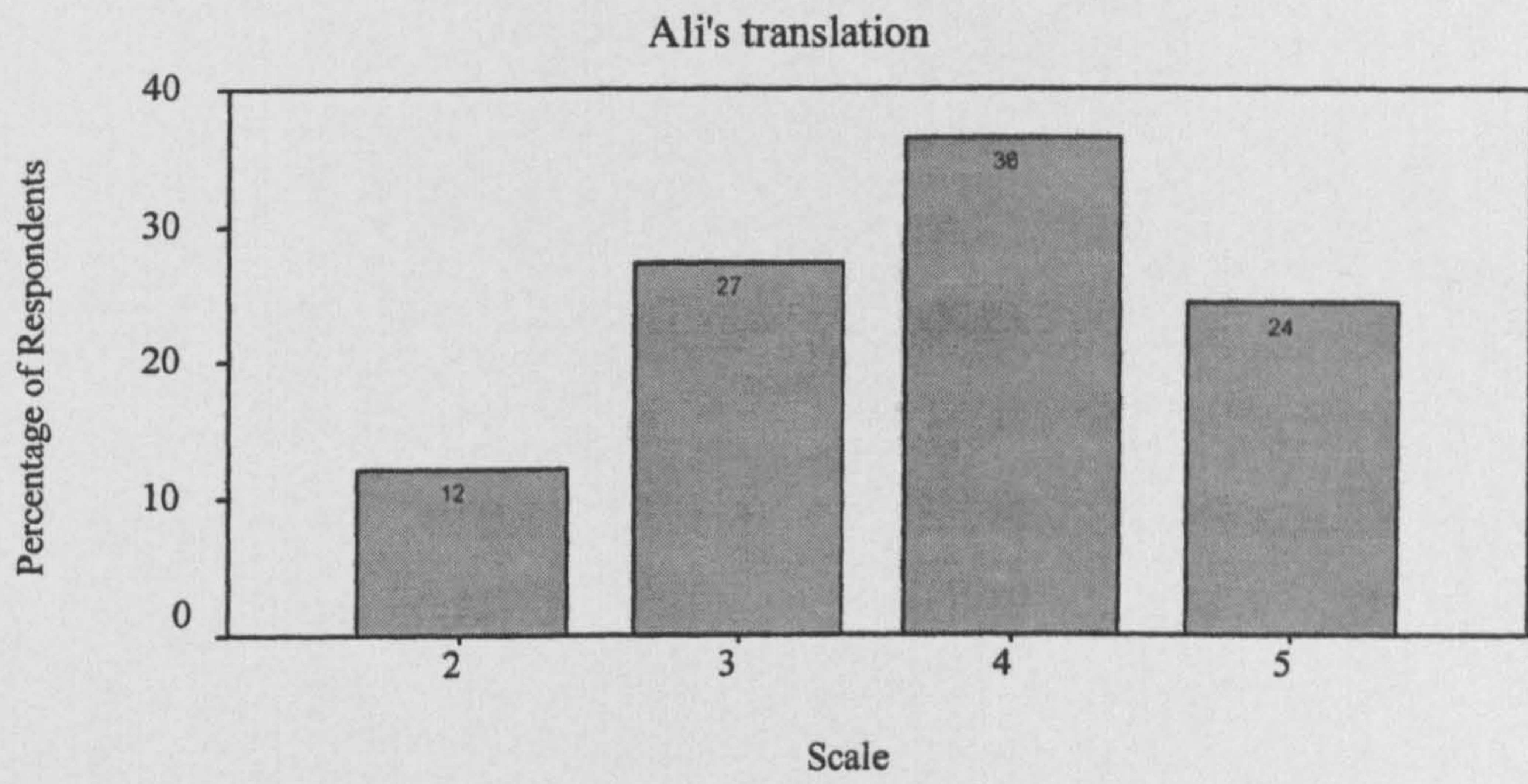
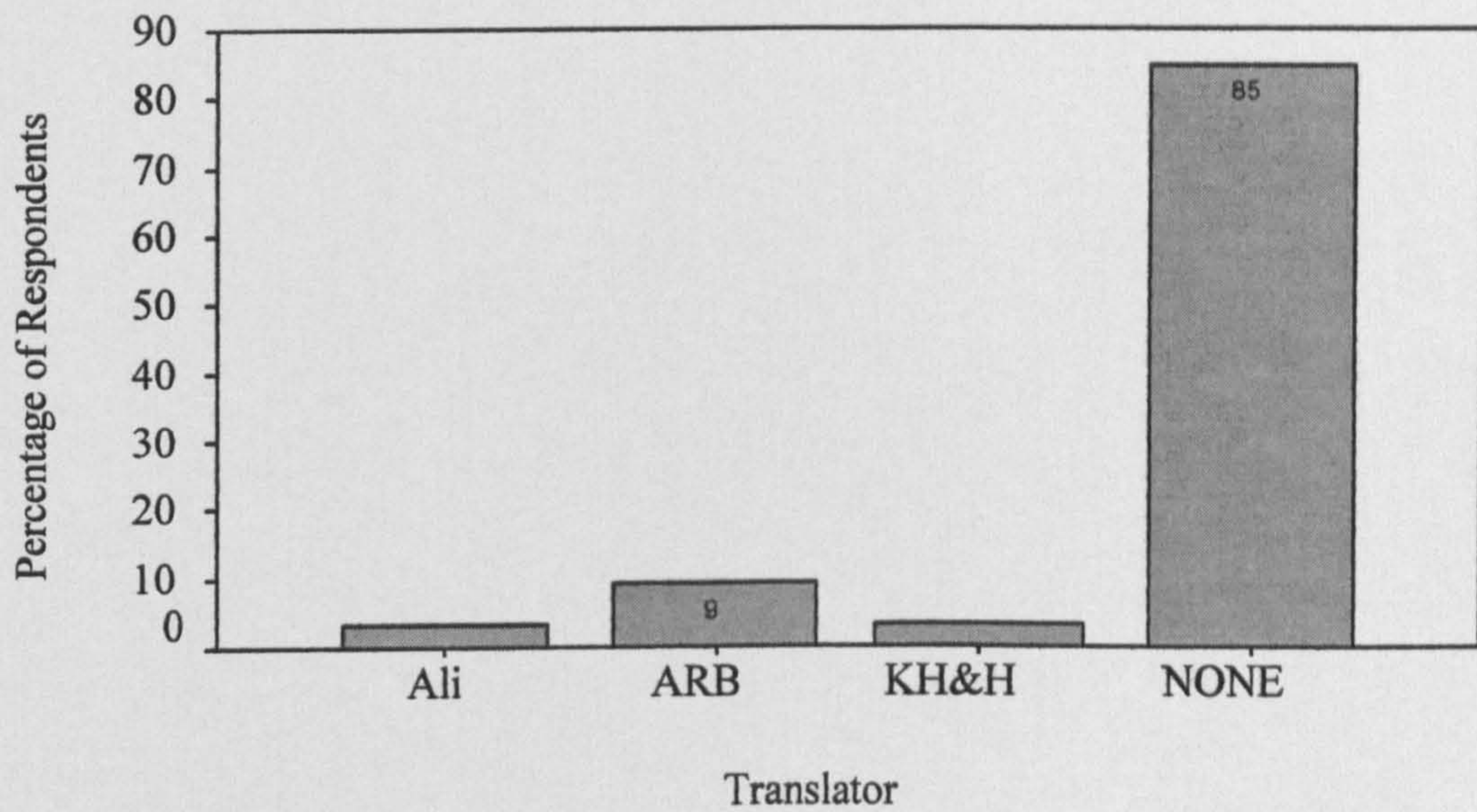


TABLE AND GRAPH FOR EXAMPLE SIX QUESTION FOUR:

Translation Regarded As Archaic:

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale Ali	1	3.0	3.0	3.0
ARB	3	9.1	9.1	12.1
KH&H	1	3.0	3.0	15.2
NONE	28	84.8	84.8	100.0
Total	33	100.0	100.0	



6.3.7. Example Seven results:

﴿ أفلم يسيروا في الأرض فتكون لهم قلوب يعقلون
بها أو آذان يسمعون بها } فإنها لا تعمى الأبصار
ولكن تعمى القلوب التي في الصدور ﴾

TABLES FOR EXAMPLE SEVEN QUESTION ONE:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	4	12.1	12.1	12.1
3	4	12.1	12.1	24.2
4	14	42.4	42.4	66.7
5	11	33.3	33.3	100.0
Total	33	100.0	100.0	

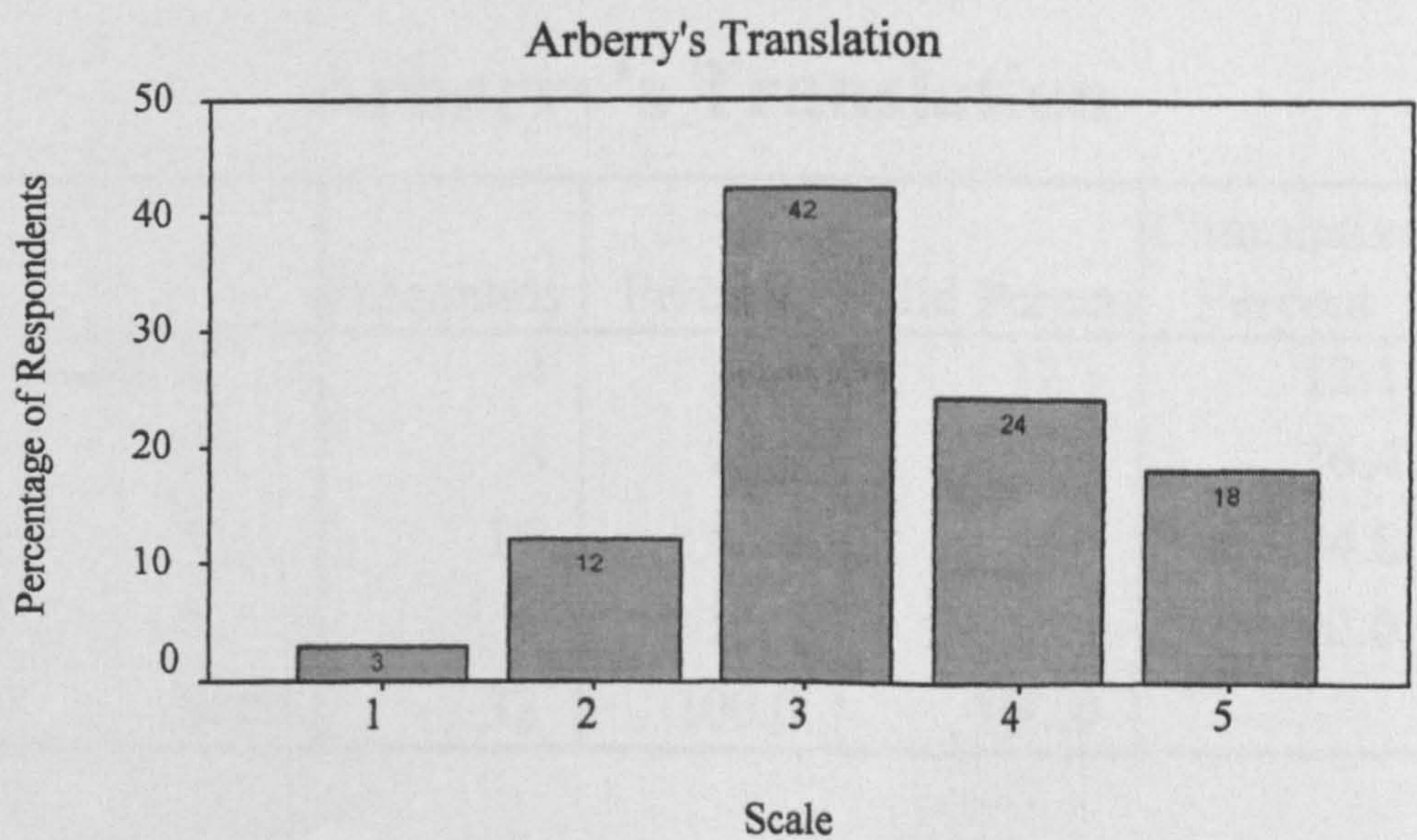
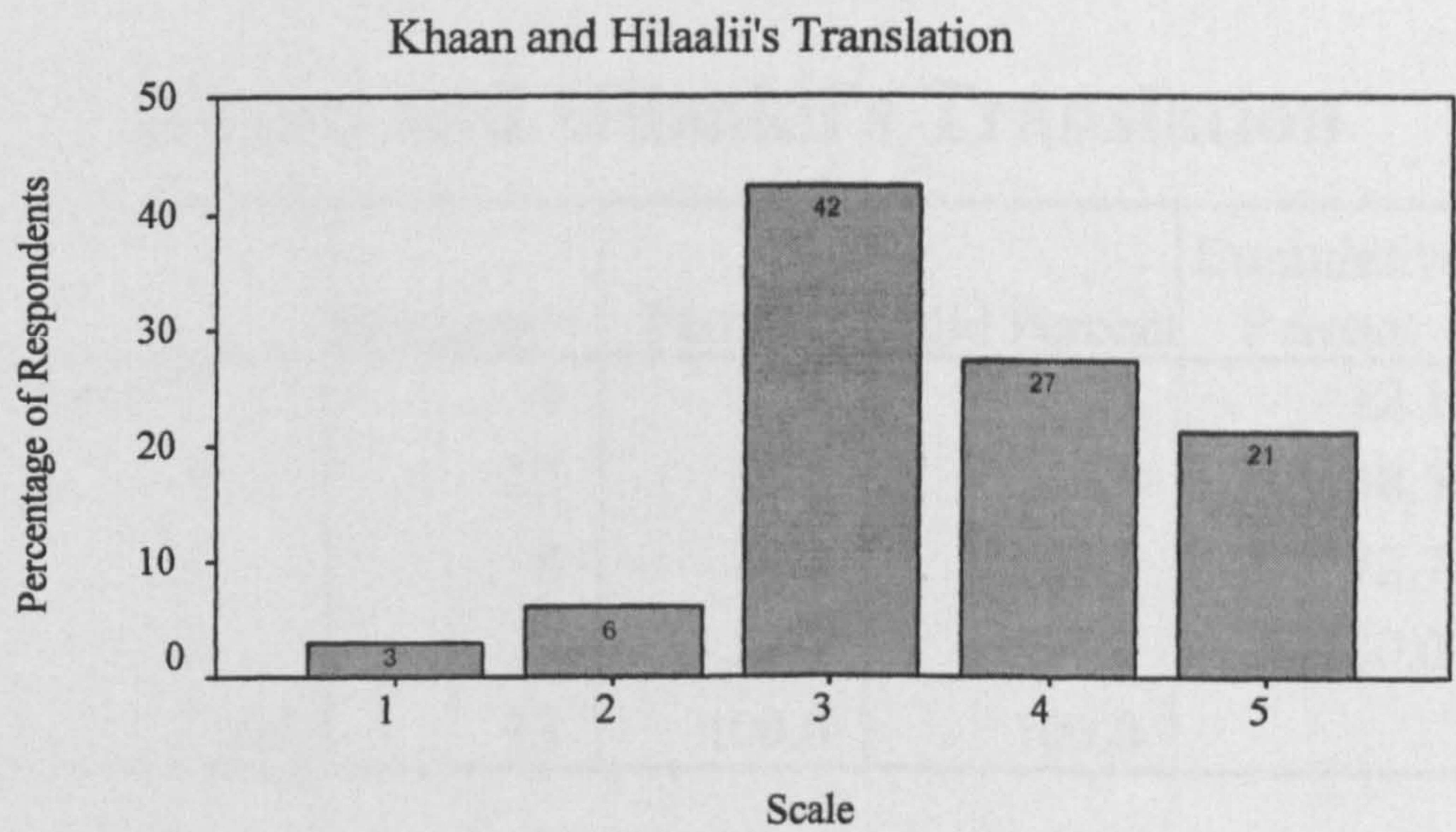
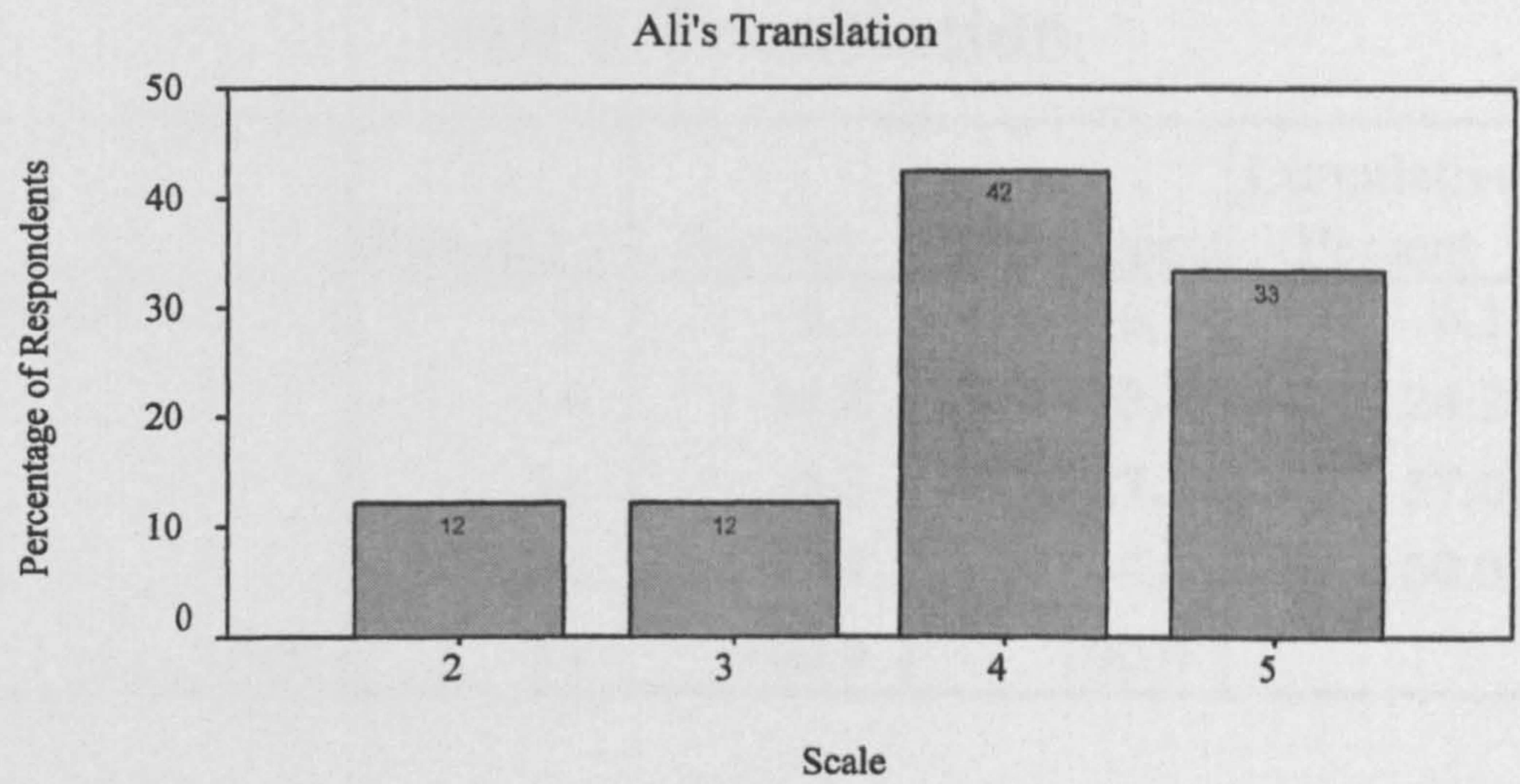
Khaan and Hilaalii's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	2	6.1	6.1	9.1
3	14	42.4	42.4	51.5
4	9	27.3	27.3	78.8
5	7	21.2	21.2	100.0
Total	33	100.0	100.0	

Arberry's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	4	12.1	12.1	15.2
3	14	42.4	42.4	57.6
4	8	24.2	24.2	81.8
5	6	18.2	18.2	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE SEVEN QUESTION ONE:



TABLES FOR EXAMPLE SEVEN QUESTION TWO:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	2	6.1	6.1	6.1
3	6	18.2	18.2	24.2
4	11	33.3	33.3	57.6
5	14	42.4	42.4	100.0
Total	33	100.0	100.0	

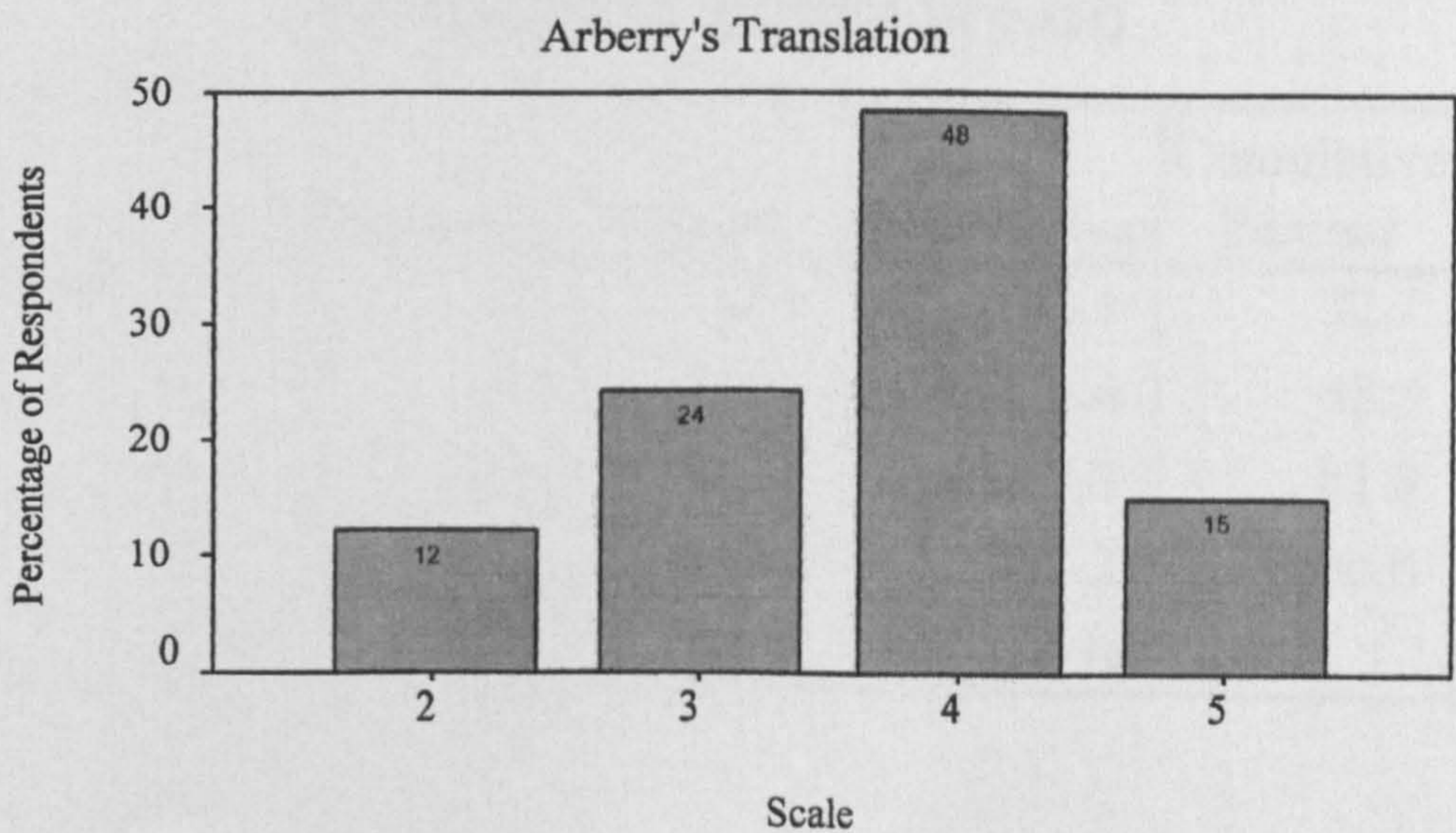
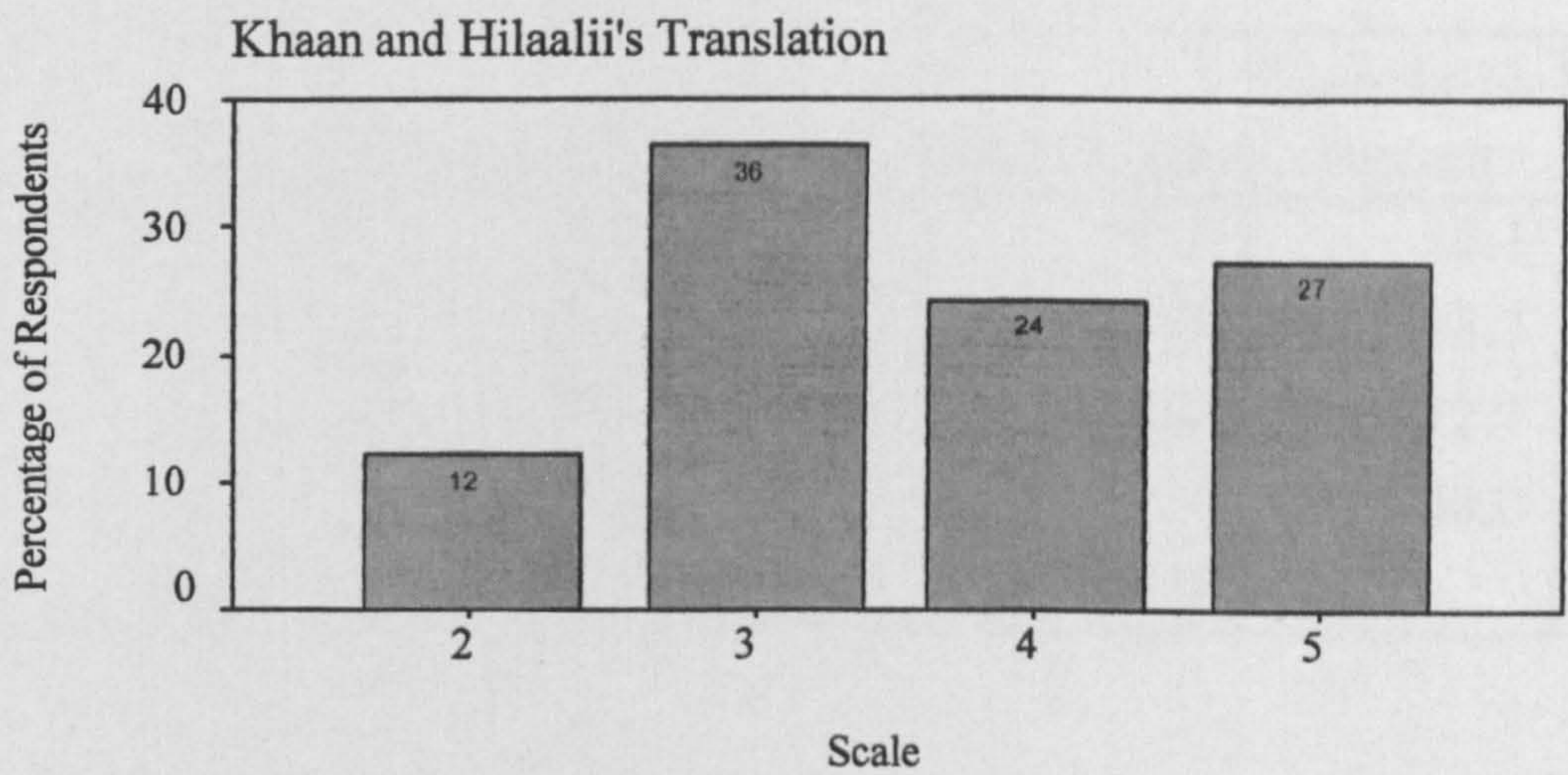
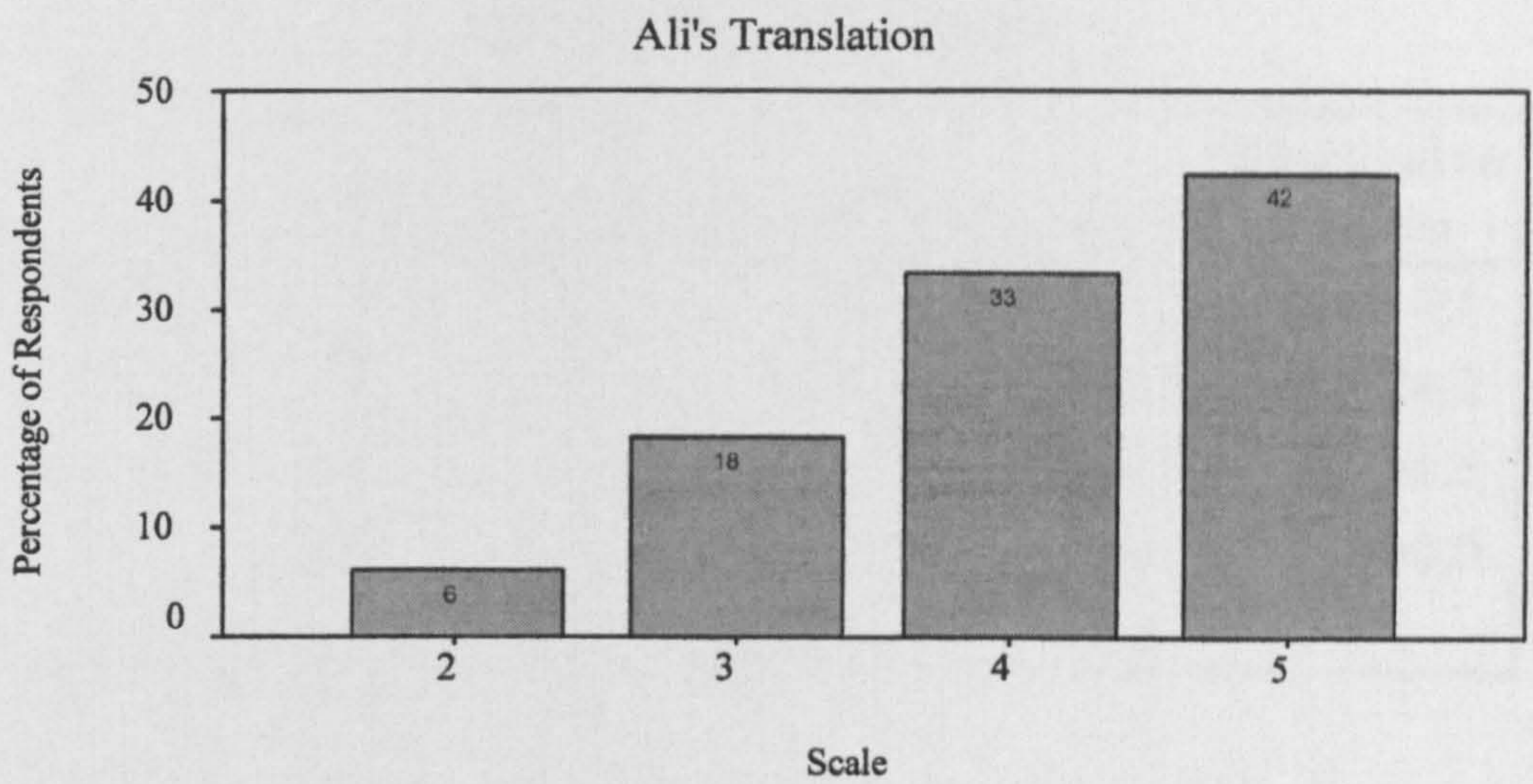
Khaan and Hilaakii's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	4	12.1	12.1	12.1
3	12	36.4	36.4	48.5
4	8	24.2	24.2	72.7
5	9	27.3	27.3	100.0
Total	33	100.0	100.0	

Arberry's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	4	12.1	12.1	12.1
3	8	24.2	24.2	36.4
4	16	48.5	48.5	84.8
5	5	15.2	15.2	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE SEVEN QUESTION TWO:



TABLES FOR EXAMPLE SEVEN QUESTION THREE:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	3	9.1	9.1	9.1
3	5	15.2	15.2	24.2
4	9	27.3	27.3	51.5
5	16	48.5	48.5	100.0
Total	33	100.0	100.0	

Khaan and Hilaalii's Translation

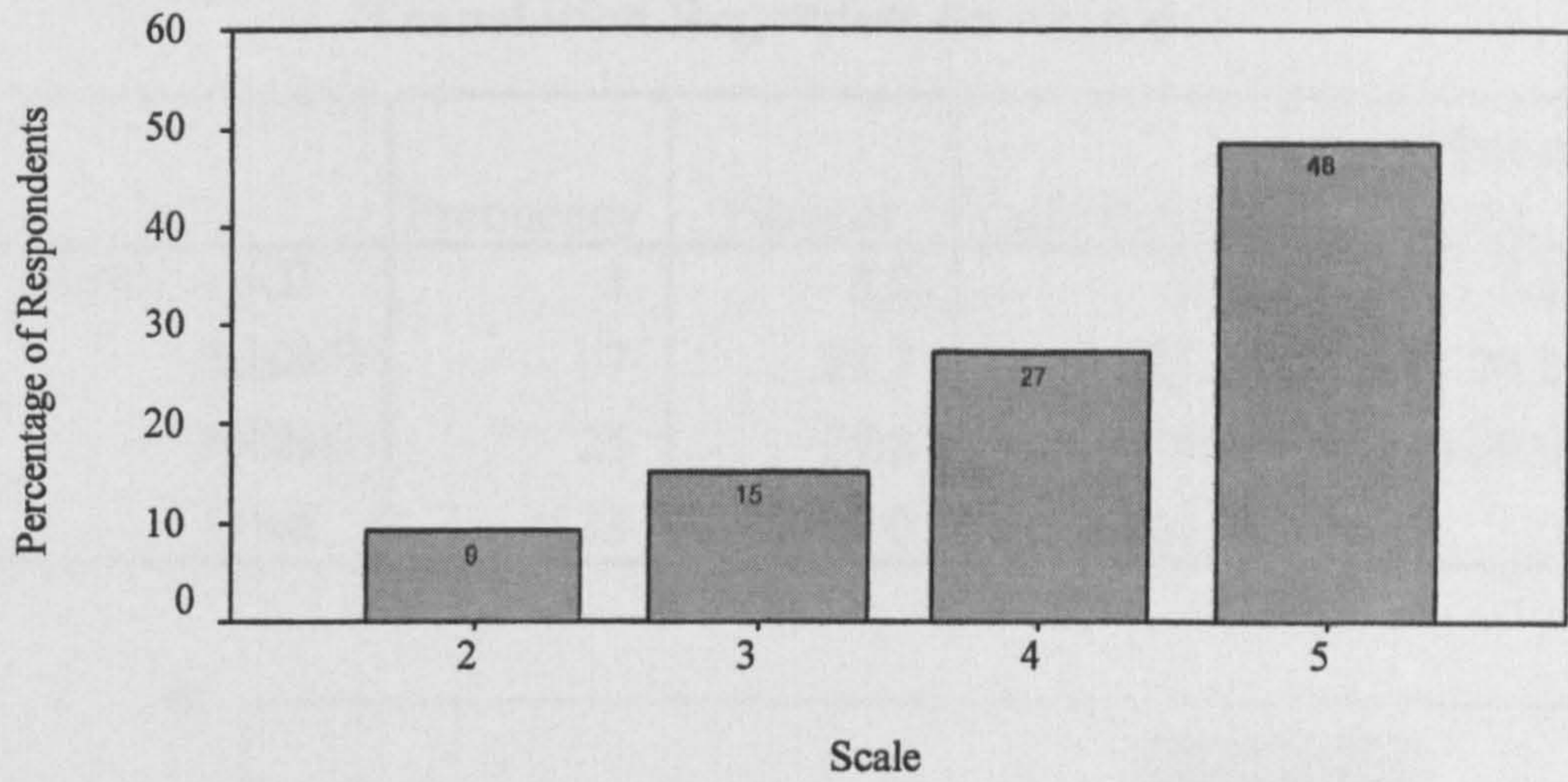
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	4	12.1	12.1	12.1
3	7	21.2	21.2	33.3
4	13	39.4	39.4	72.7
5	9	27.3	27.3	100.0
Total	33	100.0	100.0	

Arberry's Translation

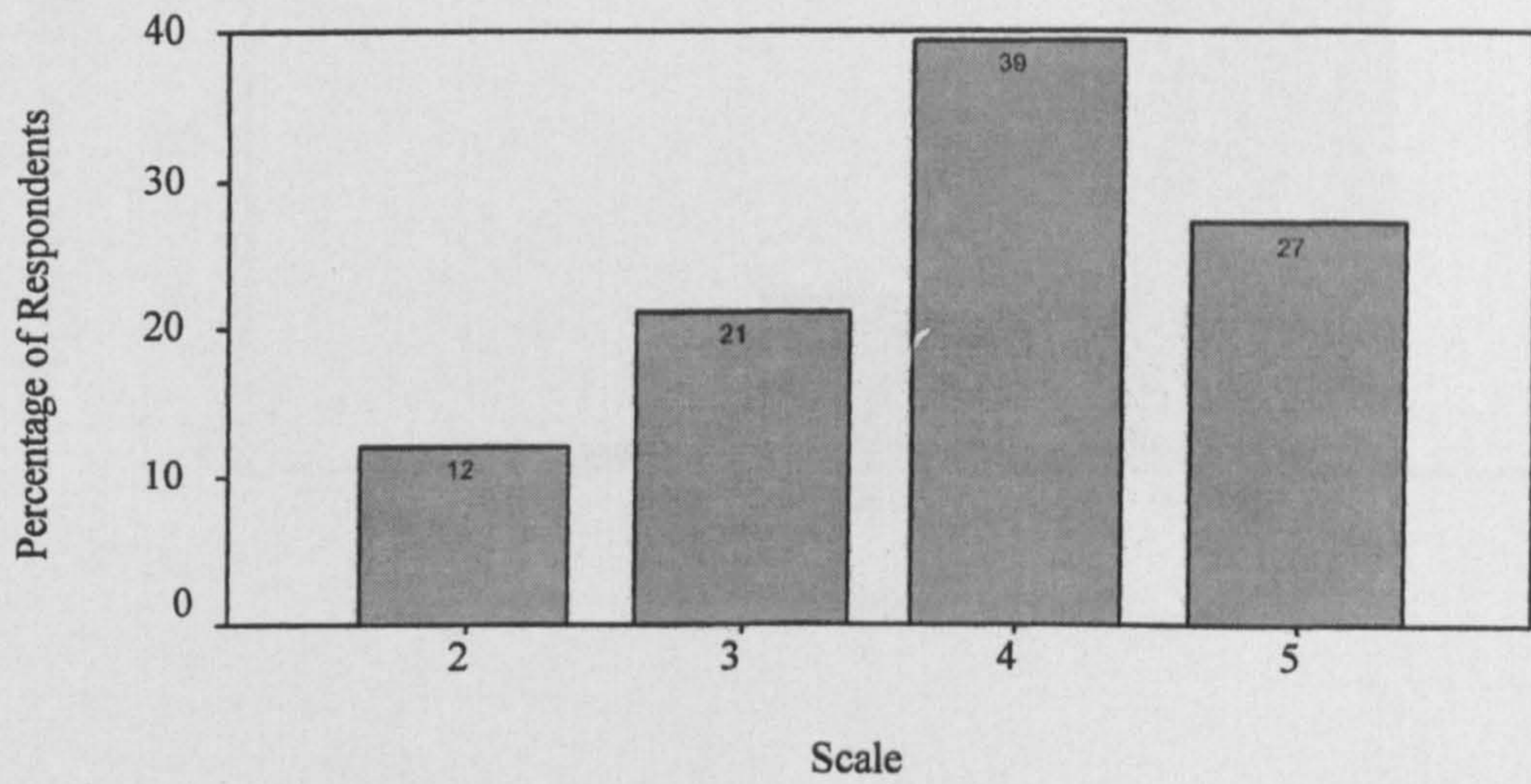
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	4	12.1	12.1	12.1
3	12	36.4	36.4	48.5
4	11	33.3	33.3	81.8
5	6	18.2	18.2	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE SEVEN QUESTION THREE:

Ali's Translation



Khaan and Hilaalii's Translation



Arberry's Translation

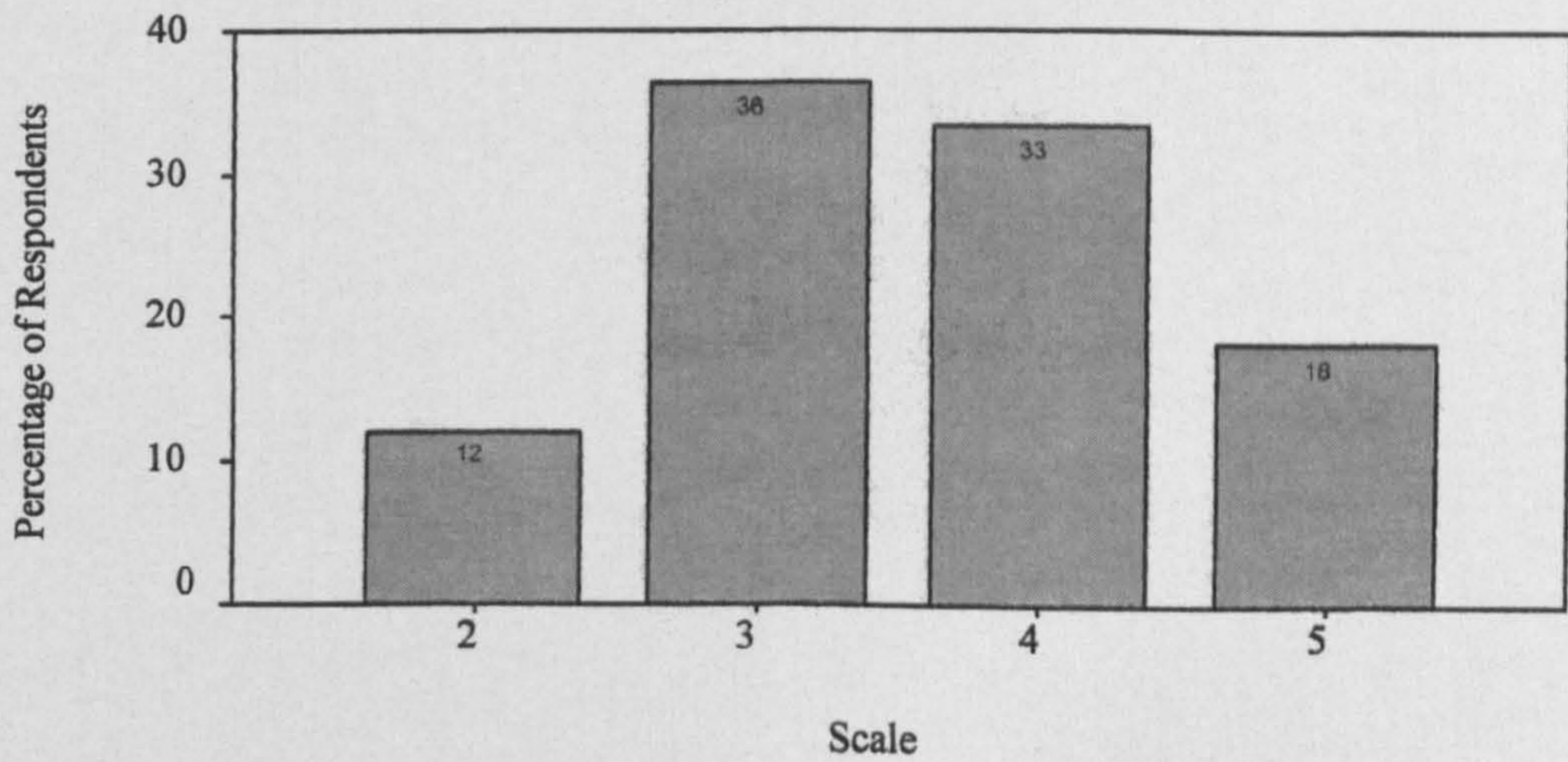
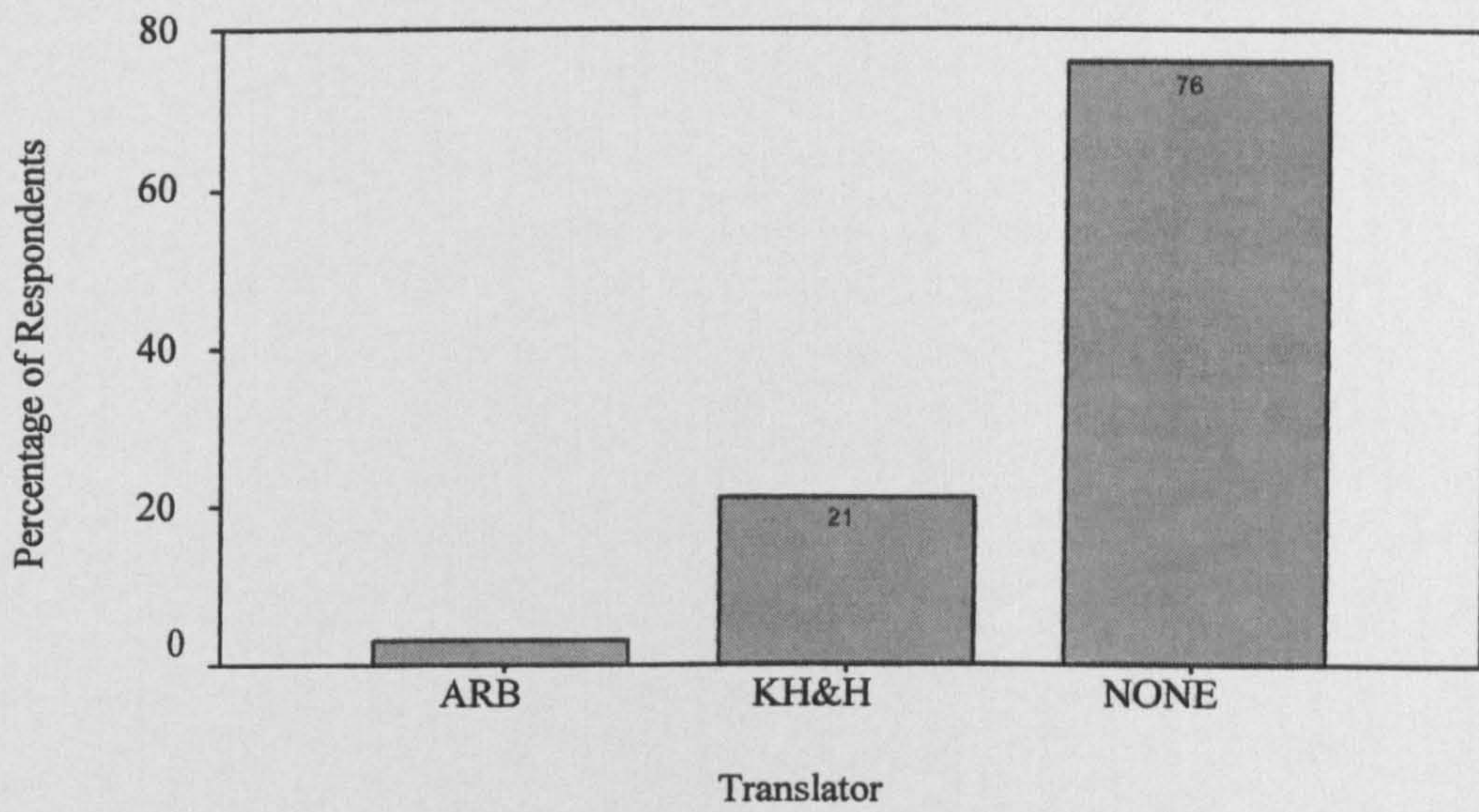


TABLE AND GRAPH FOR EXAMPLE SEVEN QUESTION FOUR:

Translation Regarded As Archaic:

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale ARB	1	3.0	3.0	3.0
KH&H	7	21.2	21.2	24.2
NONE	25	75.8	75.8	100.0
Total	33	100.0	100.0	



6.3.8. Example Eight Results:

﴿ ولا يزال الذين كفروا في مرية حتى تأتيهم الساعة بغتة، أو يأتيهم خطاب { يوم حقيہ } ﴾

TABLES FOR EXAMPLE EIGHT QUESTION ONE:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	4	12.1	12.1	15.2
3	8	24.2	24.2	39.4
4	13	39.4	39.4	78.8
5	7	21.2	21.2	100.0
Total	33	100.0	100.0	

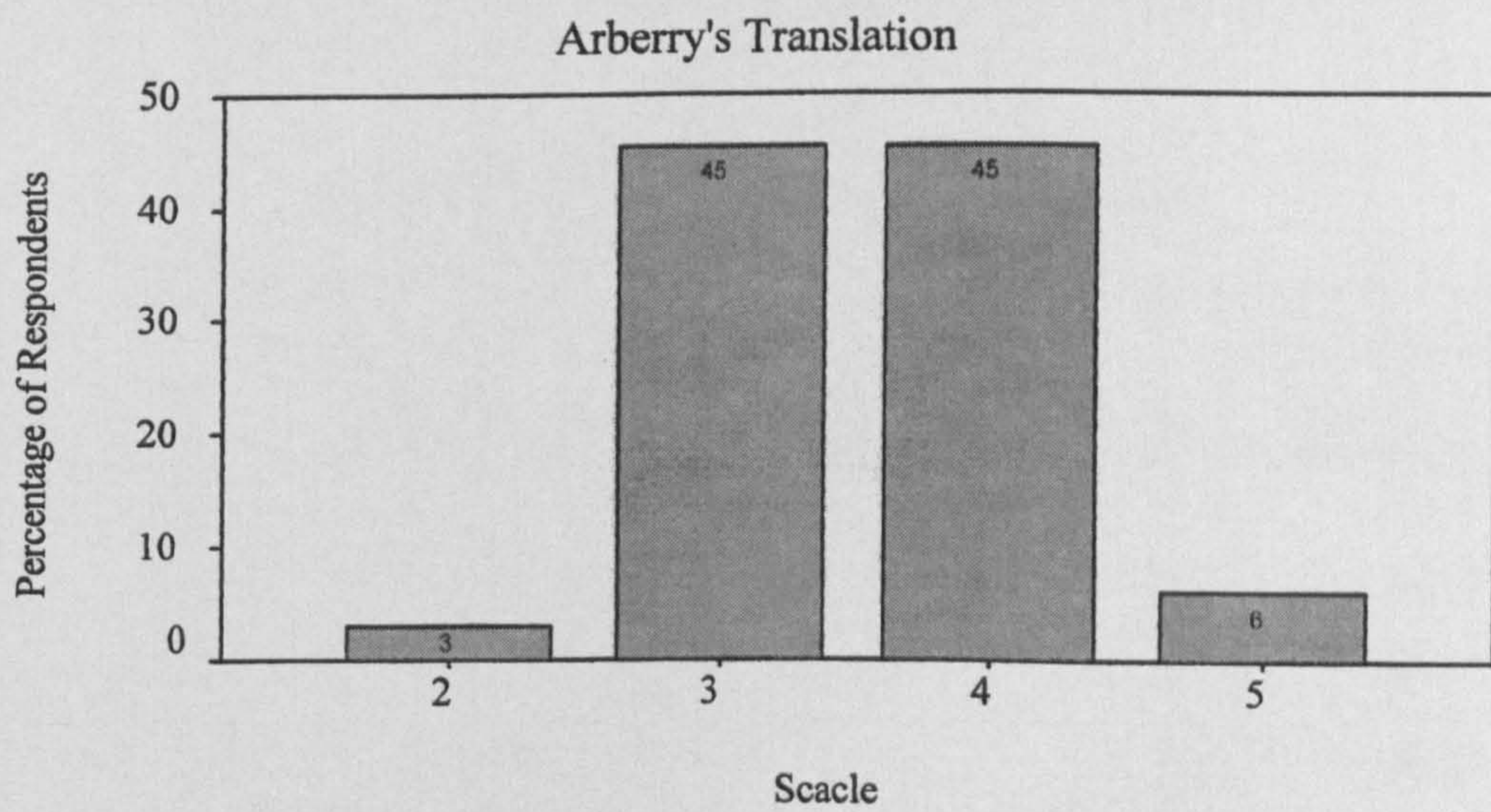
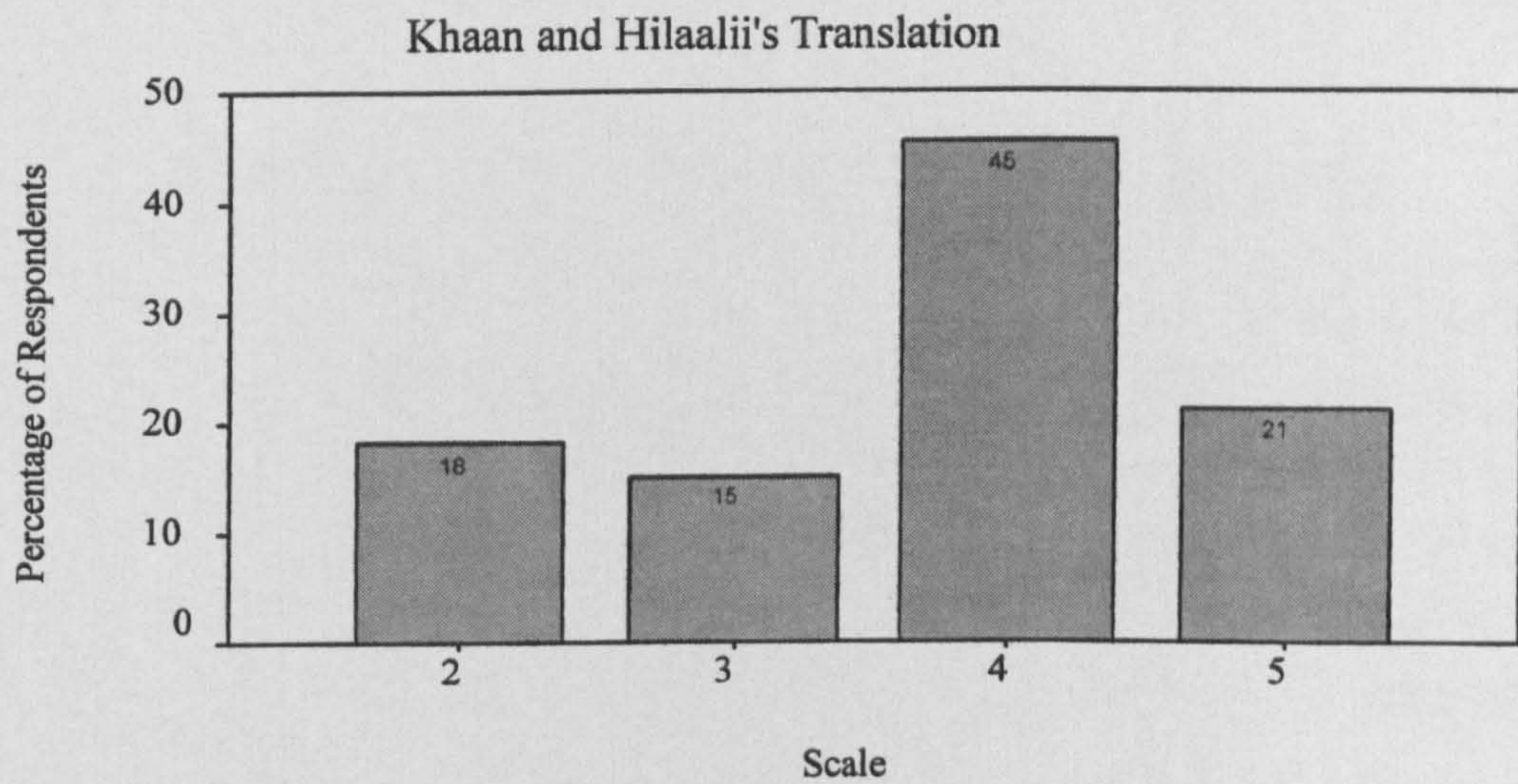
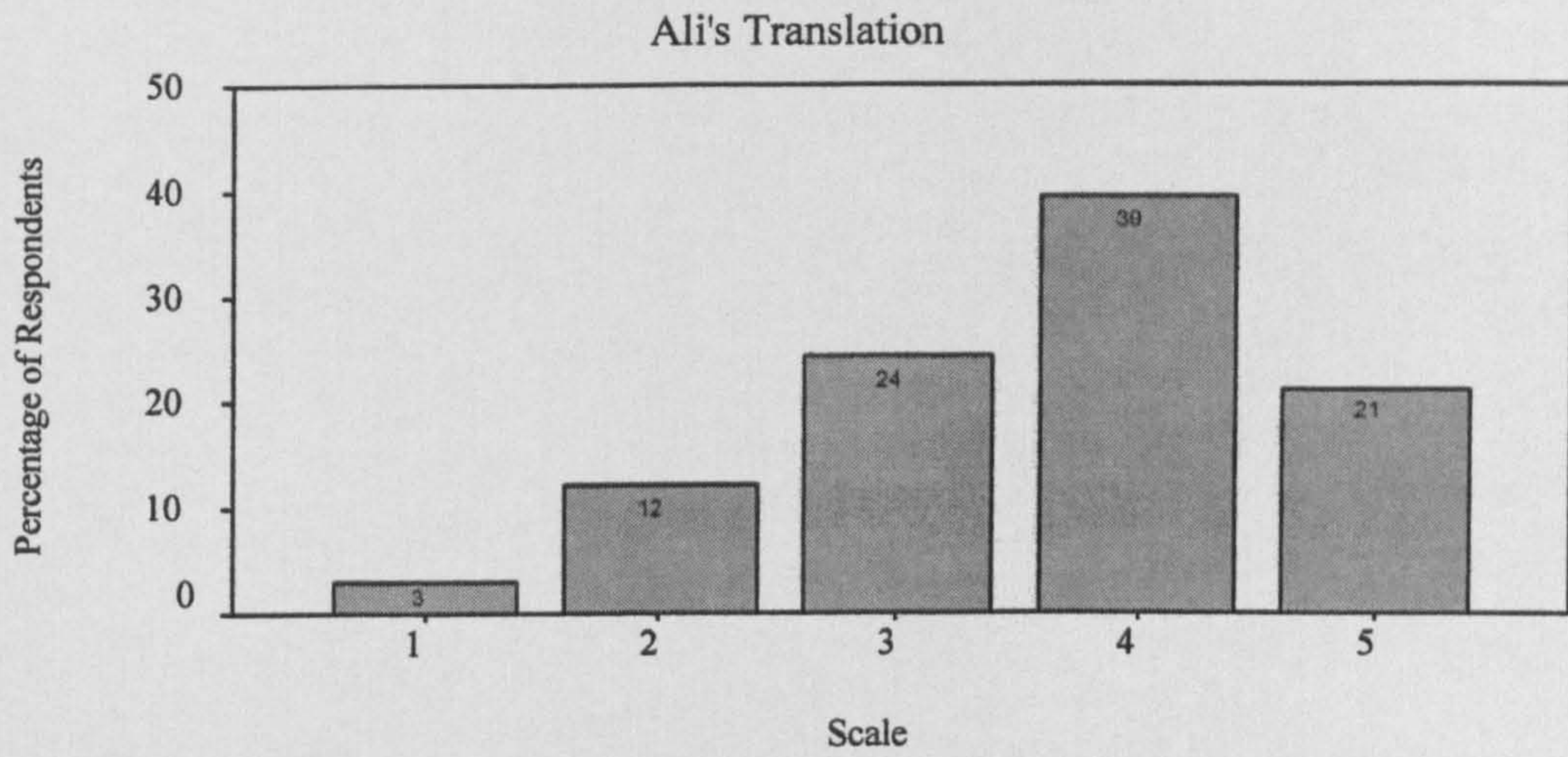
Khaan and Hilaalii's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	6	18.2	18.2	18.2
3	5	15.2	15.2	33.3
4	15	45.5	45.5	78.8
5	7	21.2	21.2	100.0
Total	33	100.0	100.0	

Arberry's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	1	3.0	3.0	3.0
3	15	45.5	45.5	48.5
4	15	45.5	45.5	93.9
5	2	6.1	6.1	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE EIGHT QUESTION ONE:



TABLES FOR EXAMPLE EIGHT QUESTION TWO:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	5	15.2	15.2	18.2
3	7	21.2	21.2	39.4
4	11	33.3	33.3	72.7
5	9	27.3	27.3	100.0
Total	33	100.0	100.0	

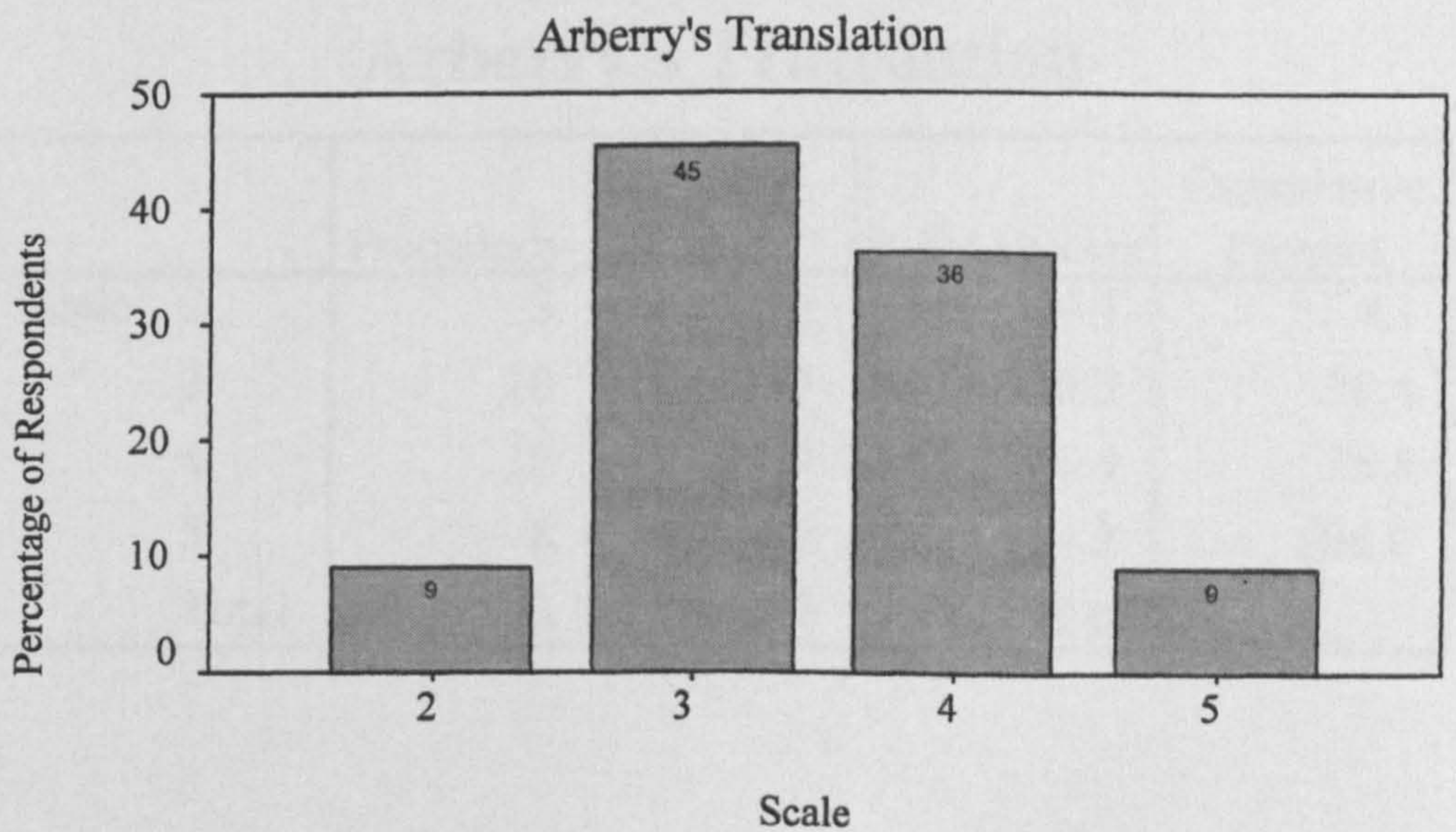
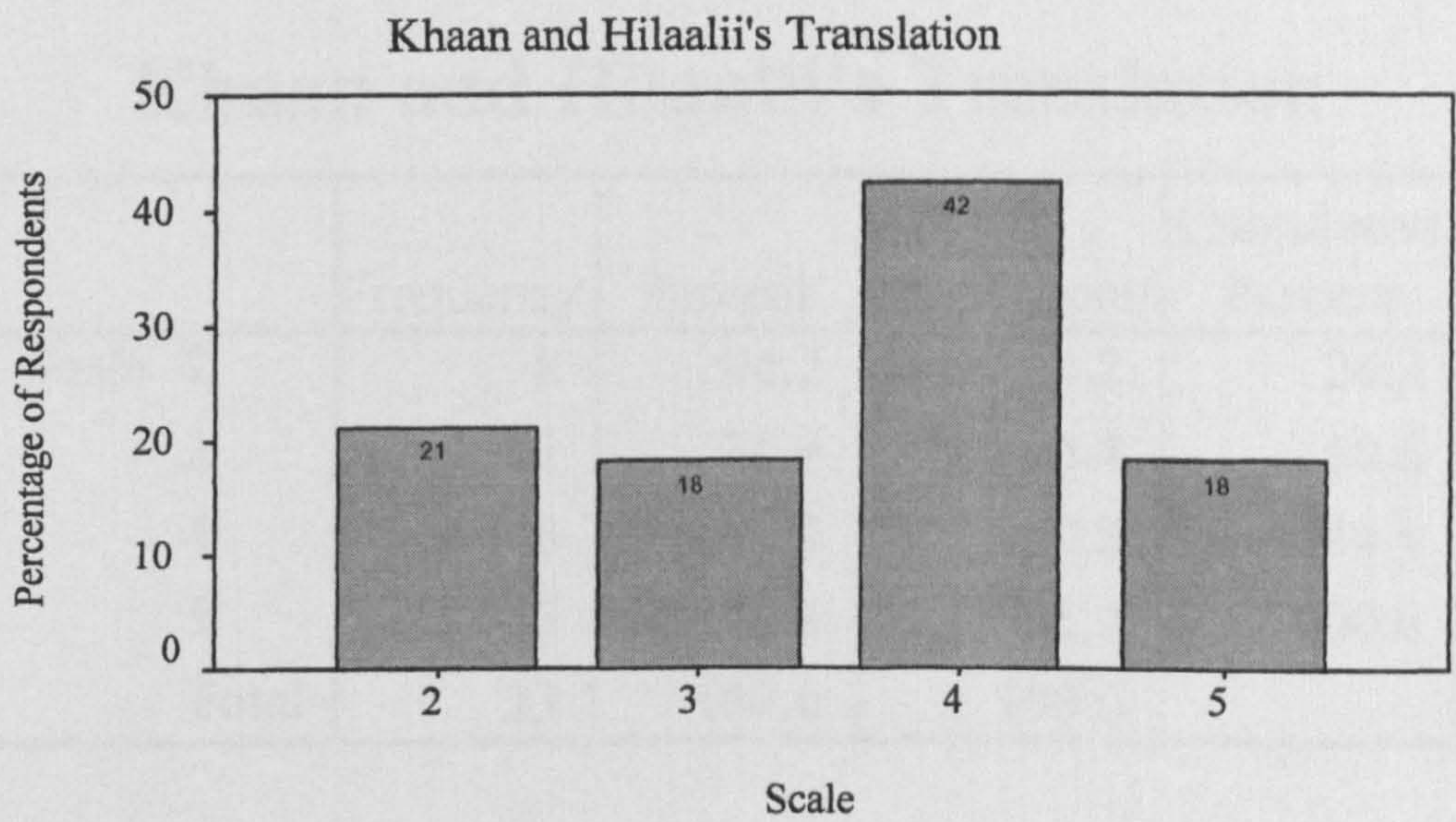
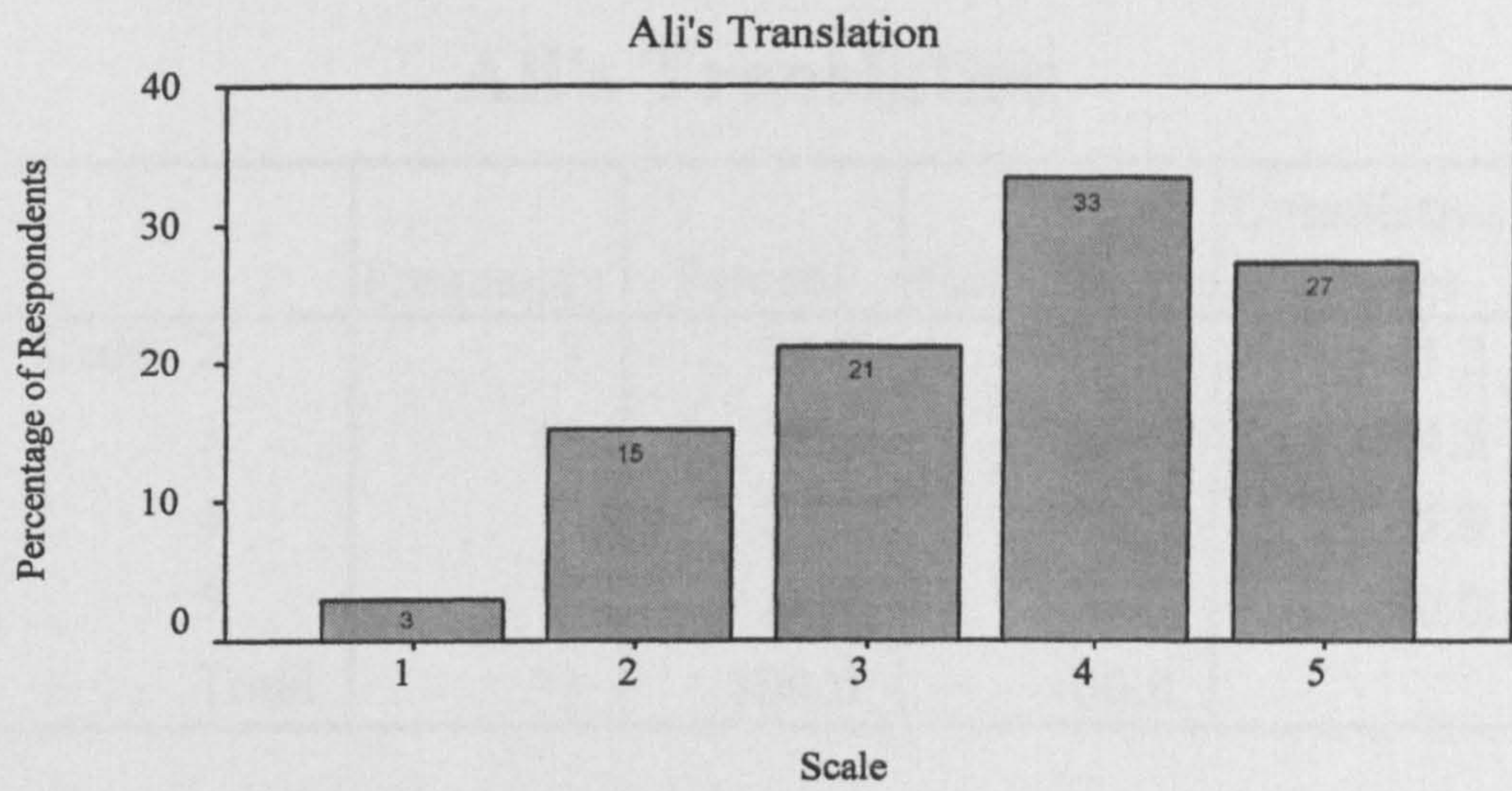
Khaan'and Hilaalii's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	7	21.2	21.2	21.2
3	6	18.2	18.2	39.4
4	14	42.4	42.4	81.8
5	6	18.2	18.2	100.0
Total	33	100.0	100.0	

Arberry's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	3	9.1	9.1	9.1
3	15	45.5	45.5	54.5
4	12	36.4	36.4	90.9
5	3	9.1	9.1	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE EIGHT QUESTION TWO:



TABLES FOR EXAMPLE EIGHT QUESTION THREE:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	7	21.2	21.2	21.2
3	11	33.3	33.3	54.5
4	9	27.3	27.3	81.8
5	6	18.2	18.2	100.0
Total	33	100.0	100.0	

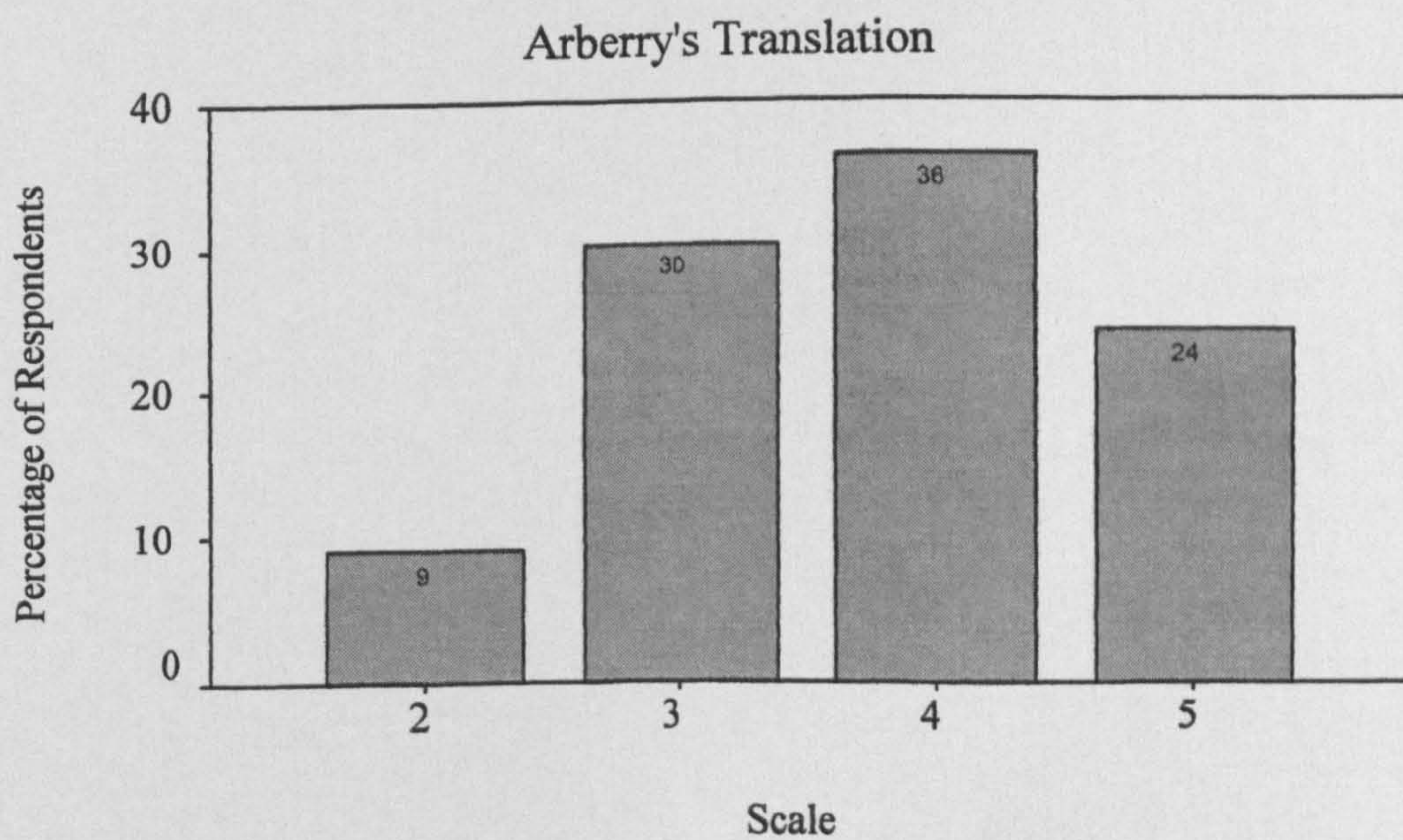
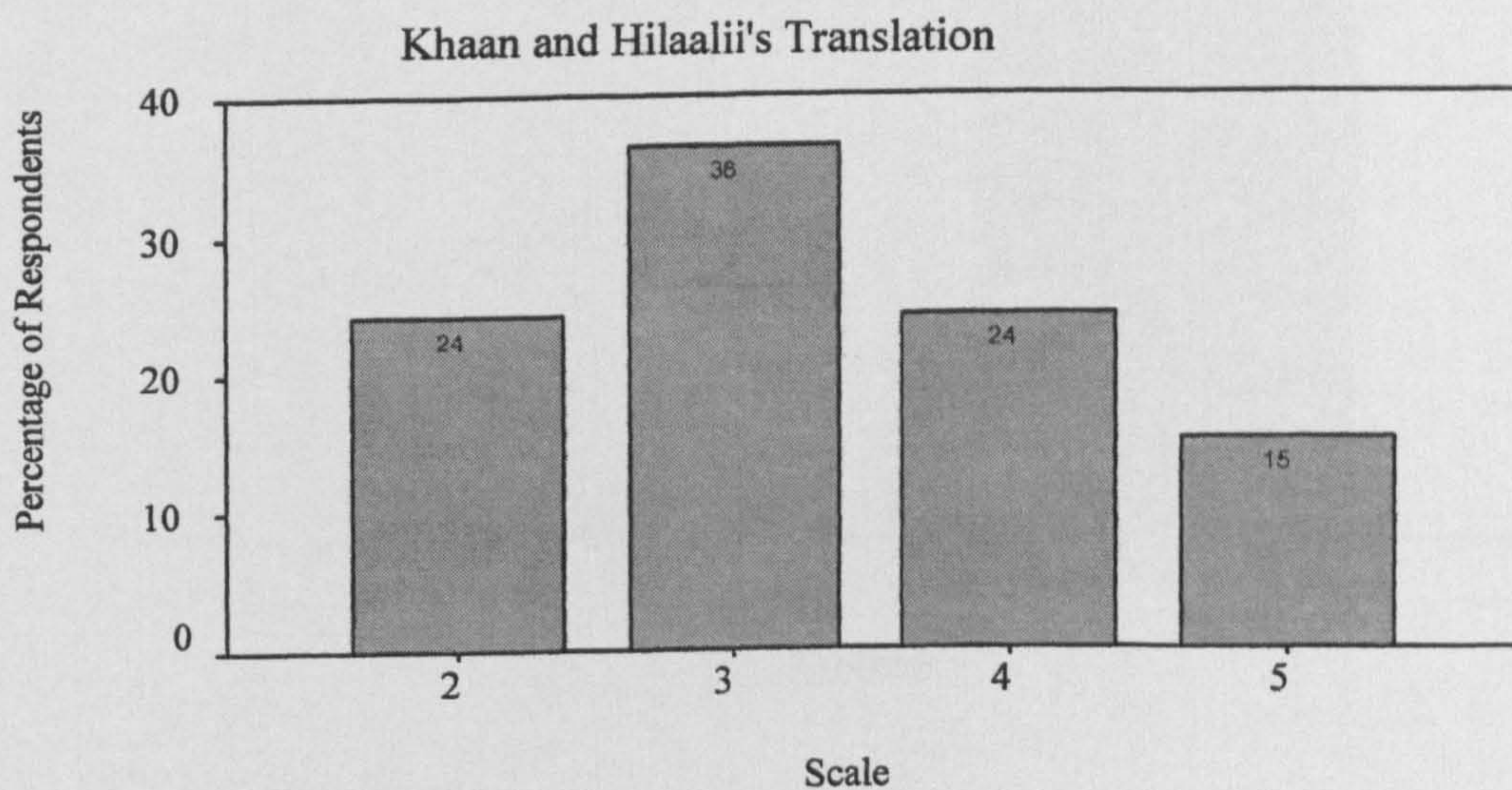
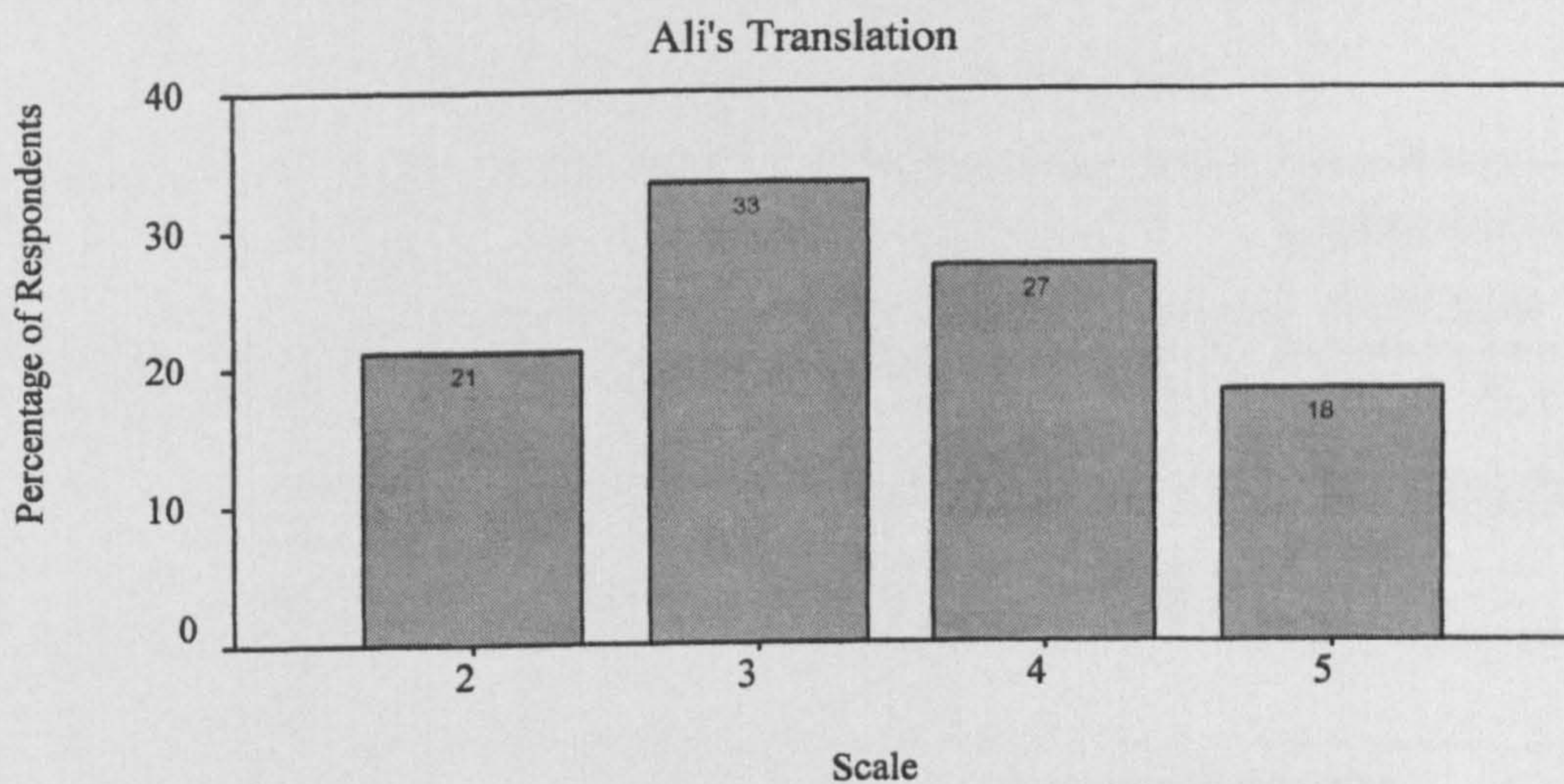
Khaan and Hilaalii's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	8	24.2	24.2	24.2
3	12	36.4	36.4	60.6
4	8	24.2	24.2	84.8
5	5	15.2	15.2	100.0
Total	33	100.0	100.0	

Arberry's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	3	9.1	9.1	9.1
3	10	30.3	30.3	39.4
4	12	36.4	36.4	75.8
5	8	24.2	24.2	100.0
Total	33	100.0	100.0	

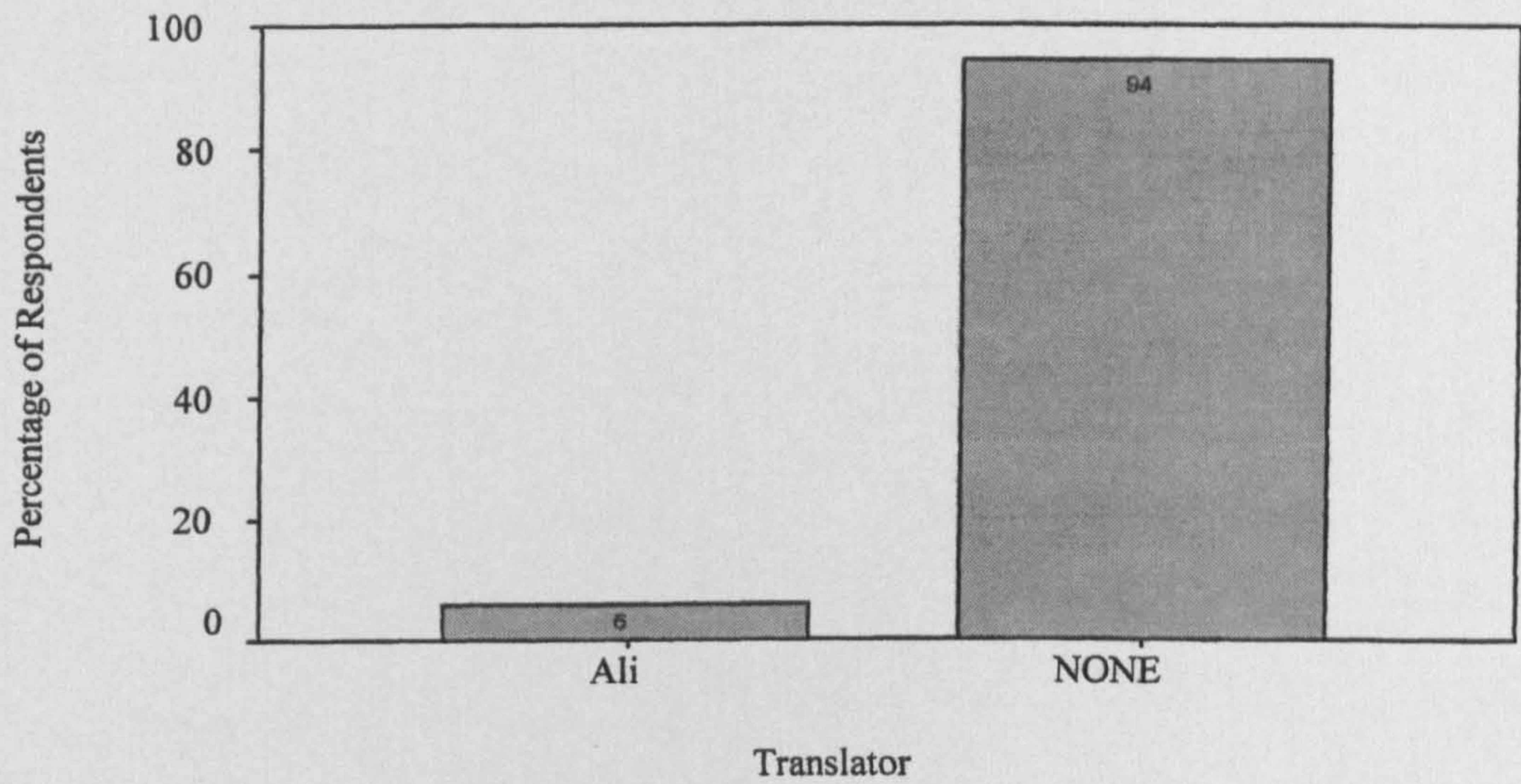
GRAPHS FOR EXAMPLE EIGHT QUESTION THREE:



GRAPH AND TABLE FOR EXAMPLE EIGHT QUESTION FOUR:

Translation Regarded As Archaic:

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale Ali	2	6.1	6.1	6.1
NONE	31	93.9	93.9	100.0
Total	33	100.0	100.0	



6.3.9. Example Nine Results:

﴿ وَإِذَا تَتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ﴾ { تعرفه في وجوه
الذين كفروا المنكر } ﴿

TABLES FOR EXAMPLE NINE QUESTION ONE:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	6	18.2	18.2	21.2
3	7	21.2	21.2	42.4
4	15	45.5	45.5	87.9
5	4	12.1	12.1	100.0
Total	33	100.0	100.0	

Khaan and Hilaalii's Translation

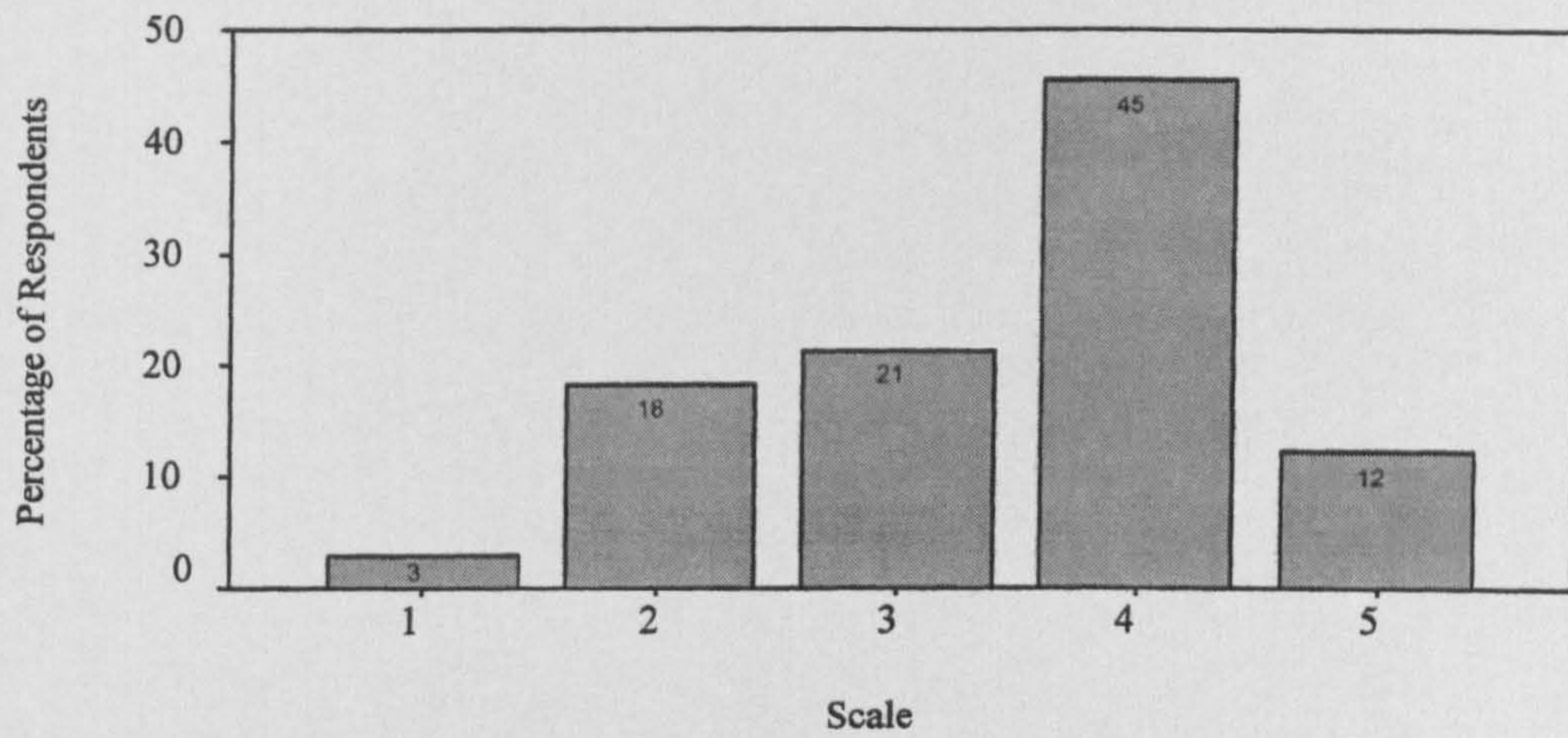
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	1	3.0	3.0	3.0
3	5	15.2	15.2	18.2
4	18	54.5	54.5	72.7
5	9	27.3	27.3	100.0
Total	33	100.0	100.0	

Arberry's Translation

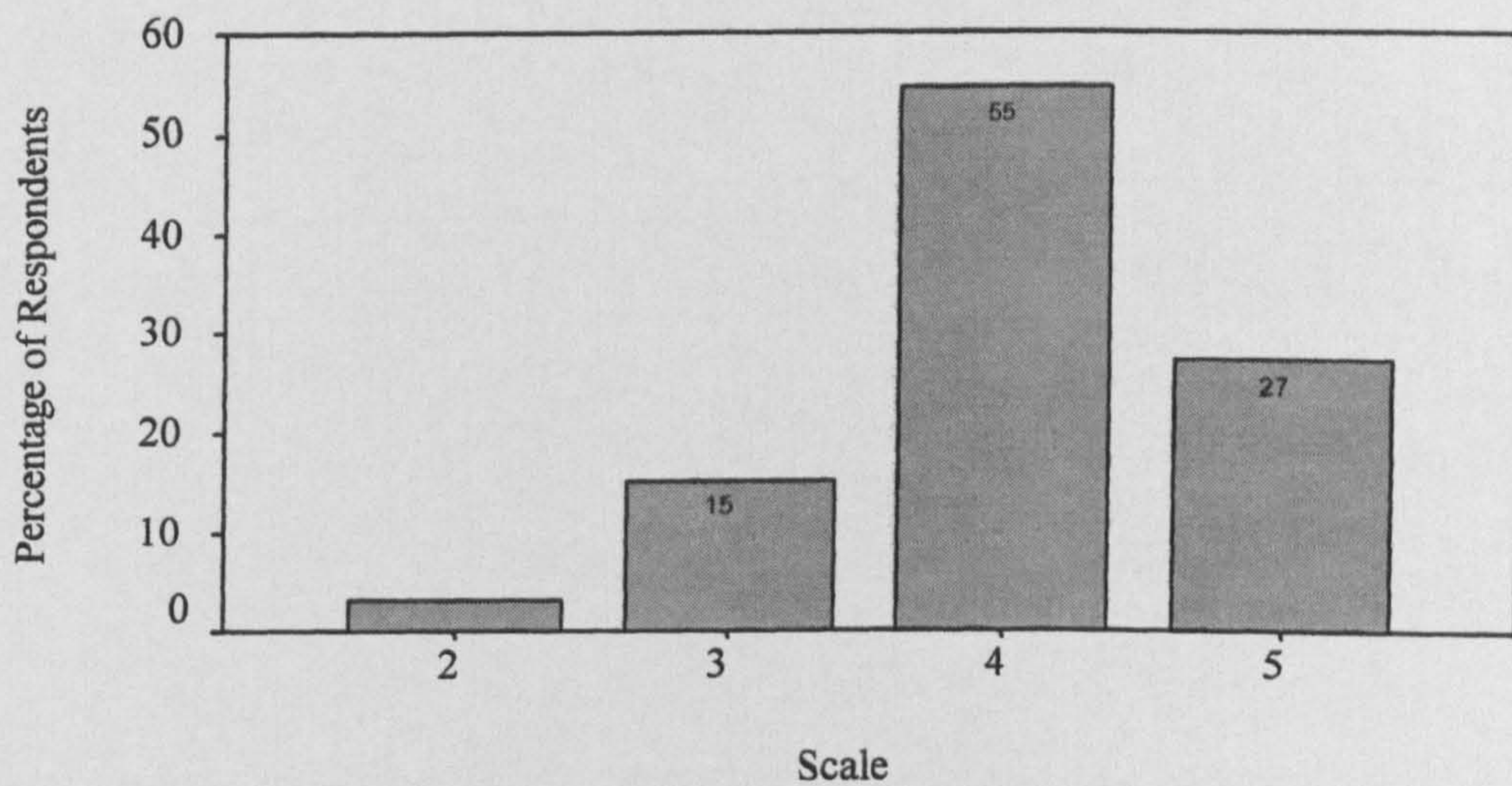
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	2	6.1	6.1	6.1
2	8	24.2	24.2	30.3
3	6	18.2	18.2	48.5
4	15	45.5	45.5	93.9
5	2	6.1	6.1	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE NINE QUESTION ONE:

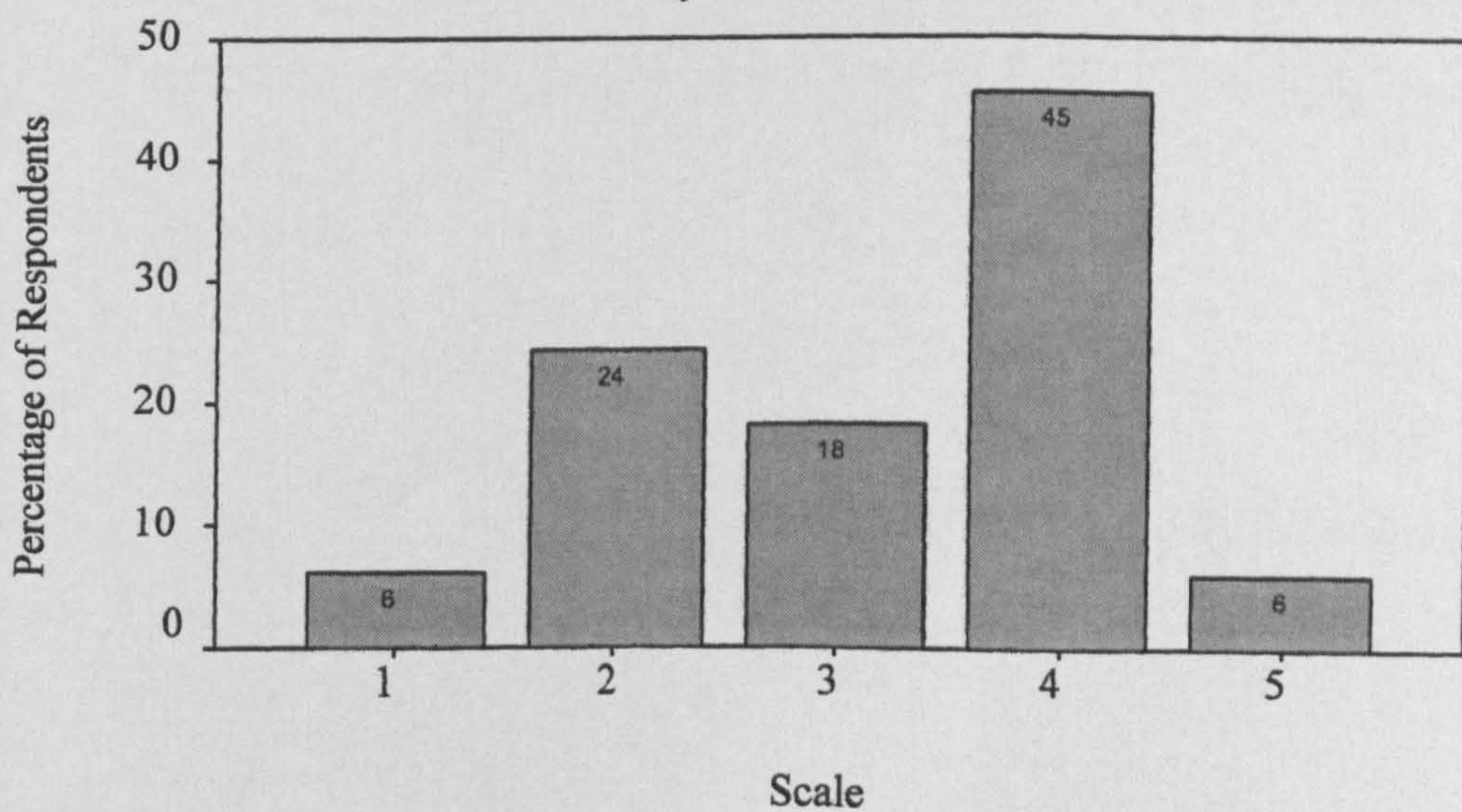
Ali's Translation



Khaan and Hilaalii's Translation



Arberry's Translation



TABLES FOR EXAMPLE NINE QUESTION TWO:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	4	12.1	12.1	12.1
3	6	18.2	18.2	30.3
4	17	51.5	51.5	81.8
5	6	18.2	18.2	100.0
Total	33	100.0	100.0	

Khaan and Hilaalii's Translation

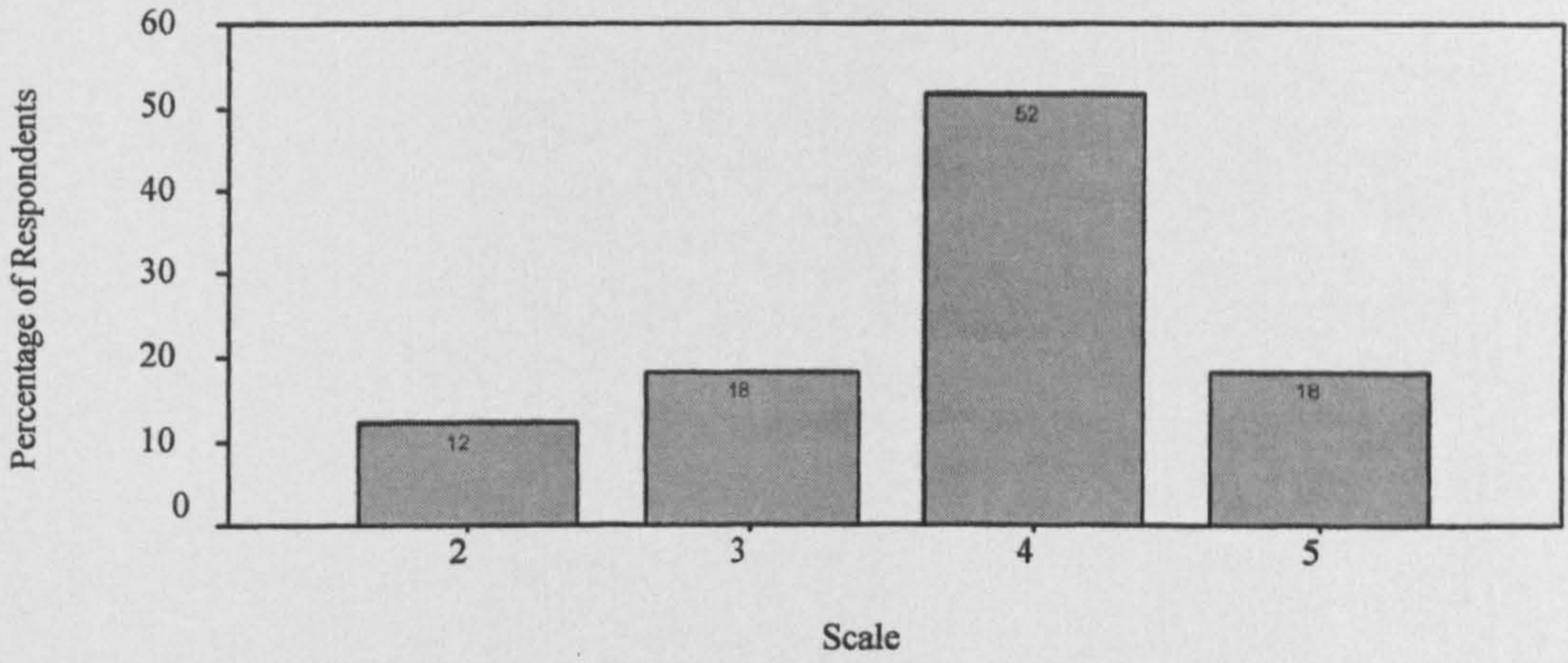
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 3	6	18.2	18.2	18.2
4	15	45.5	45.5	63.6
5	12	36.4	36.4	100.0
Total	33	100.0	100.0	

Arberry's Translation

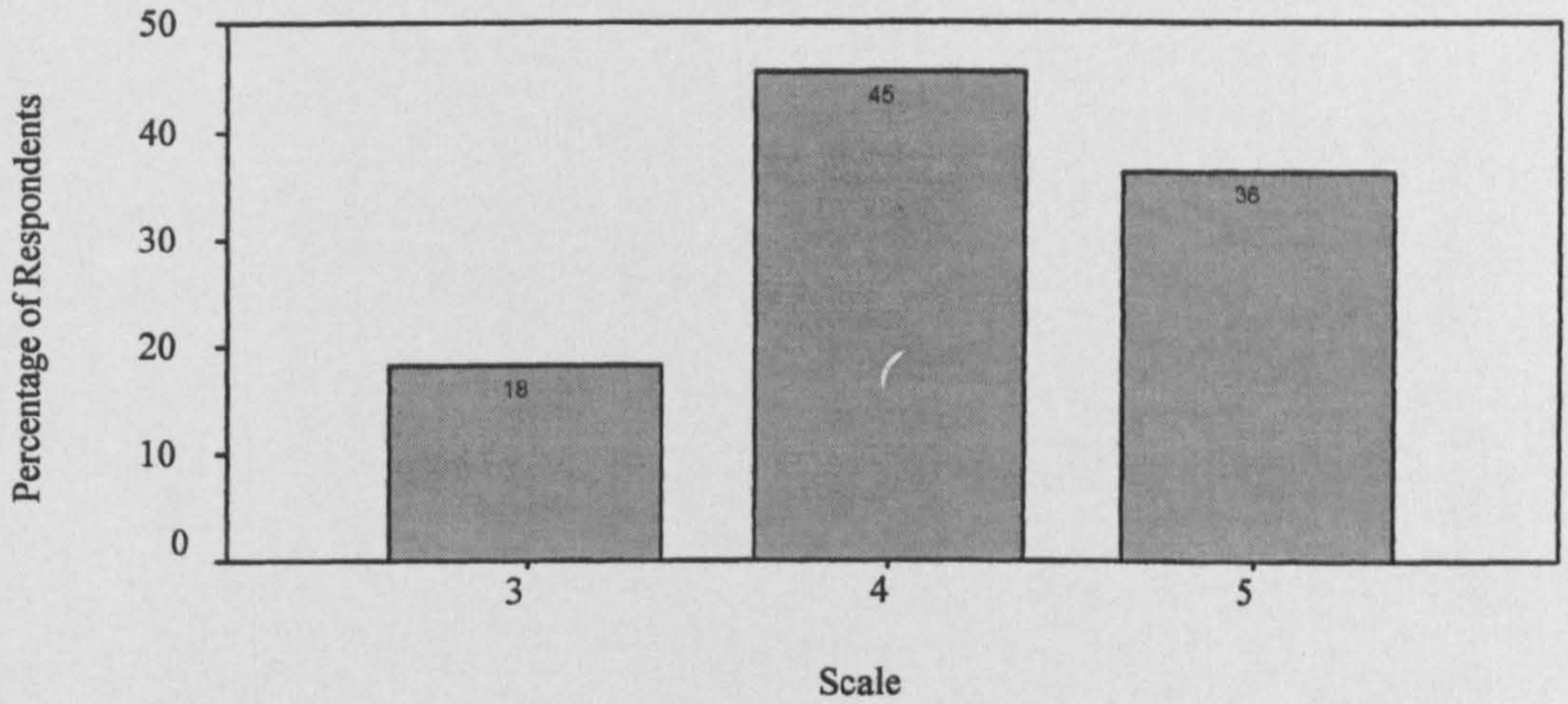
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	2	6.1	6.1	6.1
2	4	12.1	12.1	18.2
3	4	12.1	12.1	30.3
4	21	63.6	63.6	93.9
5	2	6.1	6.1	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE NINE QUESTION TWO:

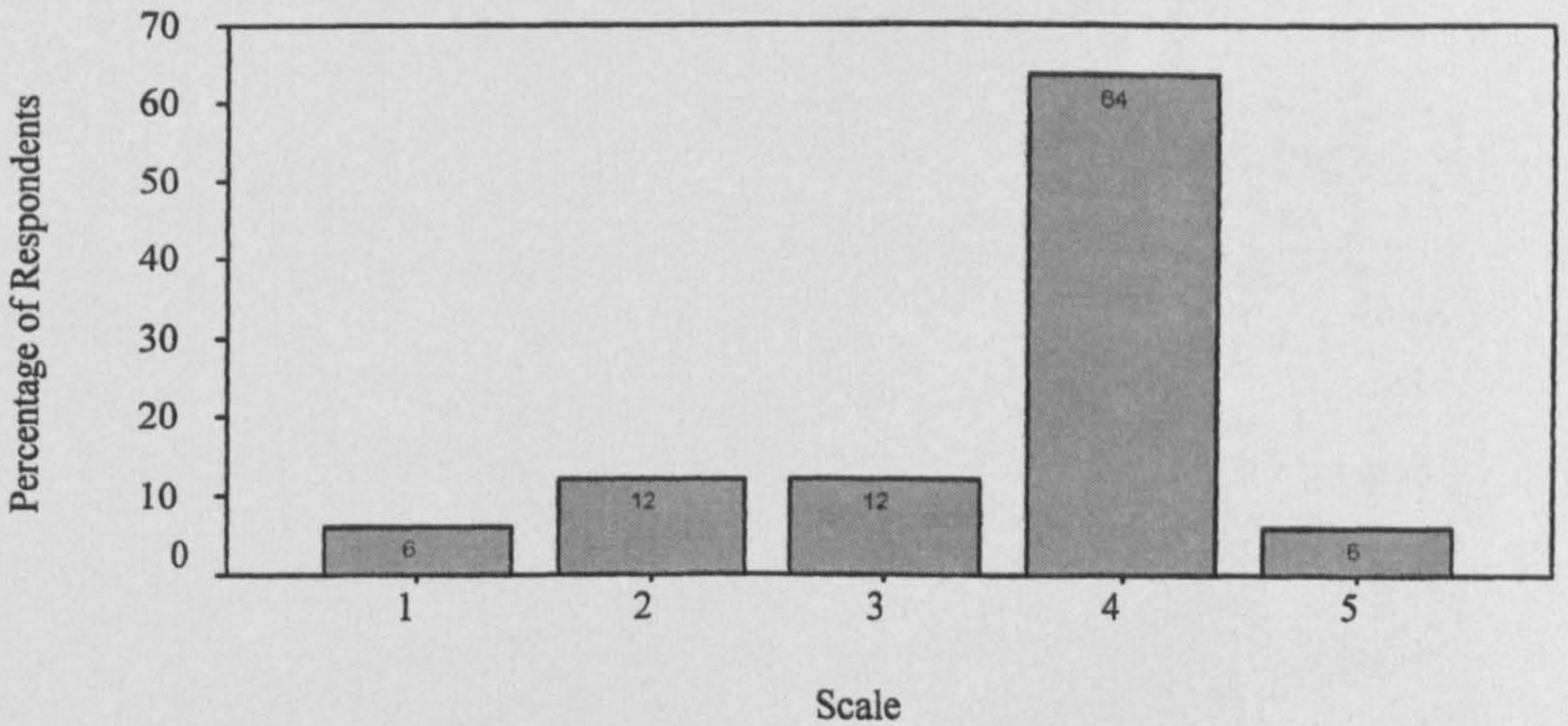
Ali's Translation



Khaan and Hilaalii's Translation



Arberry's Translation



TABLES FOR EXAMPLE NINE QUESTION THREE:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	1	3.0	3.0	3.0
3	4	12.1	12.1	15.2
4	20	60.6	60.6	75.8
5	8	24.2	24.2	100.0
Total	33	100.0	100.0	

Khaan and Hilaalii's Translation

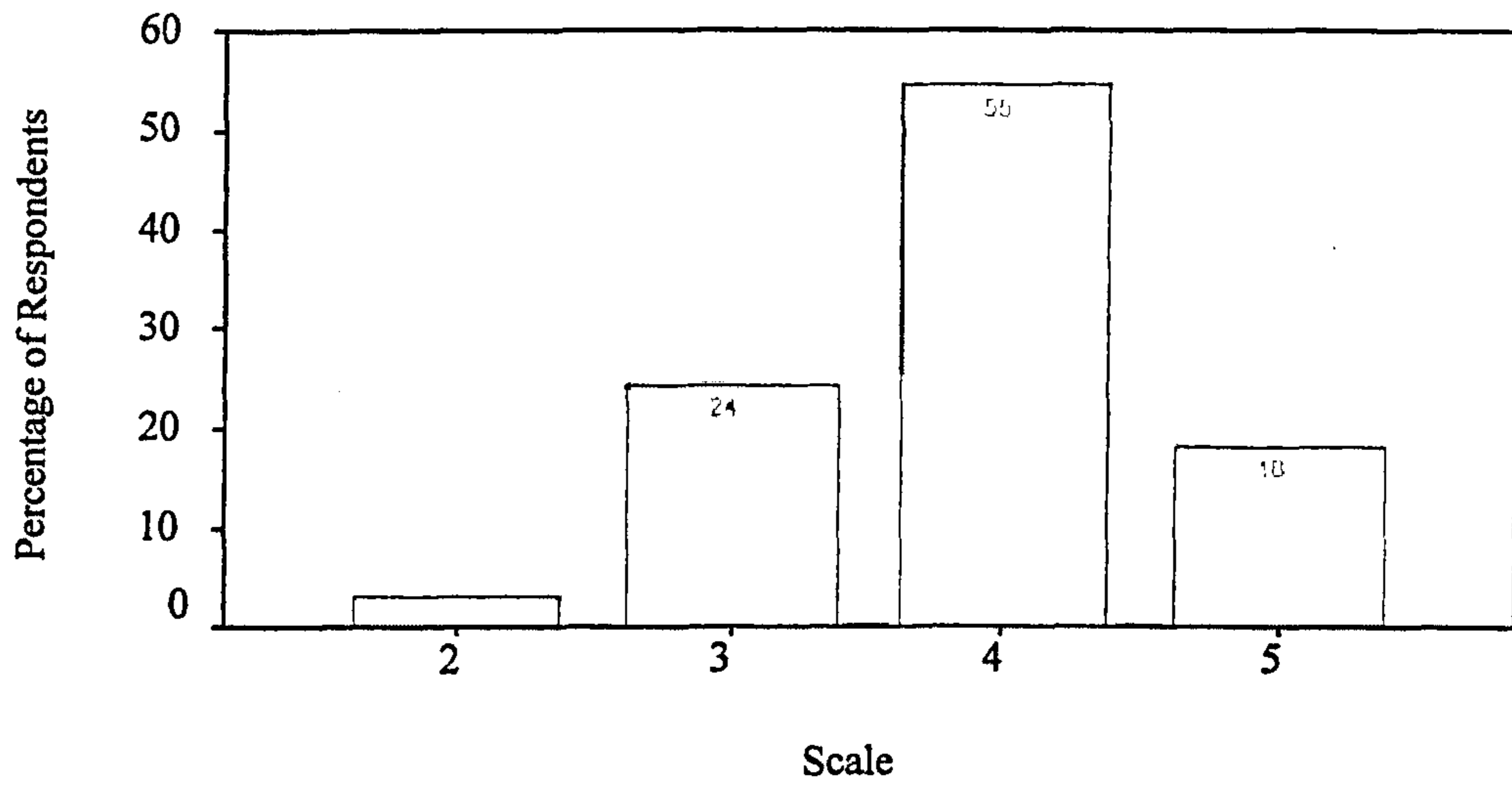
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	1	3.0	3.0	3.0
3	8	24.2	24.2	27.3
4	18	54.5	54.5	81.8
5	6	18.2	18.2	100.0
Total	33	100.0	100.0	

Arberry's Translation

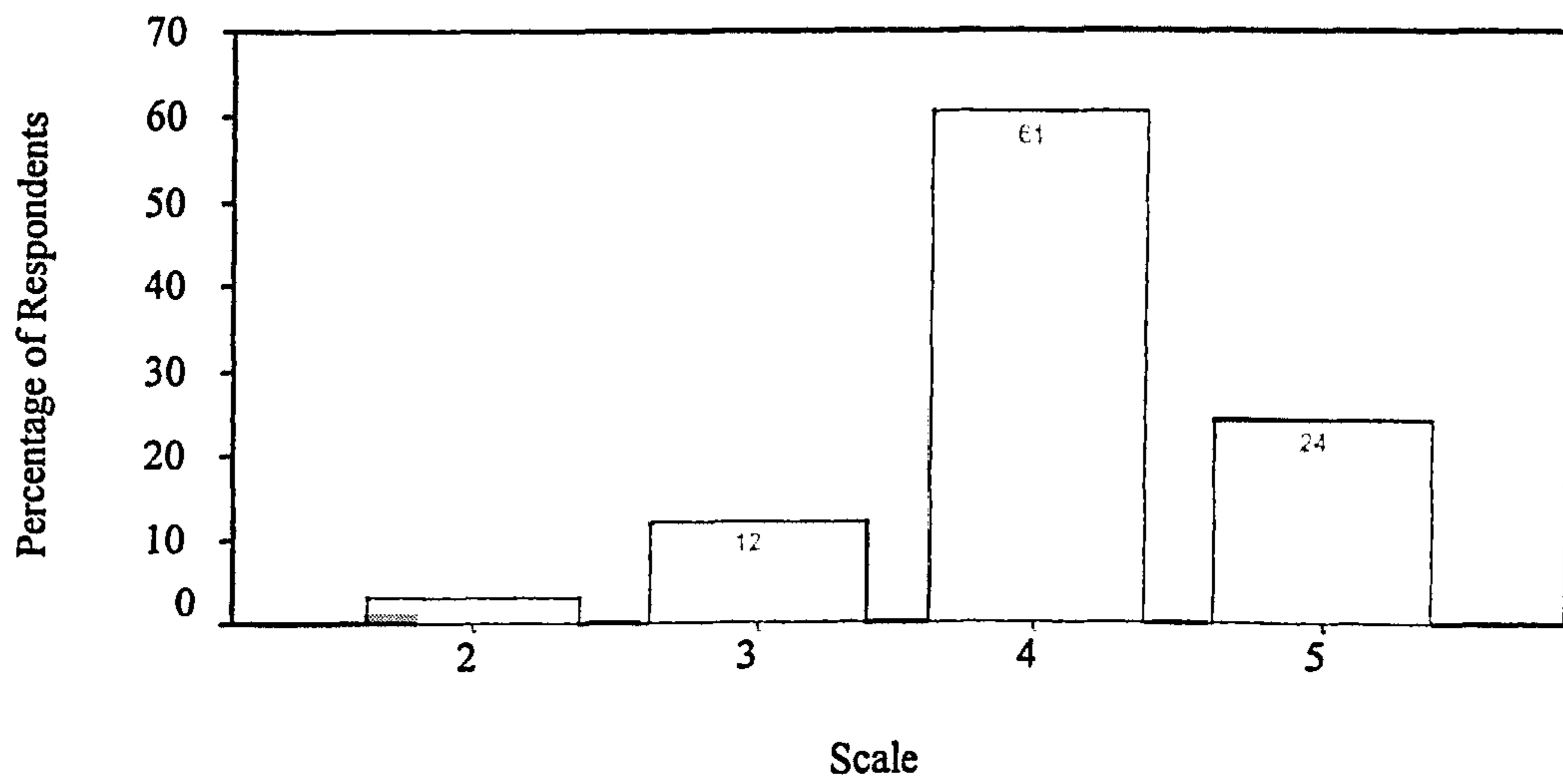
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	2	6.1	6.1	9.1
3	4	12.1	12.1	21.2
4	21	63.6	63.6	84.8
5	5	15.2	15.2	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE NINE QUESTION THREE:

Ali's Translation



Khaan and Hilaali's Translation



Arberry's Translation

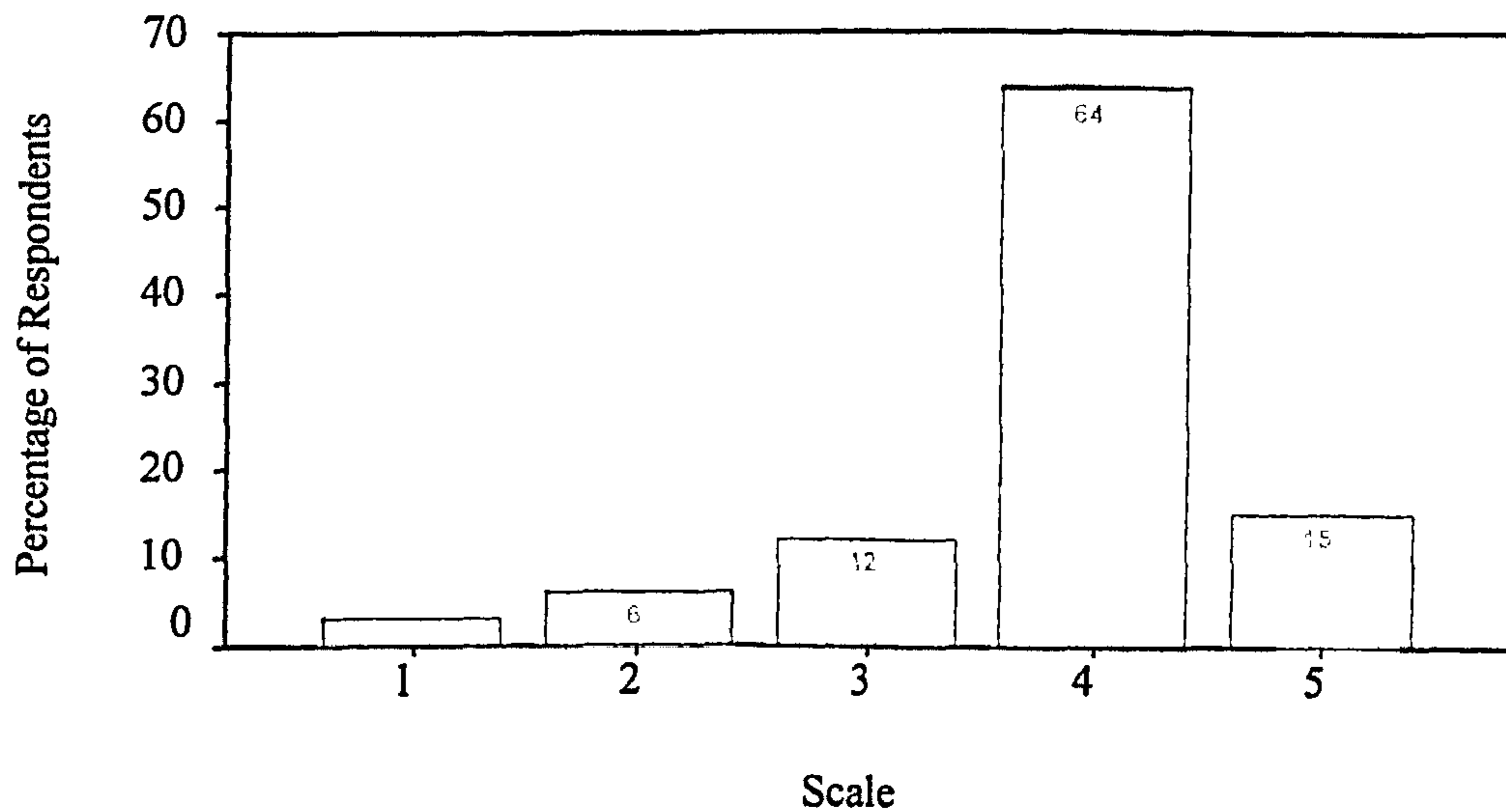
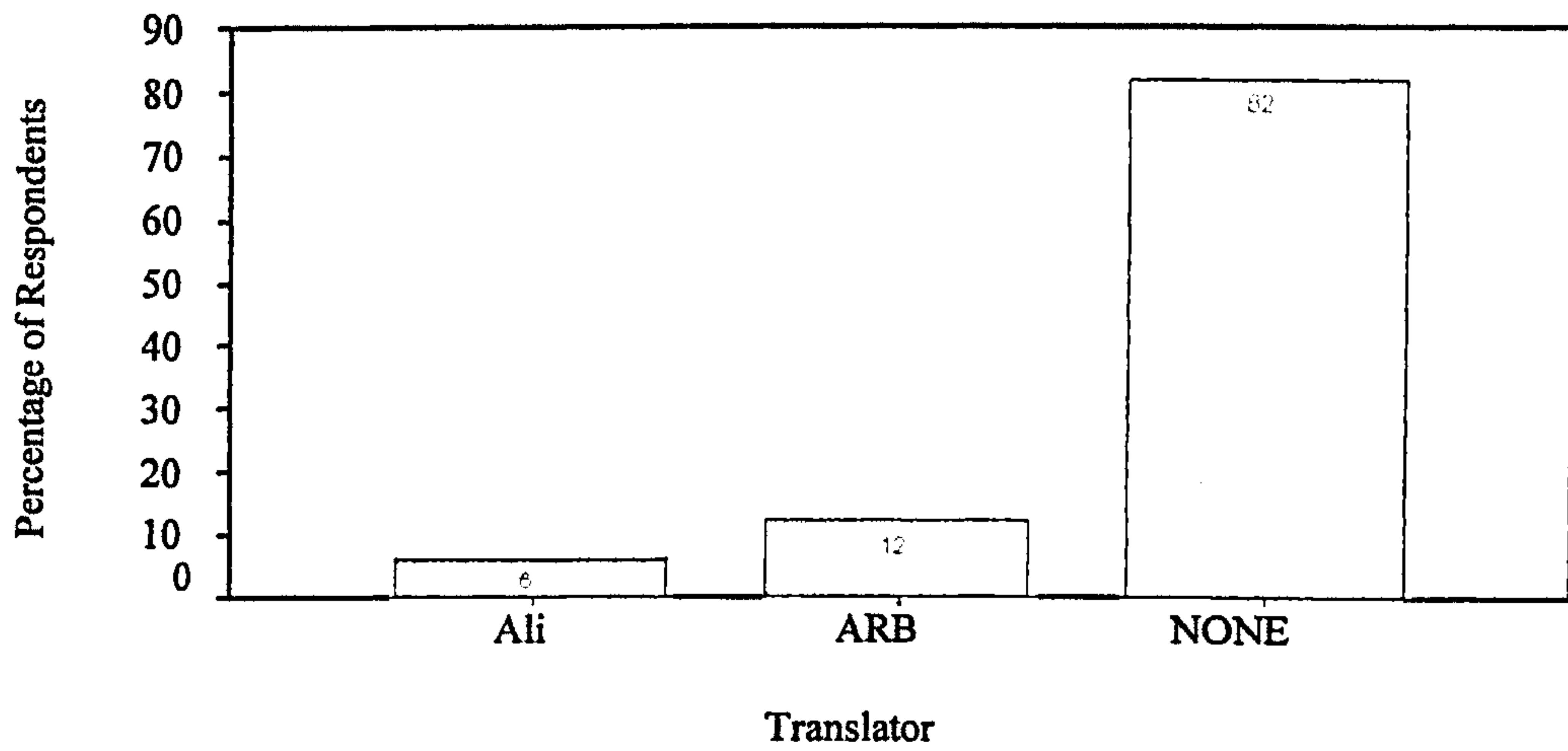


TABLE AND GRAPH FOR EXAMPLE NINE QUESTION FOUR

Translation Regarded As Archaic:

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale Ali	2	6.1	6.1	6.1
ARB	4	12.1	12.1	18.2
NONE	27	81.8	81.8	100.0
Total	33	100.0	100.0	



6.3.10. Example Ten results:

{ وإن يسلبهم الذباب شيئاً لا يستنقذوه منه }
ضعف الطالب والمطلوب

TABLES FOR EXAMPLE TEN QUESTION ONE:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	5	15.2	15.2	15.2
3	6	18.2	18.2	33.3
4	16	48.5	48.5	81.8
5	6	18.2	18.2	100.0
Total	33	100.0	100.0	

Khaan and Hilaalii's Translation

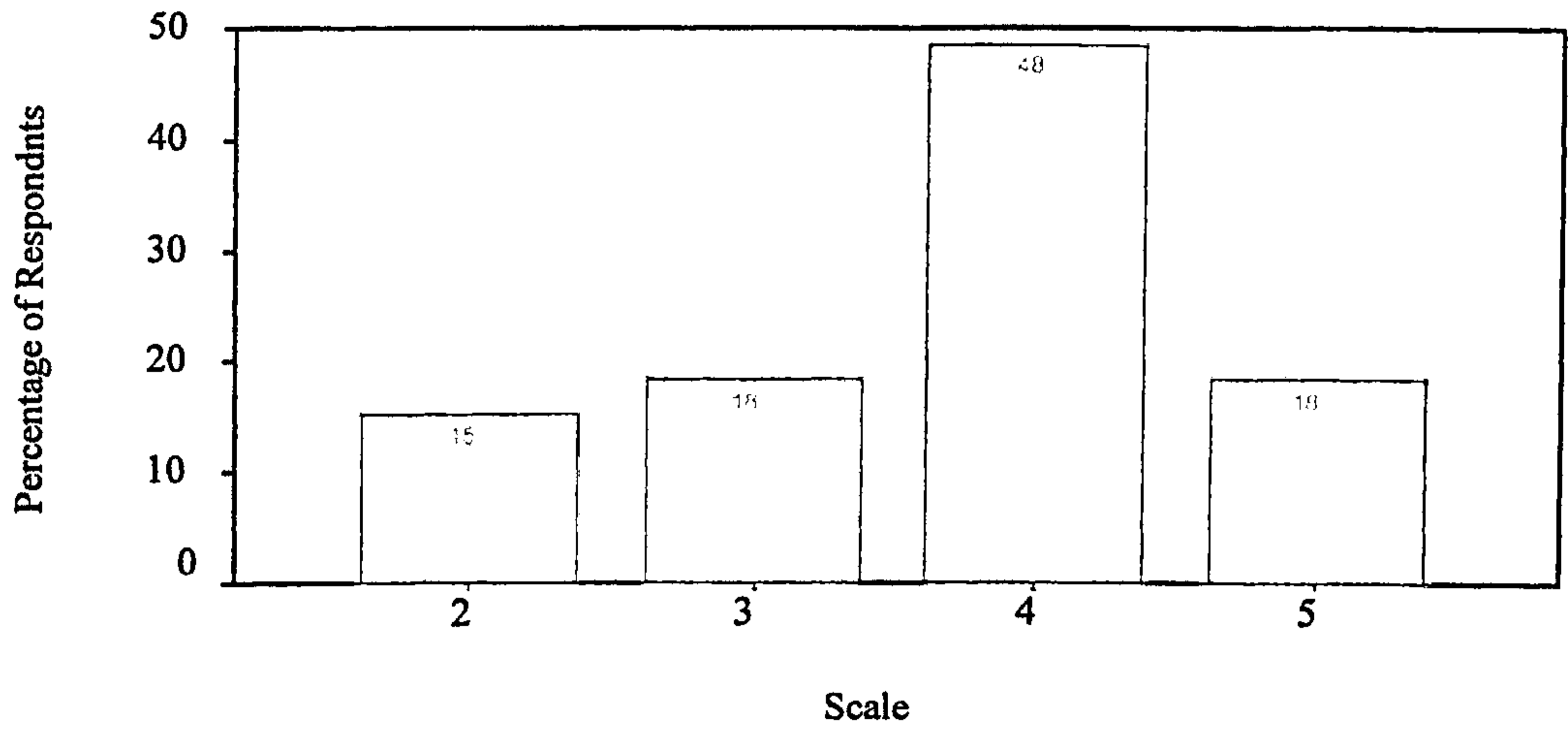
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	4	12.1	12.1	12.1
3	4	12.1	12.1	24.2
4	17	51.5	51.5	75.8
5	8	24.2	24.2	100.0
Total	33	100.0	100.0	

Arberry's Translation

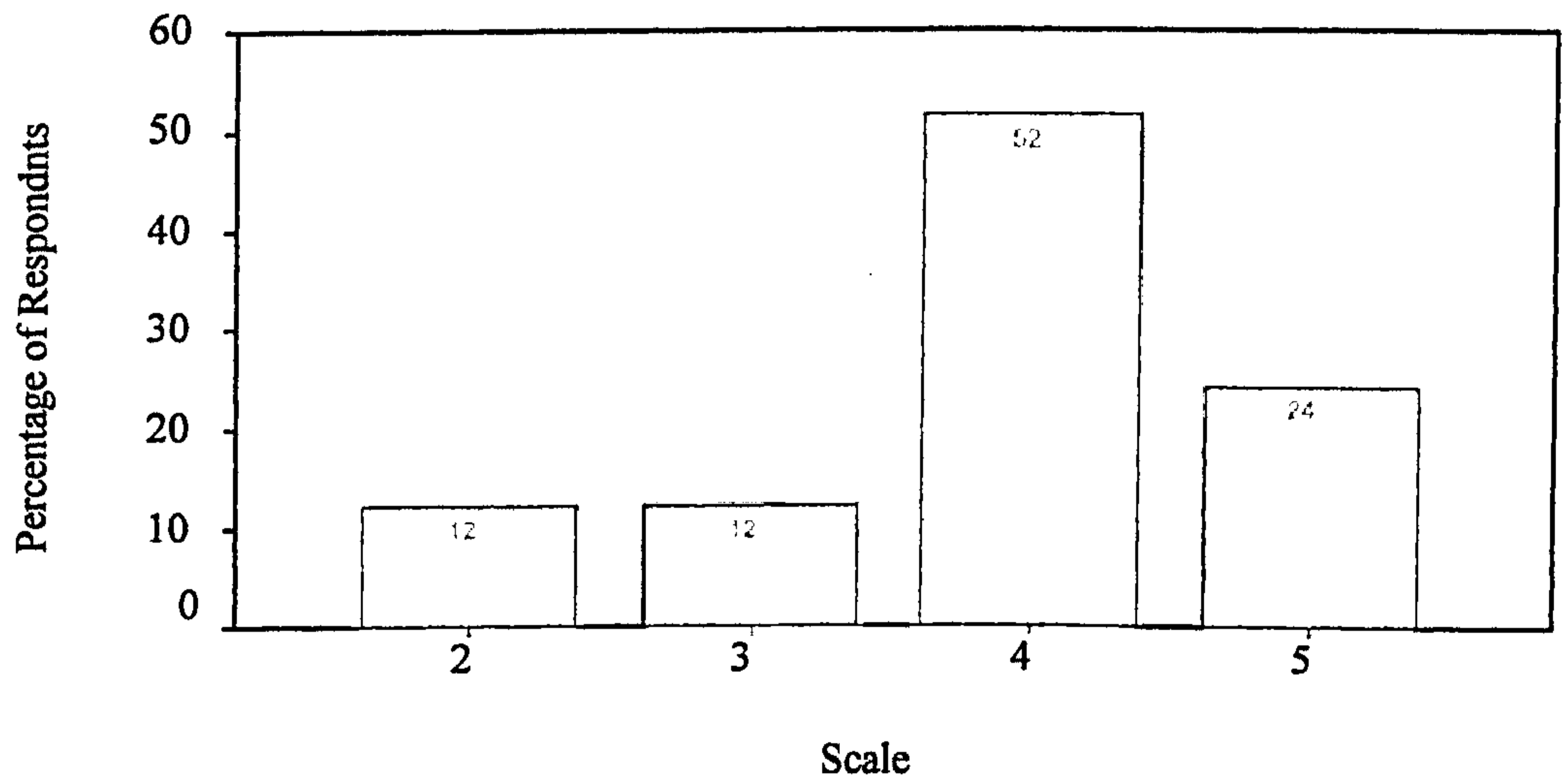
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	2	6.1	6.1	6.1
2	10	30.3	30.3	36.4
3	10	30.3	30.3	66.7
4	7	21.2	21.2	87.9
5	4	12.1	12.1	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE TEN QUESTION ONE:

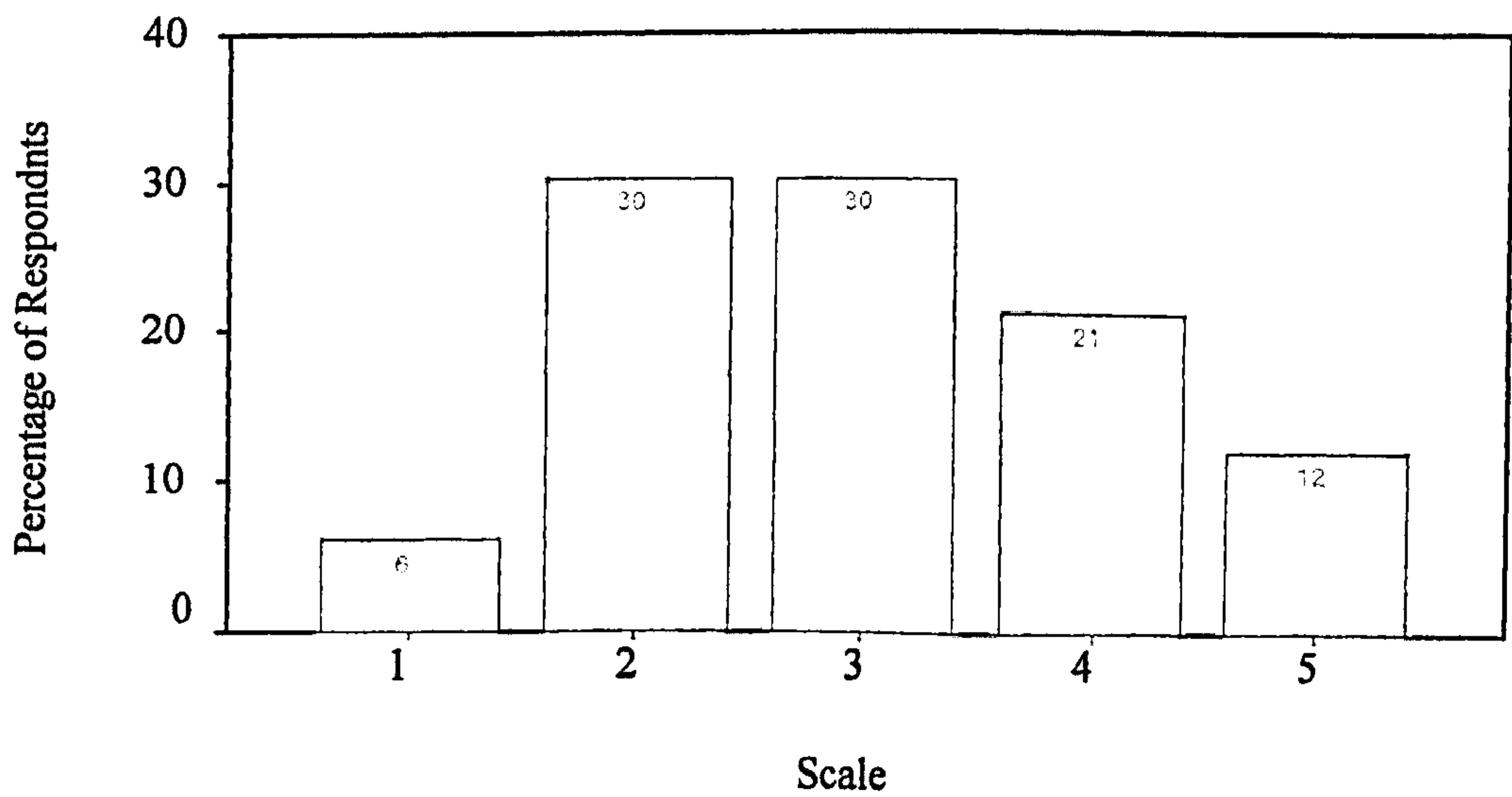
Ali's Translation



Khaan and Hilaalii's



Arberry's Translation



TABLES FOR EXAMPLE TEN QUESTION TWO:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
scale 2	2	6.1	6.1	6.1
3	6	18.2	18.2	24.2
4	18	54.5	54.5	78.8
5	7	21.2	21.2	100.0
Total	33	100.0	100.0	

Khaan and Hilaali's Translation

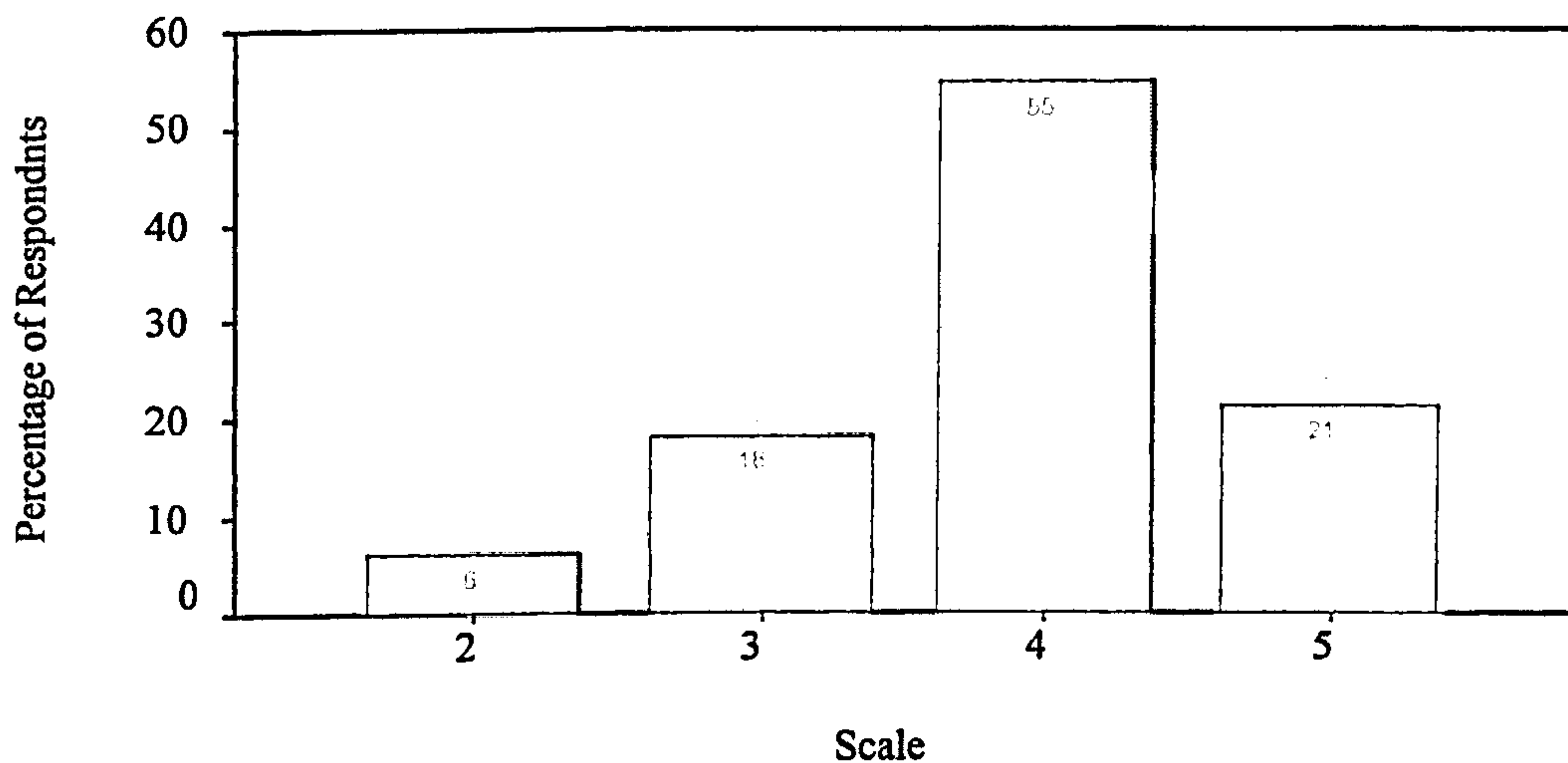
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	4	12.1	12.1	12.1
3	1	3.0	3.0	15.2
4	21	63.6	63.6	78.8
5	7	21.2	21.2	100.0
Total	33	100.0	100.0	

Arberry's Translation

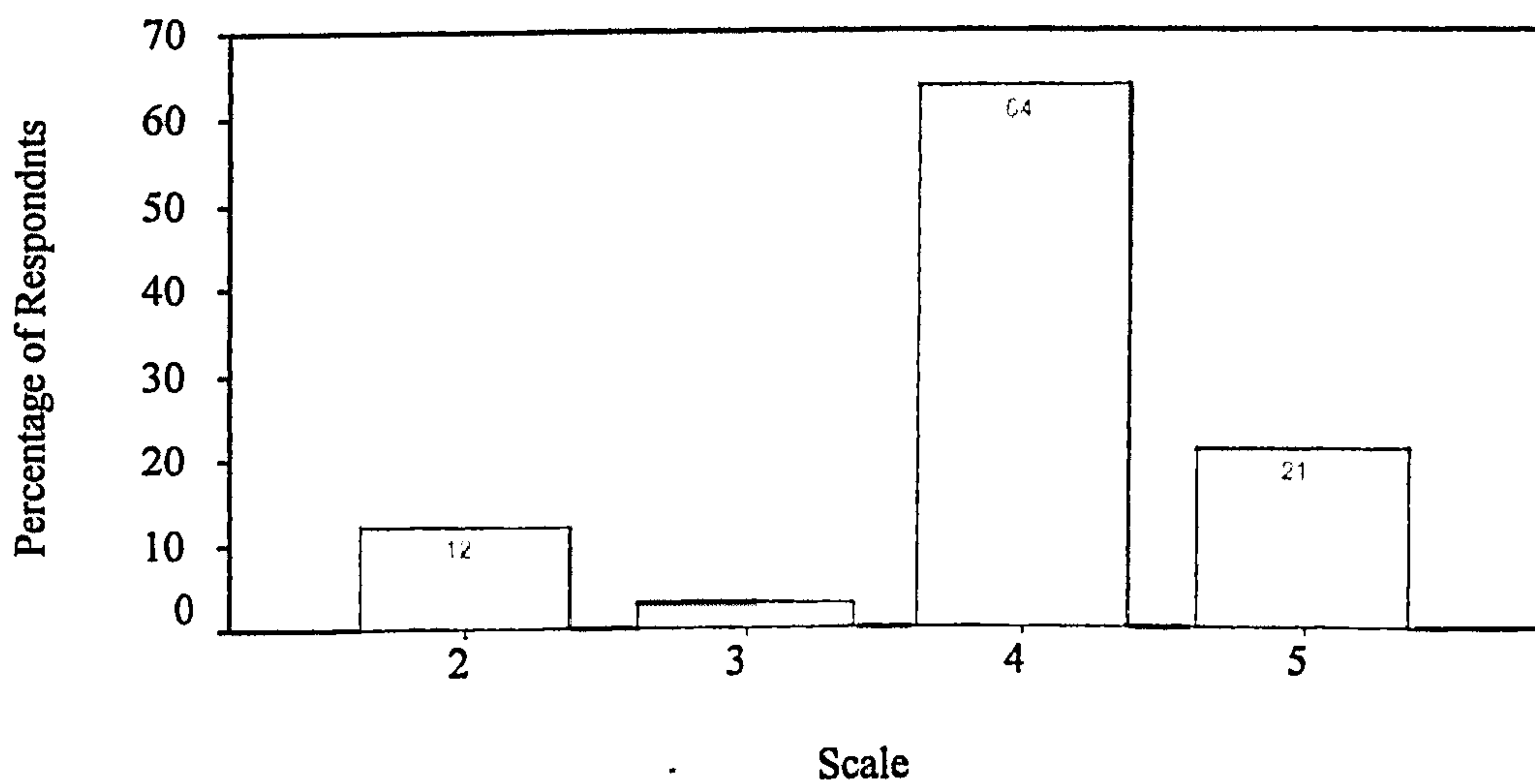
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	2	6.1	6.1	6.1
2	5	15.2	15.2	21.2
3	10	30.3	30.3	51.5
4	14	42.4	42.4	93.9
5	2	6.1	6.1	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE TEN QUESTION TWO:

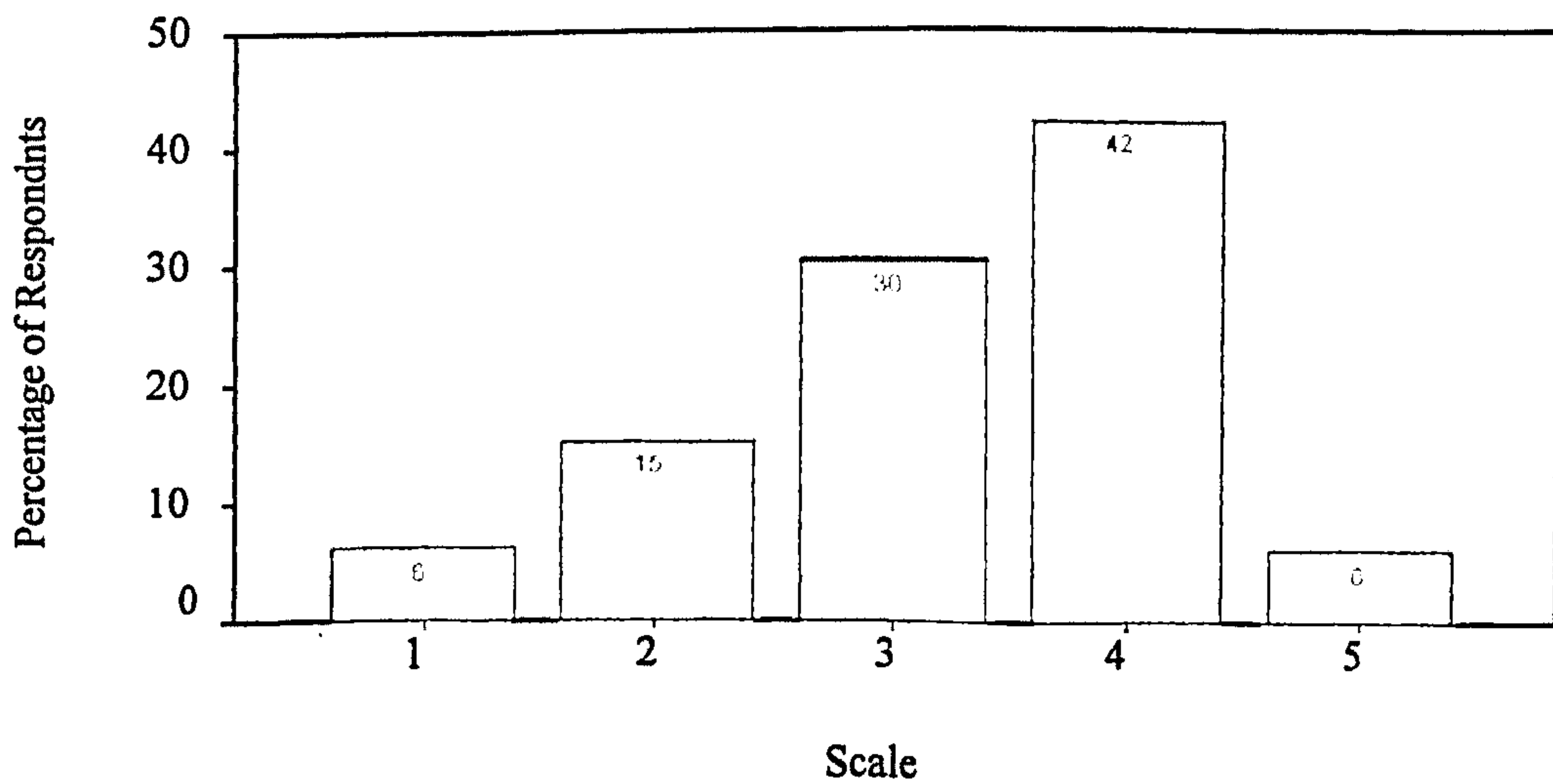
Ali's Translation



Khaan and Hillaalii's Translation



Arberry's Translation



TABLES FOR EXAMPLE TEN QUESTION THREE:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	2	6.1	6.1	6.1
3	7	21.2	21.2	27.3
4	18	54.5	54.5	81.8
5	6	18.2	18.2	100.0
Total	33	100.0	100.0	

Khaan and Hilaalii's Translation

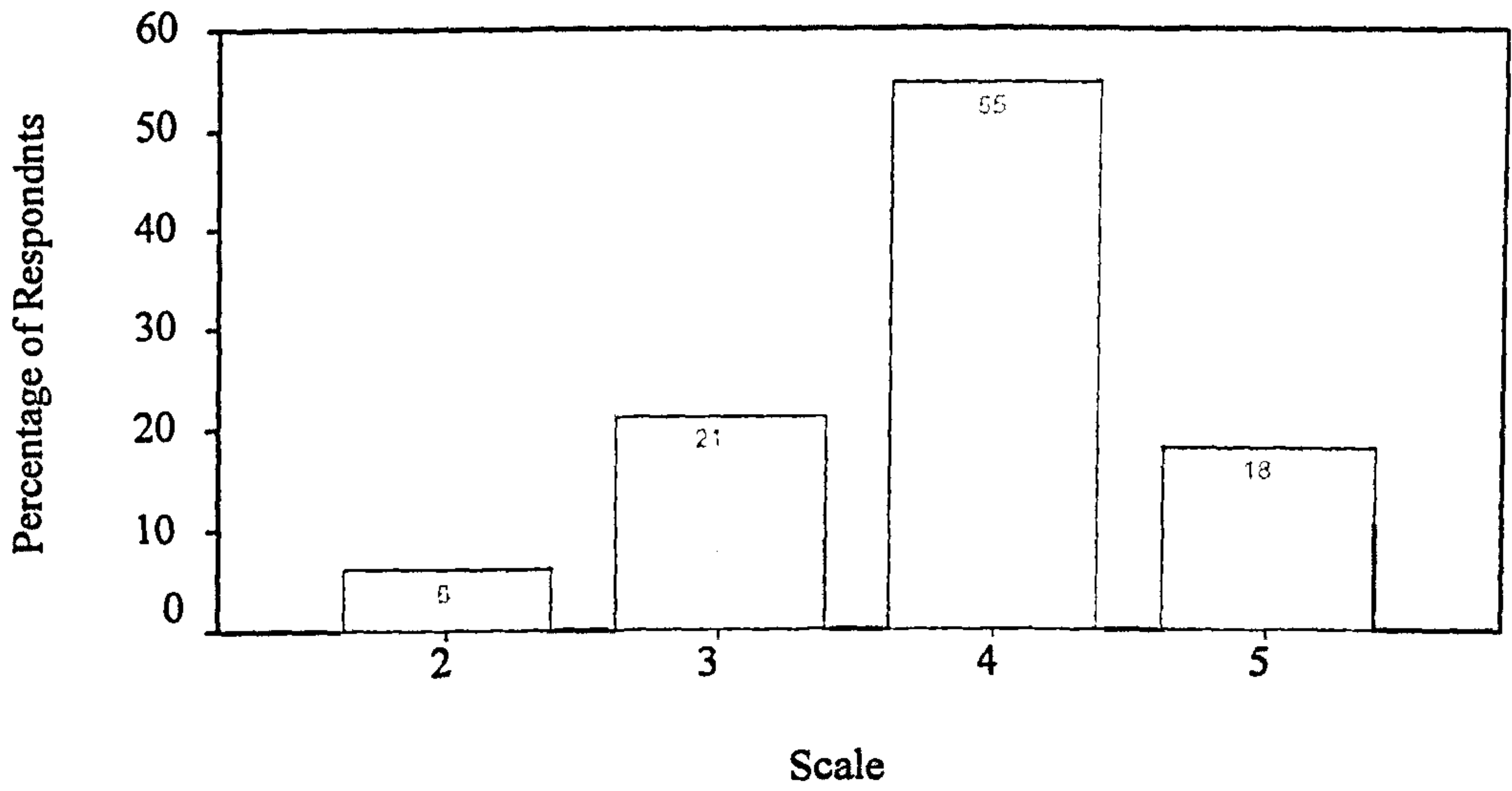
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	2	6.1	6.1	6.1
3	4	12.1	12.1	18.2
4	20	60.6	60.6	78.8
5	7	21.2	21.2	100.0
Total	33	100.0	100.0	

Arberry's Translation

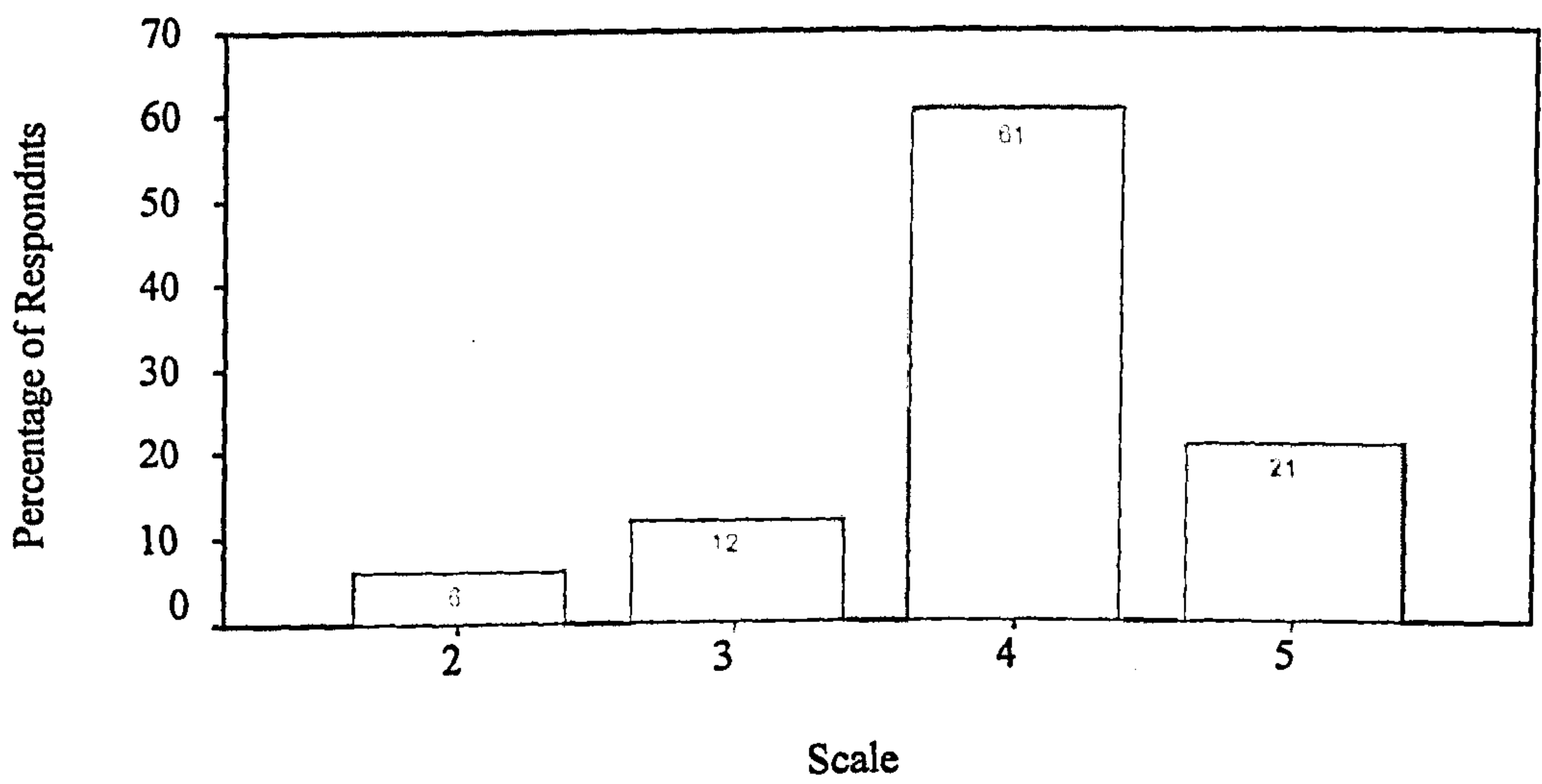
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	5	15.2	15.2	18.2
3	7	21.2	21.2	39.4
4	18	54.5	54.5	93.9
5	2	6.1	6.1	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE TEN QUESTION THREE:

Ali's Translation



Khaan and Hilaalii's Translation



Arberry's Translation

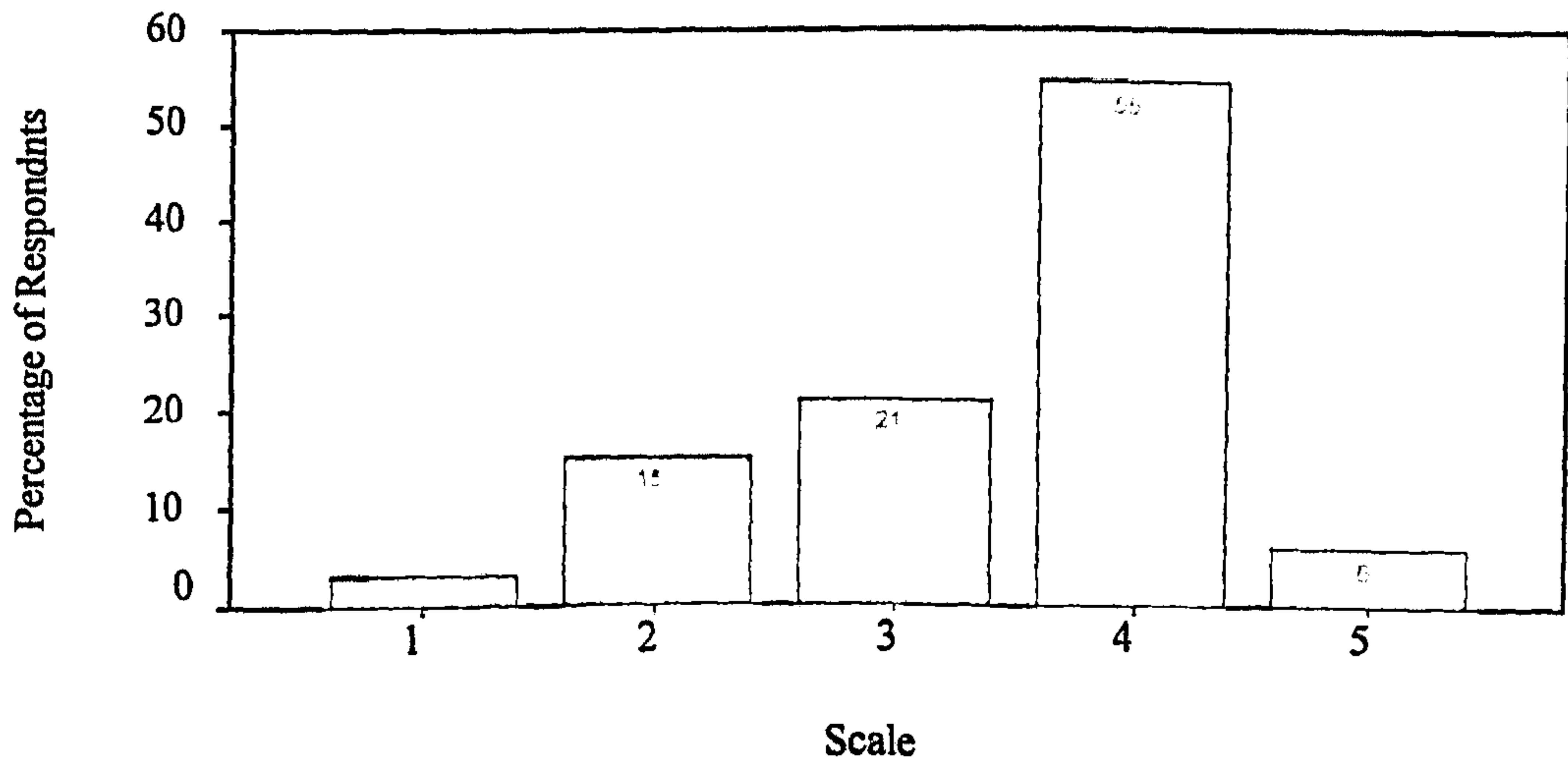
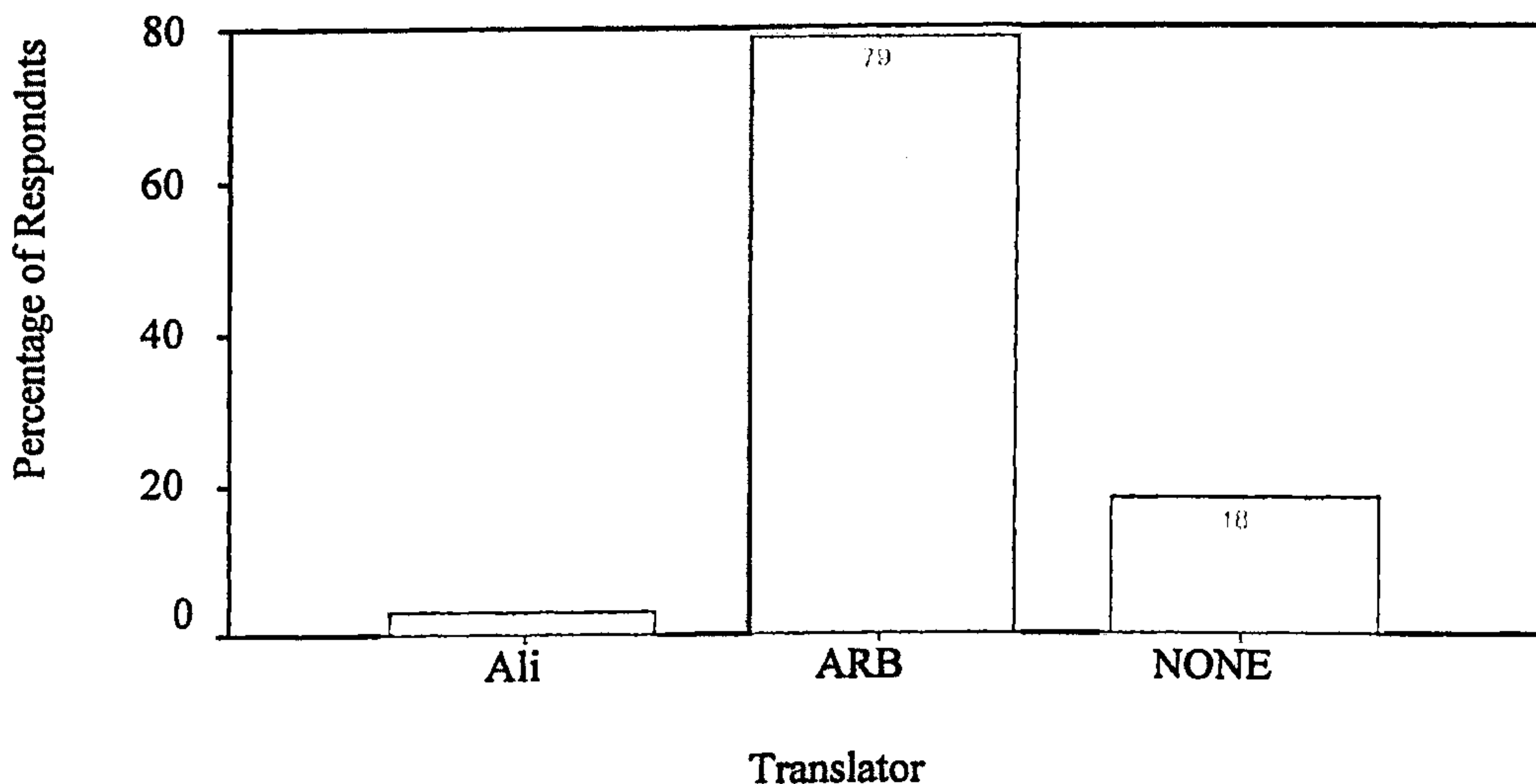


TABLE AND GRAPH FOR EXAMPLE TEN QUESTION FOUR:

Translation Regarded As Archaic:

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale Ali	1	3.0	3.0	3.0
ARB	26	78.8	78.8	81.8
NONE	6	18.2	18.2	100.0
Total	33	100.0	100.0	



6.3.11. Example Eleven results:

﴿ ومن يشرك بالله فكأنما خر من السماء فتخطفه
الطير أو تهوي به الريح في مكان سحيق ﴾

TABLES FOR EXAMPLE ELEVEN QUESTION ONE:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	3	9.1	9.1	9.1
3	8	24.2	24.2	33.3
4	13	39.4	39.4	72.7
5	9	27.3	27.3	100.0
Total	33	100.0	100.0	

Khaan and Hilaali's Translation

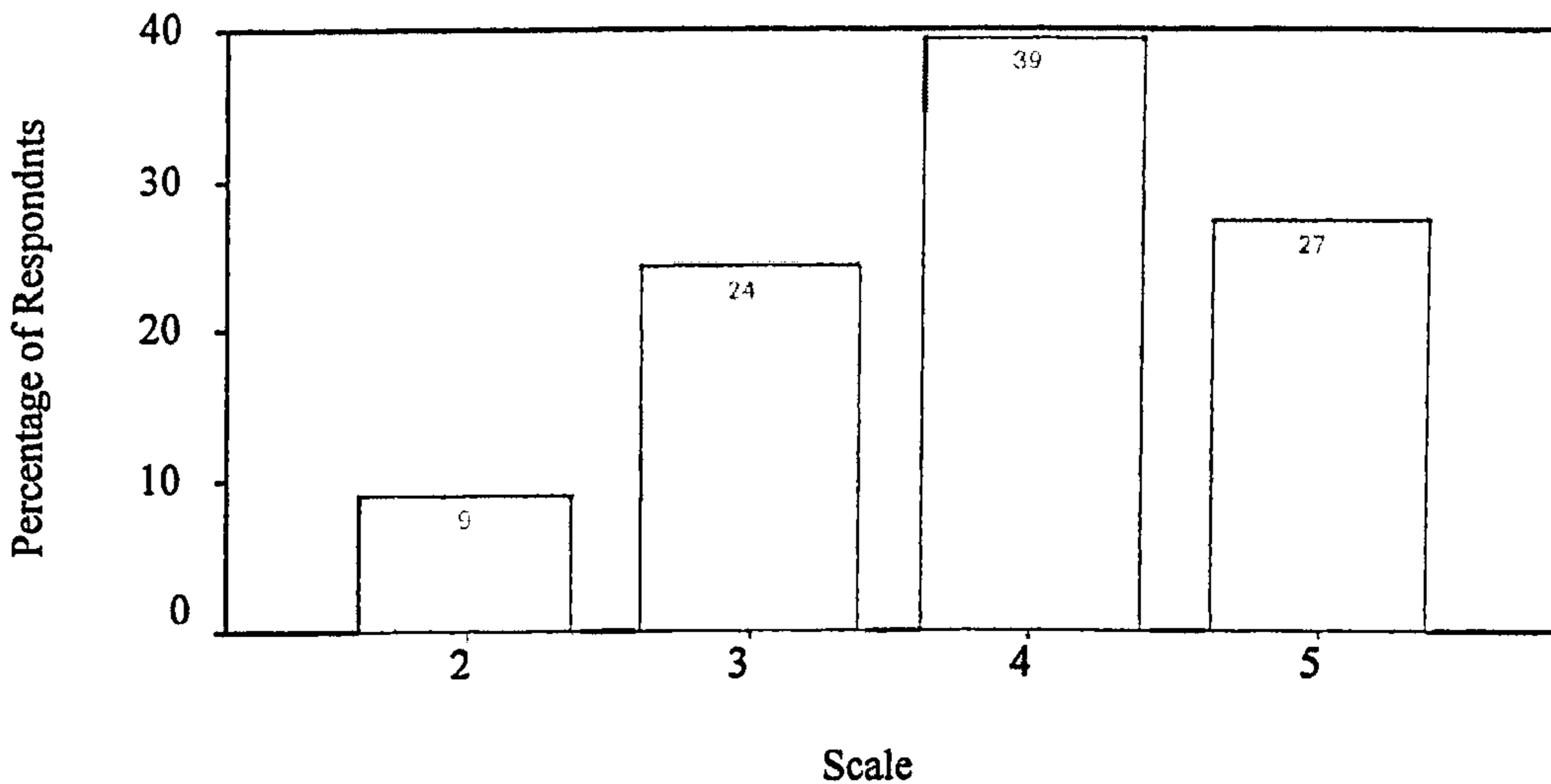
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	1	3.0	3.0	3.0
3	4	12.1	12.1	15.2
4	16	48.5	48.5	63.6
5	12	36.4	36.4	100.0
Total	33	100.0	100.0	

Arberry's Translation

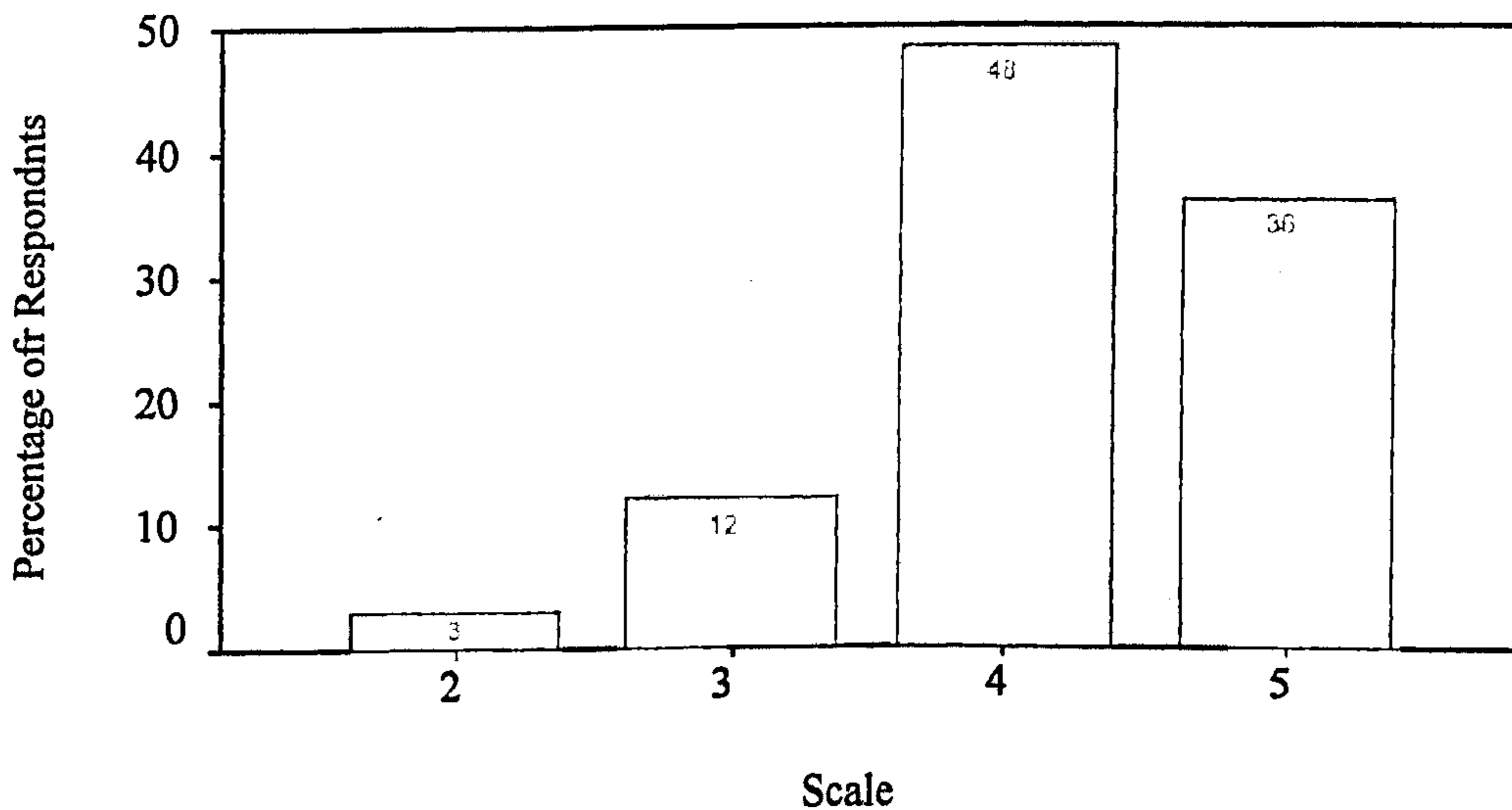
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	2	6.1	6.1	6.1
2	4	12.1	12.1	18.2
3	12	36.4	36.4	54.5
4	8	24.2	24.2	78.8
5	7	21.2	21.2	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE ELEVEN QUESTION ONE:

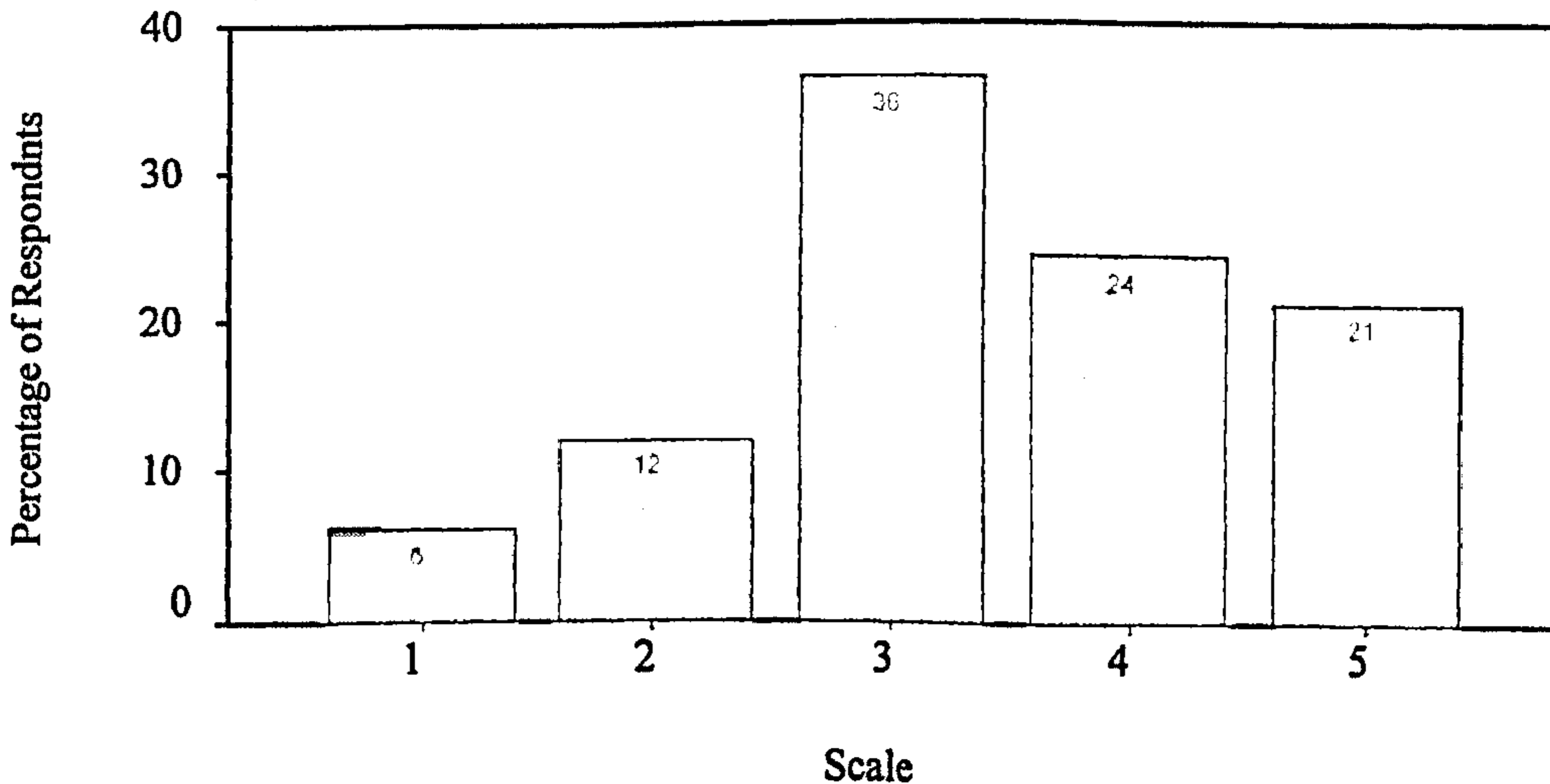
Ali's Translation



Khaan and Hilaalii's Translation



Arberry's Translation



TABLES FOR EXAMPLE ELEVEN QUESTION TWO:

Ali's translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	2	6.1	6.1	6.1
3	9	27.3	27.3	33.3
4	14	42.4	42.4	75.8
5	8	24.2	24.2	100.0
Total	33	100.0	100.0	

Khaan and Hilaalii's Translation

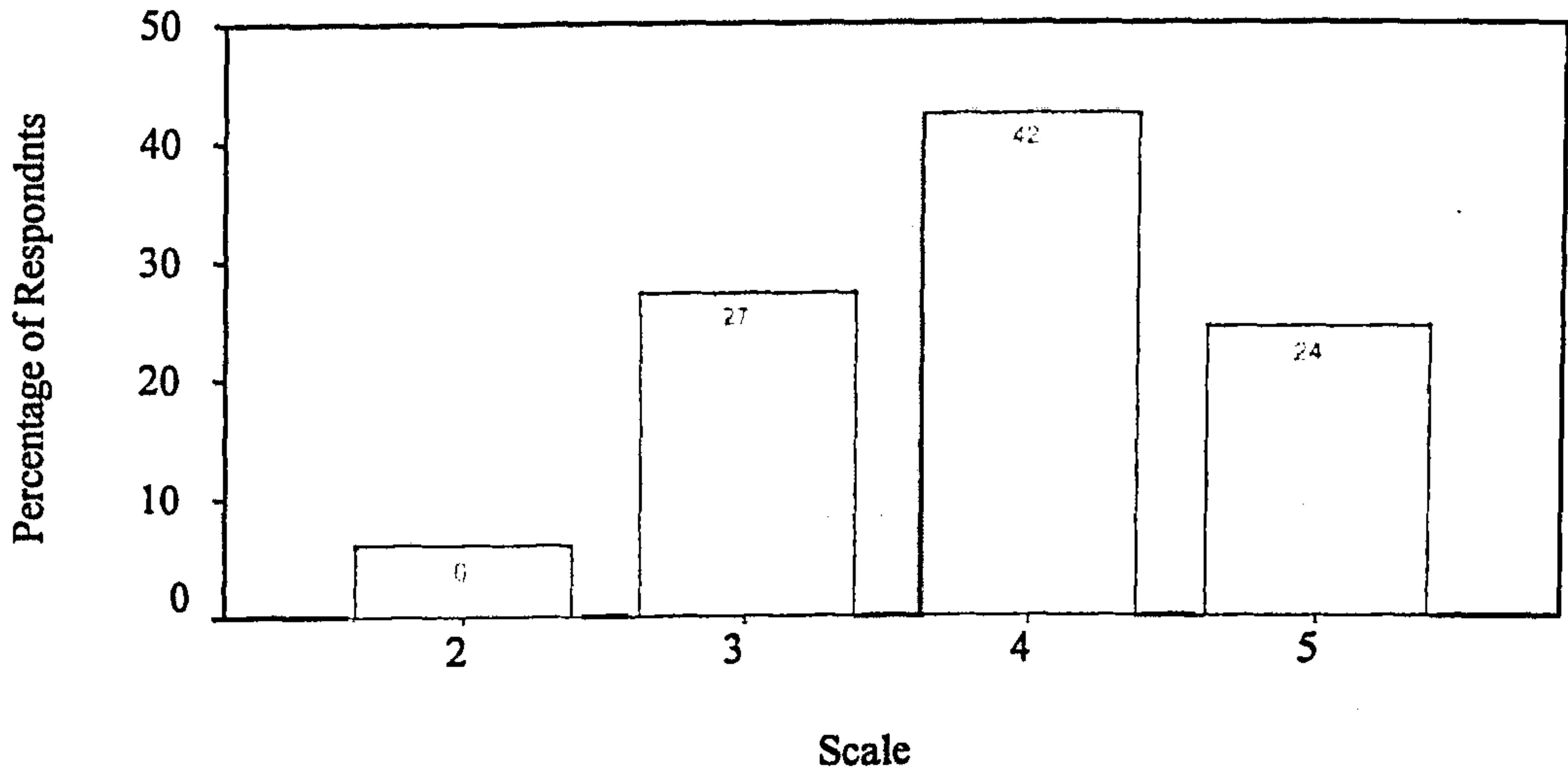
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	1	3.0	3.0	3.0
3	4	12.1	12.1	15.2
4	16	48.5	48.5	63.6
5	12	36.4	36.4	100.0
Total	33	100.0	100.0	

Arberry's Translation

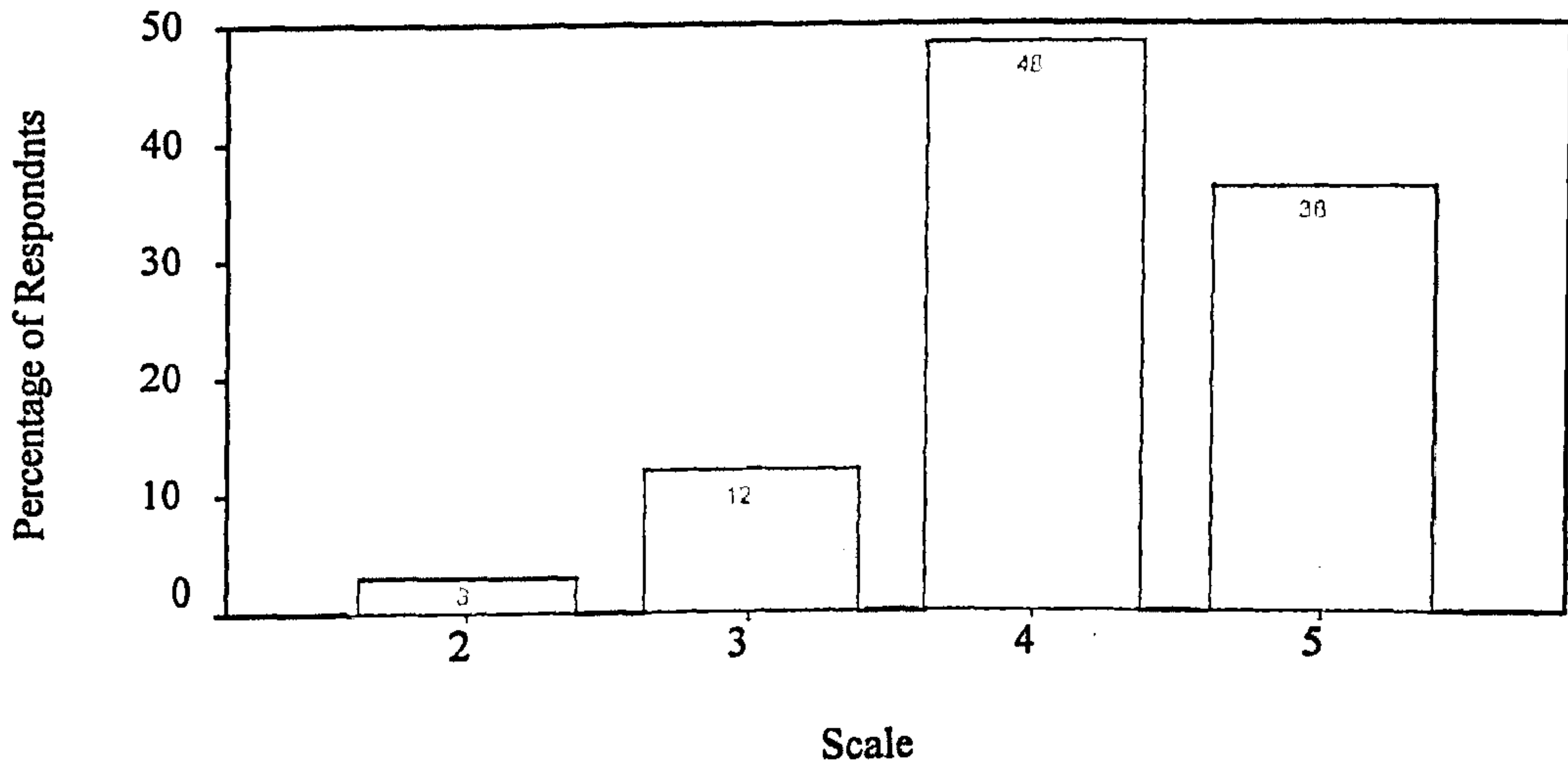
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 1	1	3.0	3.0	3.0
2	4	12.1	12.1	15.2
3	8	24.2	24.2	39.4
4	13	39.4	39.4	78.8
5	7	21.2	21.2	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE ELEVEN QUESTION TWO:

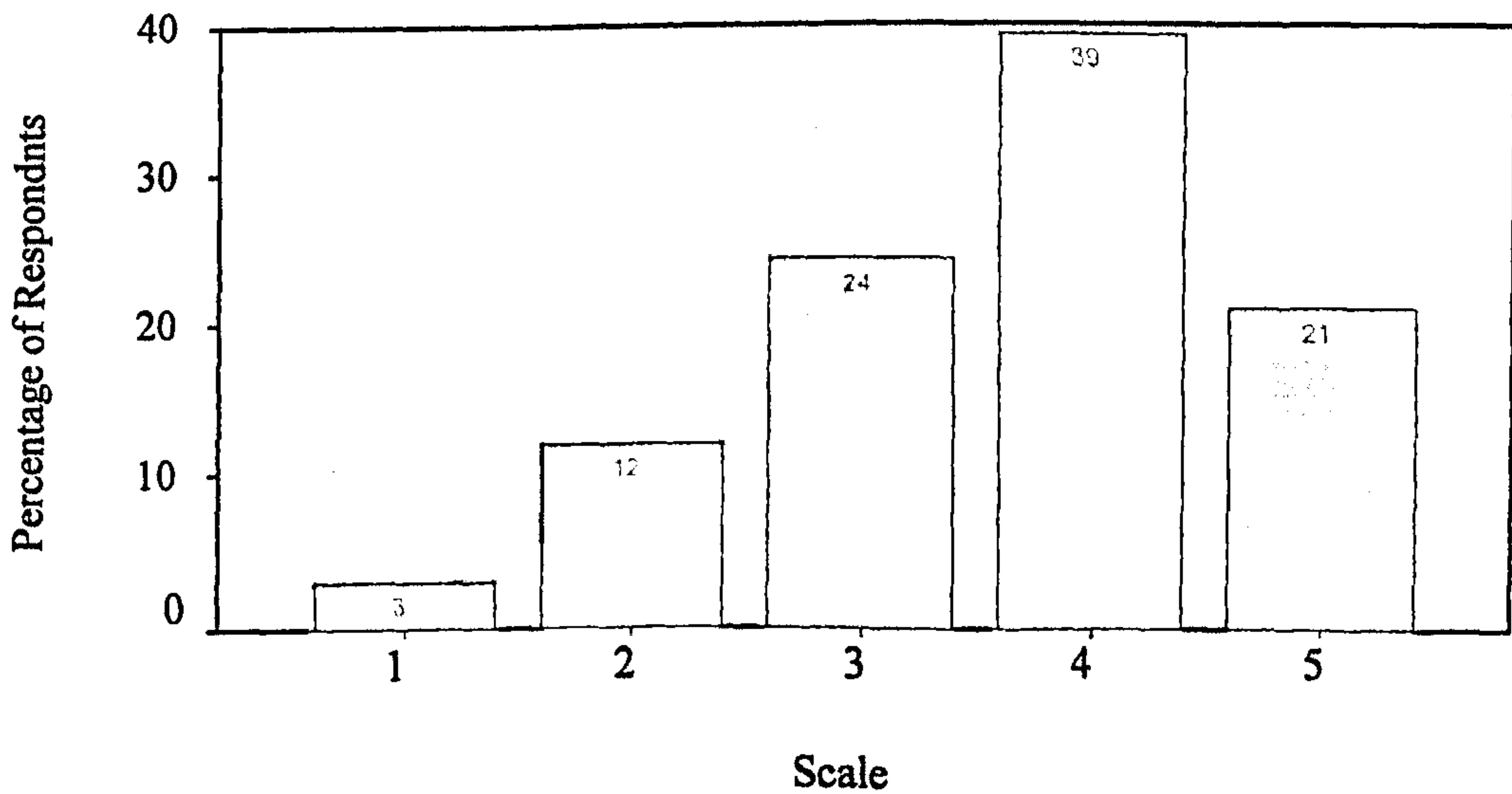
Ali's Translation



Khaan and Hilaalii's Translation



Arberry's Translation



TABLES FOR EXAMPLE ELEVEN QUESTION THREE:

Ali's Translation

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	1	3.0	3.0	3.0
3	13	39.4	39.4	42.4
4	14	42.4	42.4	84.8
5	5	15.2	15.2	100.0
Total	33	100.0	100.0	

Khaan and Hilaali's Translation

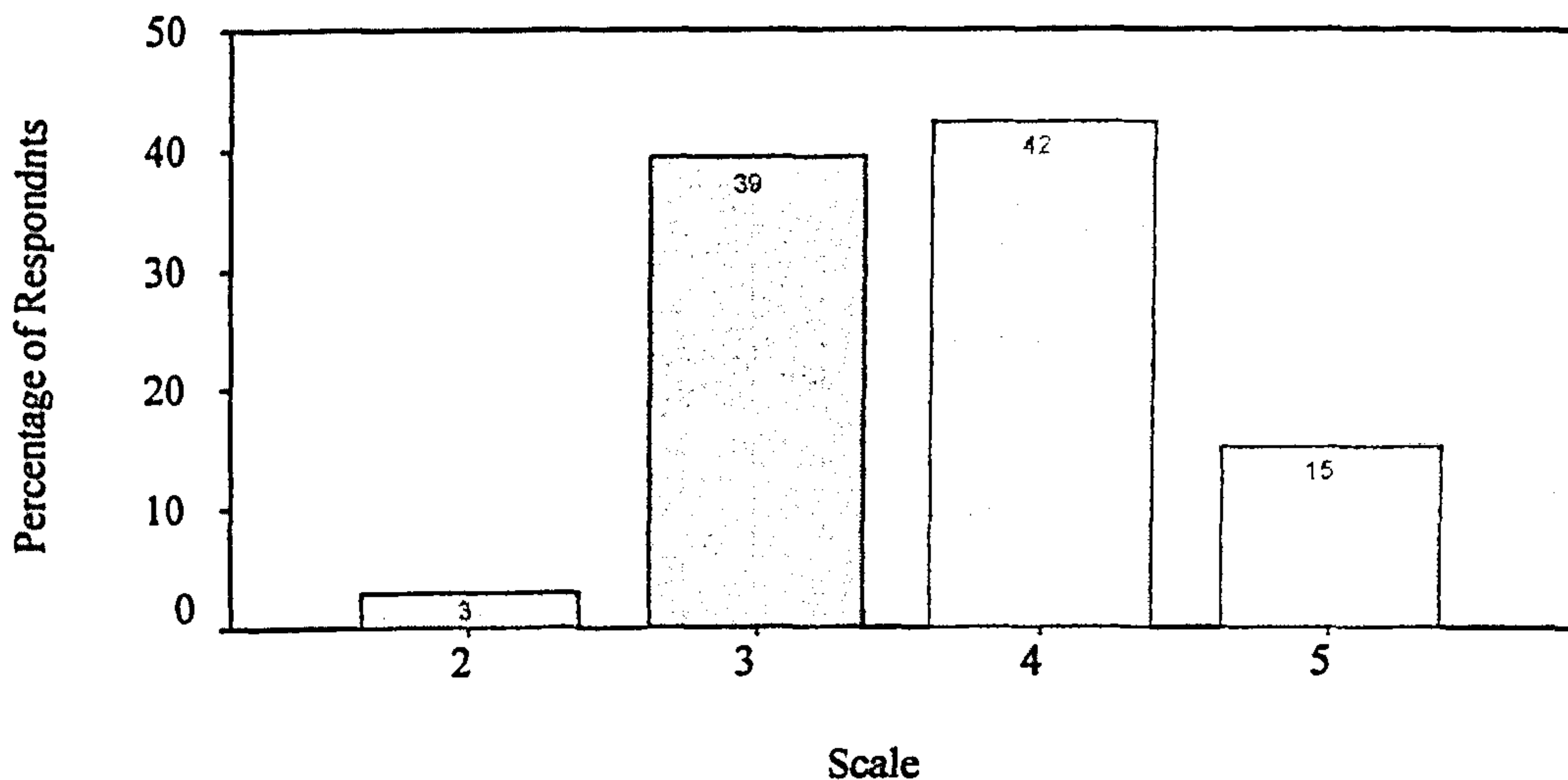
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	1	3.0	3.0	3.0
3	6	18.2	18.2	21.2
4	13	39.4	39.4	60.6
5	13	39.4	39.4	100.0
Total	33	100.0	100.0	

Arberry's Translation

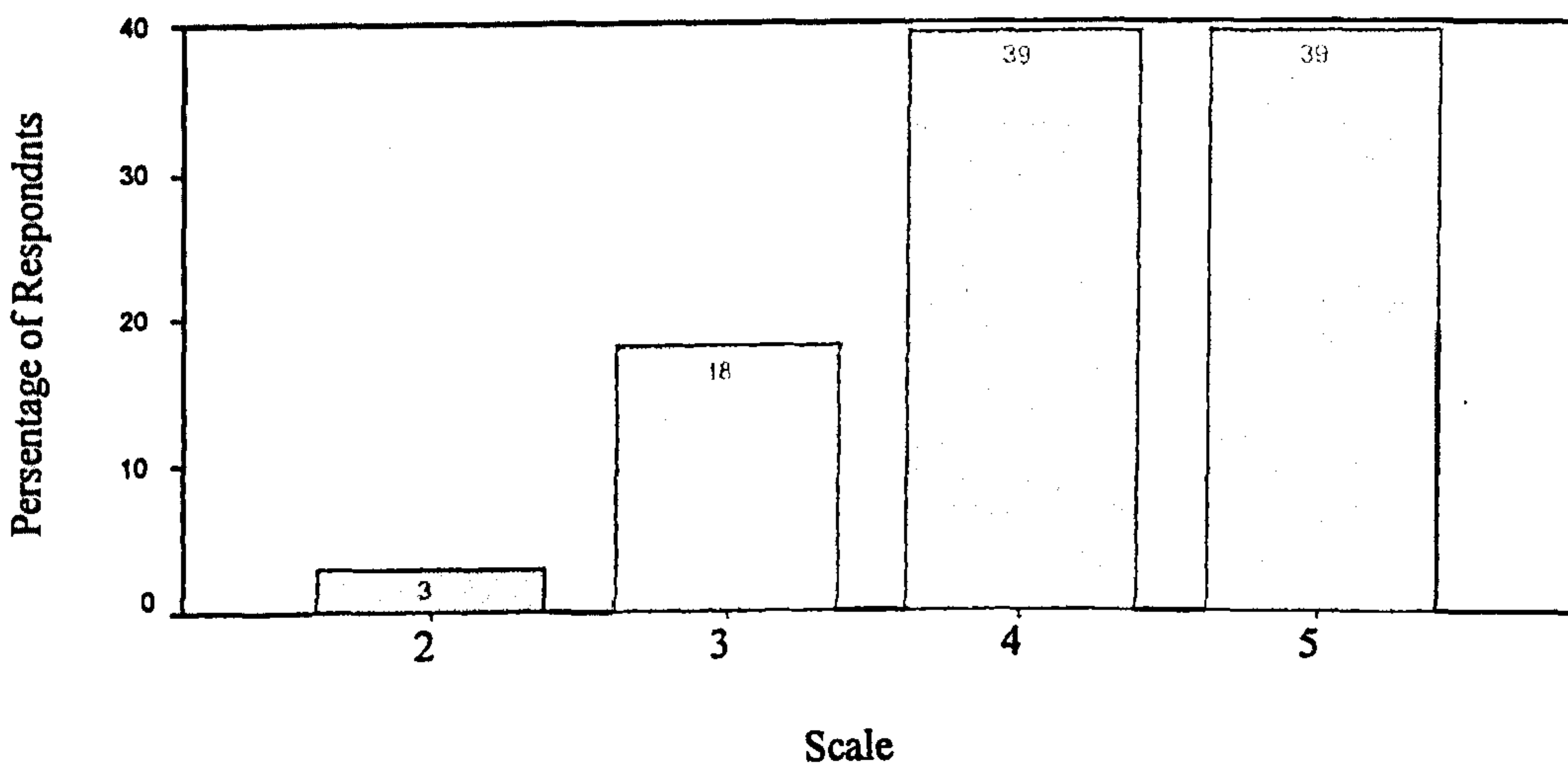
	Frequency	Percent	Valid Percent	Cumulative Percent
Scale 2	2	6.1	6.1	6.1
3	10	30.3	30.3	36.4
4	17	51.5	51.5	87.9
5	4	12.1	12.1	100.0
Total	33	100.0	100.0	

GRAPHS FOR EXAMPLE ELEVEN QUESTION THREE:

Ali's Translation



Khaan and Hilaalii's Translation



Arberry Translation

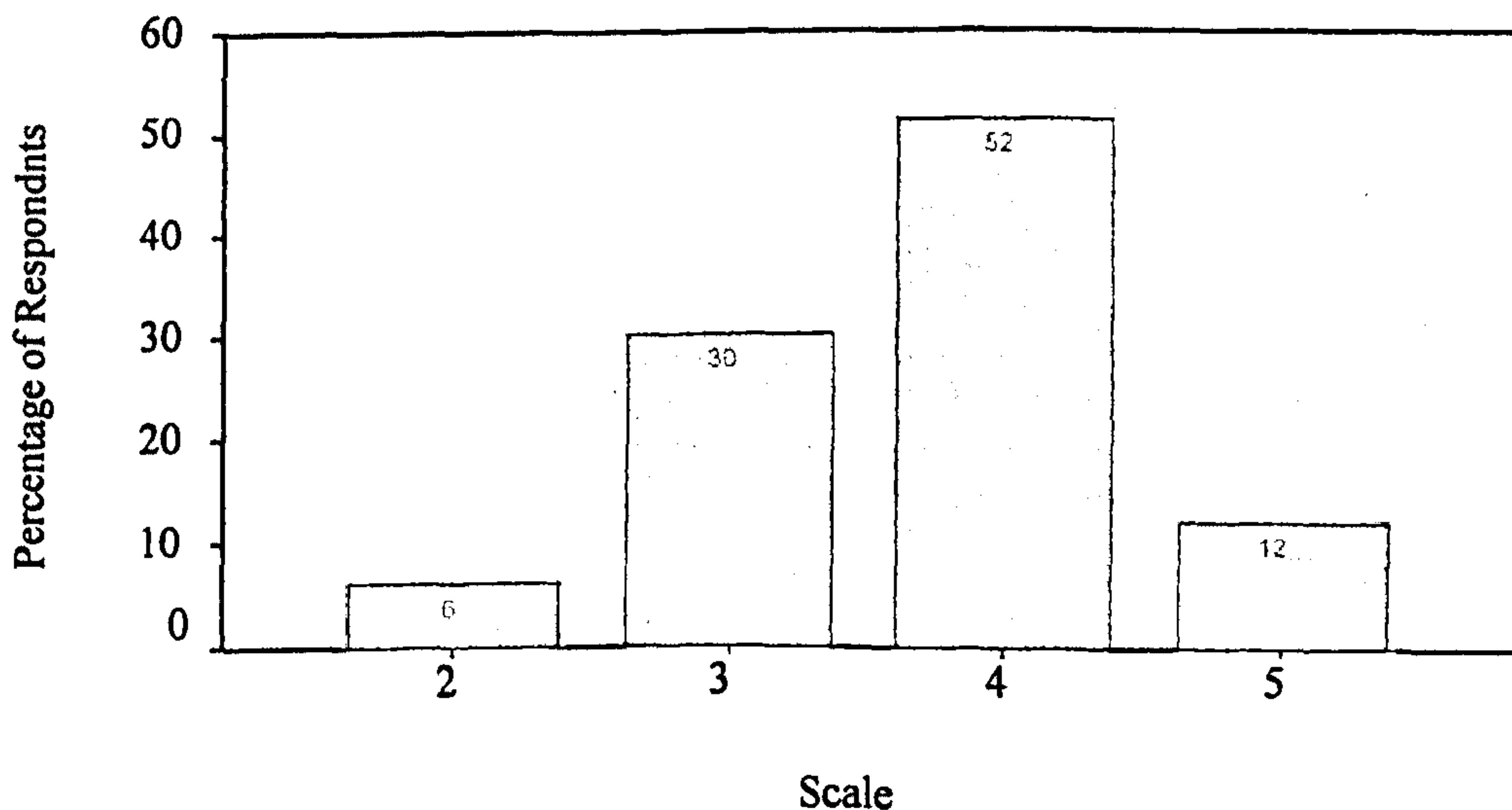
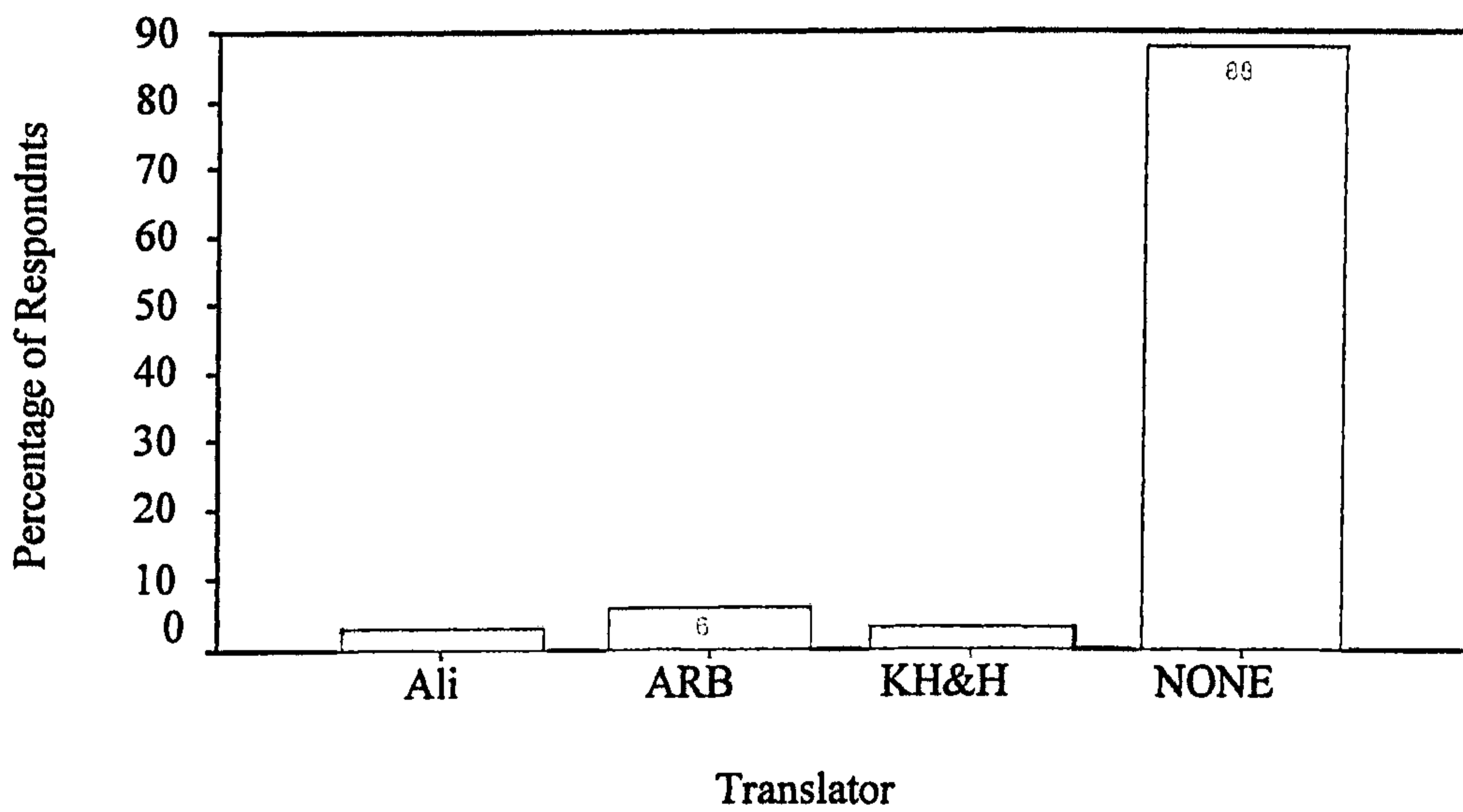


TABLE AND GRAPH FOR EXAMPLE ELEVEN QUESTION FOUR:

Translation Regarded As Archaic:

	Frequency	Percent	Valid Percent	Cumulative Percent
Scale ALI	1	3.0	3.0	3.0
ARB	2	6.1	6.1	9.1
KH&H	1	3.0	3.0	12.1
NONE	29	87.9	87.9	100.0
Total	33	100.0	100.0	



6.4 Conclusion:

This chapter showed number and percentage of respondents for each example. Tables have illustrated number of respondents who have ticked the scale. Also graphs in this chapter have pointed the percentage of respondent selection. This chapter along with the next chapter linked theory with practice. This chapter adopted a very useful way of exposing all three translations in the form of tables and graphs in one page to simplify the respondent's selections for the reader. Each example had for its four questions. Each question is followed by three tables and three graphs. These tables and graphs were put in one page to be available and easy to compare all the three translations considered, except the four question that handled different issue which is the archaicness.

CHAPTER SEVEN

CHAPTER SEVEN

ANALYSIS OF TRANSLATION

7.1. Introduction:

This chapter will attempt to link theory with practice. It contains eight sections. Section one is an introduction to the chapter. Section two entitled Theoretical Analysis, includes for every example:

- a) The information given to the respondents before every example.
- b) Summaries of all tables and graphs presented in the previous chapter
- c) Detailed theoretical analysis of the ST and TT metaphors of the eleven examples investigated in this *Suurh*.

Section three provides the overall averages for the questionnaire. Section four provides a brief summary of overall averages followed by comparison tables of the translators based on all three categories examined in the questionnaire. Section five describes the correlation between overall stylistic acceptability, effectiveness, and accuracy. Section Six provides ratings of the translators for the three categories investigated by the questionnaire. Section seven gives a summary list of basic metaphor types in the ST and their translation in the TT. In this section, the focus is directed on two important issues. The first is the summary tables for each example. These provide details of results presented in the previous chapter. The section also gives the general averages for each question and

provides a theoretical analysis of the ST and TT for each example. This is followed by a brief discussion that deduces general trends and concludes the study. The discussion in this chapter is guided by two intuitions, amongst others.

These are:

1- That readers (i.e. the questionnaire respondents) do not tend to like translations which they find archaic.

2- That readers (i.e. the questionnaire respondents) are likely to prefer metaphor translations that allow for a relatively easy understanding of the metaphor in question, by making the meaning of the metaphor more explicit. Section eight concludes the chapter.

7.2. Theoretical analysis of Examples:**7.2.1. Example One Analysis:**

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ { زَلْزَلَةَ السَّاعَةِ }

﴿ شَيْءٌ عَظِيمٌ ﴾

Literal translation: “O People fear your God: Verily {the earthquake of the Hour } is a very great thing”

General Context: All mankind is being addressed, both Muslims and non-Muslims. The Day of Judgement is being described.

Interpretation of metaphor: The trembling of hearts which fear God on the Day of Judgement and the inability of people to remain solidly on their feet is compared to an earthquake or a convulsion.

Rhetorical purpose: Exaggeration, to describe the horrifying nature of the situation.

(I) Mankind! Fear your Lord! {For the convulsion of the Hour (Of judgement)} will be a thing terrible. (p.850)

(II) O mankind Fear your Lord and be dutiful to Him! Verily, {the earthquake of the Hour (of judgement)} is a terrible thing. (p.488)

(III) O men fear your Lord! Surely the {earthquake of the Hour} is a mighty thing. (p.27)

EXAMPLE ONE: Summary Example One-Findings:**1-Example One, Question One: Overall Stylistic Acceptability:**

Scale Trans	5 Extremely acceptable	4 Fairly Acceptable	3 Neutral (neither acceptable nor unacceptable)	2 Fairly unacceptable	1 Extremely unacceptable	Average for each translator
Ali	4=12.1%	14=24.2%	6=18.2%	6=18.2%	3=9.1%	3.30
K&H	3=9.1%	14=42.4%	11=33.3%	4=12.1%	1=3.0%	3.42
Arberry	7=21.2%	15=45.5%	6=18.2%	4=12.1%	1=3.0%	3.70
Average	14.13%	37.4%	23.23%	14.13%	5.03%	

2-Example One, Question Two: Degree of Effectiveness:

Scale Trans	5 Extremely effective	4 Fairly Effective	3 Neutral (neither Effective nor ineffective)	2 Fairly ineffective	1 Extremely ineffective	Average for each translator
Ali	3=9.1%	17=51.5%	7=21.2%	4=12.1%	2=6.1	3.45
K&H	4=12.1%	18=54.5%	5=15.2%	4=12.1%	2=6.1	3.55
Arberry	7=21.2%	13=39.4%	8=24.2%	4=12.1%	1=3.0%	3.64
Average	14.13	48.47	20.2	12.1	5.1	

3-Example One, Question Three: Degree of Accuracy:

Scale Trans	5 Extremely accurate	4 Fairly Accurate	3 Neutral (neither accurate nor inaccurate)	2 Fairly inaccurate	1 Extremely inaccurate	Average for each translator
Ali	3=9.1%	14=42.4%	10=30.3%	5=15.5%	1=3.0%	3.39
K & H	4=12.1%	19=57.6%	5=15.2%	3=9.1%	2=6.1%	3.61
Arberry	11=33.3%	12=36.4%	6=18.2%	3=9.1%	1=3.0%	3.88
Average	18.17	45.47	21.23	11.23	4.03	

4-Example One, Question Four: Translation Regarded As Archaic:

Ali	7=21.2%
K & H	4=12.1%
Arberry	0=0%
None of them	22=66.7%
Total	33=100%

Ex. 1. (A):

ST METAPHOR: زلزلة

Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Original	Earth quake	Yes	The Day of Judgement	Yes	Disturbing/Freighting of people	No

Ex. 1. (A): Literal TT Equivalent: *earthquake*

Trans	Trans Technique	Metaphor Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Ali: convulsion	metaphor	Original	Convulsion	Yes	Day of Judgement	Yes	Disturbing/Freighting of people	No
K&H: convulsion	metaphor	Original	Convulsion	Yes	Day of Judgement	Yes	Disturbing/Freighting of people	No
Arberry: earthquake	metaphor	Original	Convulsion	Yes	Day of Judgement	Yes	Disturbing/Freighting of people	No

Ex. 1. (B):

EX.1. (B) ST METAPHOR: الساعة

Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Men-tned?
Original	Hour	Yes	[Time of] Judgement	No	Particular span of time	No

Ex. 1. (B): Literal TT Equivalent: Hour:

Trans	Trans Technique	Metaphor Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Ali: Hour (of judgement)	metaphor	Original	Hour	Yes	Time of Judgement	Yes	Particular span of time	No
K&H: Hour (of judgement)	metaphor	Original	Hour	Hour	Time of Judgement	Yes	Particular span of time	No
Arberry: Hour	metaphor	Original	Hour	Yes	Time of Judgement	Yes	Particular span of time	No

Discussion of Example One

As the above tables relating to Example One show, Arberry's translation is clearly the most stylistically acceptable overall with an average of 3.70. Khaan and Hilaalii's translation is slightly more acceptable at 3.42 than that of Ali at 3.30. There is some correlation here between overall stylistic acceptability and archaicness: no respondents regarded Arberry's translation as archaic, while 12.1% regarded Khaan and Hilaalii's translation as archaic and 21.2% regarded Ali's translation as archaic.

Respondents regarded Arberry's translation of the metaphorical elements as most effective with an average 3.64. However Khaan and Hilaalii and Ali were fairly close with 3.55 and 3.45 respectively.

Respondents regarded Arberry's translation of the metaphorical elements as clearly the most accurate with an average of 3.88. Khaan and Hilaalii came next with an average of 3.61 and Ali last with an average of 3.39.

The results for accuracy appear counter-intuitive if we consider the translation of زلزلة earthquake. Here Arberry has adapted the direct (literal) translation 'earthquake' while Ali and Khaan and Hilaalii have used the more general term 'convulsion'. It might be, however, that respondents regard as more accurate and more effective translations, which make the intuition behind the metaphor more explicit. In this regard, it is striking that Arberry translates الساعة as 'the Hour', while Khaan and Hilaalii translate it as 'the Hour (of judgment)'. (cf.5.3.1.)

7.2.2. Example Two Analysis:

﴿وترى الأرض {هامدة} ، فإذا أنزلنا عليها الماء
{اهتزت وربت} وأنبتت من كل زوج بهيج﴾

Literal translation: “And you see the earth lifeless but if We send down the rain on it, it {shakes and swells} and it puts forth from every beautiful pairs.”

General context: This verse shows how Allah produces life where there apparently is none.

Interpretation of metaphor: The trembling of the earth after its long quiescence is compared to an animal, which calms down after moving

Rhetorical purpose: To emphasise Allah’s omnipotence.

(I) And (further), thou seest the earth barren and lifeless, But when We pour down rain on it, {it is stirred (To life), it swells} and it puts forth every kind of beautiful growth in pairs. (P. 851)

(II) And you see the earth barren, but when we send down water (rain) on it, {it is stirred (to life), it swells} and puts forth every lovely kind (of growth). (p. 488)

(III) And thou beholdest the earth blackened, then, when We send down water upon it, {it quivers and swells}, and puts forth herbs of every joyous kind. (p. 28)

EXAMPLE TWO: Summary Example Two-Findings:

1-Example Two, Question One: Overall Stylistic Acceptability:

Scale Trans	5 Extremely acceptable	4 Fairly Acceptable	3 Neutral (neither acceptable nor unacceptable)	2 Fairly unacceptable	1 Extremely unacceptable	Average for each translator
Ali	8=24.2%	16=48.5%	5=15.2%	2=6.1%	2=6.1%	3.79
K&H	10=30.3%	17=51.5%	3=9.1%	2=6.1%	1=3.0%	4.0
Arberry	2=6.1%	10=30.3%	6=18.3%	12=36.4%	3=9.1%	2.88
Average	20.2	43.4%	14.2%	16.2%	6.06%	

2-Example Two, Question Two: Degree of Effectiveness:

Scale Trans	5 Extremely effective	4 Fairly Effective	3 Neutral (neither Effective nor ineffective)	2 Fairly ineffective	1 Extremely ineffective	
Ali	9=27.3%	19=57.6%	3=9.1%%	2=6.1%	0=0%	4.06
K& H	11=33.3%	16=48.5%	5=15.2%	1=3.0%%	0=0%	4.12
Arberry	3=9.1%	13=39.4%	12=36.4%	5=15.2%%	1=3.0%	3.33
Average	23.2	47.5	20.3	8.1	3.0	

3-Example Two, Question Three: Degree of Accuracy:

Scale Trans	5 Extremely accurate	4 Fairly Accurate	3 Neutral (neither accurate nor inaccurate)	2 Fairly inaccurate	1 Extremely inaccurate	Average for each translator
Ali	8=24.2%	15=45.5%	7=21.2%	2=6.1	1=3.0%	3.82
K & H	10=30.3%	15=45.5%	5=15.2%	2=6.1%	1=3.0%	3.94
Arberry	5=15.5%	9=27.3. %	12=36.4%	6=18.2%	1=3.0%	3.33
Average	23.2	39.4	24.2	10.1	3.0	

4-Example Two, Question Four: Translation Regarded As Archaic:

Ali	1=3.0%
K & H	2=6.1%
Arberry	25=75.8%
None of them	5=15.2%
Total	33=100%

Ex. 2. (A):

ST METAPHOR: *سكوتة*

Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Original	Animal	No	The Earth	Yes	Motionless	No

Ex. 2. (A):

Literal TT Equivalent: *Lifeless*:

Trans	Trans Technique	Metaphor Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Ali: barren and lifeless	Metaphor +non figurative	Stock	Animal	No	The earth	Yes	Does not produce anything	No
K&H: barren	Metaphor	Stock	Animal	No	The earth	Yes	Does not produce anything	No
Arberry : blackened	Non- figurative	=====	=====	=====	=====	=====	=====	=====

Ex. 2. (B):

ST METAPHOR: اهتزت /

Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Original	Animal	No	The Earth	Stirs into movement		Yes

Ex. 2. (B):

Literal TT Equivalent: Shakes:

Trans	Trans Technique	Metaphor Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Ali: is stirred (to life)	metaphor	Original	Animal/Plant	No	The Earth	Yes	Stirs to life	Yes
K&H: stirred to life	metaphor	Original	Animal/Plant	No	The Earth	Yes	Stirs to life	Yes
Arberry : quivers	metaphor	Original	Animal	No	The Earth	Yes	Stirs to life	Yes

Ex. 2. (C): ST METAPHOR: وريت

Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Original	Animal	No	The Earth	Yes	Grows	Yes

Ex. 2. (C): Literal TT Equivalent: Swells:

Trans	Trans Technique	Metaphor Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Ali: swells	metaphor	Original	Plant	No	The Earth	Yes	swells	Yes
K&H: swells	metaphor	Original	Plant	No	The Earth	Yes	swells	Yes
Arberry : swells	metaphor	Original	Plant	No	The Earth	Yes	swells	Yes

Discussion of Example Two

As the above tables relating to Example Two show, Khaan and Hilaalii's translation is the most stylistically acceptable overall with an average of 4.0, closely followed by Ali's translation 3.79 Arberry's translation is clearly least acceptable at 2.88. There seems to be a strong correlation, here between overall stylistic acceptability and archaicness: 6.1%% of respondent regarded Khaan and Hilaalii's translation is archaic, and 3.0% regarded Ali's translation as archaic. By contrast 75.8% regarded Arberry's translation as archaic.

Respondents regarded Khaan and Hilaalii's translation of the metaphorical elements as most effective with an average 4.12, followed closely by Ali with 4.06. Arberry's was clearly the least effective translation at 3.33 .

Respondents regarded Khan and Hilaalii's translation of the metaphorical elements as the most accurate with an average of 3.94. clearly followed by Ali at 3.82 here again Arberry's is clearly the least accepted translation with an average of 3.33.

The results for accuracy appear counter-intuitive if we consider the translation of **هـامدة** `barren`. Here Arberry has adopted a non-figurative translation `blackened` while Ali has used `barren` and `lifeless` (metaphor +non-figurative translation) and Khaan and Hilaalii have used `barren` only. As in Example One respondent seem to regard as more accurate and more effective translations which make the intuition behind the metaphor explicit, i.e. in this case bombing the metaphor with a non-figurative explanatory term `lifeless`. In this regard, it is

striking that Arberry translates اهتزت by the metaphor 'quivers', while Khaan and Hilaalii translate it as 'stirred (to life)' and Ali 'is stirred (to life' both of them making the interpretation of the metaphor more precise than does Arberry.). ربت,

is translated by all the three as 'swells' (cf.5.3.2.)

7.2.3. Example Three Analysis:

﴿ ثَانِي عَطْفَهُ { لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا

خِزْيٌ وَنَذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابُ الْعَرِيقِ ﴾

Literal translation: “{Bending his garment to stray from God’s way}. Disgrace is for him and We shall make him taste on the Day of Judgement the punishment of fire”.

General context: The denial of non-believers is expressed by the image of someone pulling

his dress angrily to deceive and the abandonment of body and heart by misleading anyone who sees him when bending his neck and head the place of hearing

Interpretation of metaphor: The arrogance and refusal of the unbelievers to listen to right guidance and to follow the way of truth is compared to someone who turns his neck away.

Rhetorical purpose: Emphasis of stubbornness of unbelievers

(I) (Disdainfully) {bending his side, } in order to lead (men) astray from the path of God : for him there is disgrace in this life, and on the day of judgement we shall make him taste the penalty of burning (fire). (p.852)

(II) {Bending his neck in pride }(far astray from the path of Allah) and leading (others) too (far) astray from the path of Allah. For him there is a disgrace in this worldly life, and on the day of Resurrection we shall make him taste the torment of burning (fire).(p.849)

(III) {Turning his side} to lead astray from God’s way; for him is degradation in the world, and on Resurrection Day We shall let him taste the chastisement of the burning.

(p. 28)

EXAMPLE THREE: Summary Example Three-Findings:

1-Example Three, Question One: Overall Stylistic Acceptability:

Scale Trans	5 Extremely acceptable	4 Fairly Acceptable	3 Neutral (neither acceptable nor unacceptable)	2 Fairly unacceptable	1 Extremely unacceptable	Average for each translator
Ali	4=12.1%	13=39.4%	10=30.3%	4=12.1%	2=6.1%	3.39
K&H	4=12.1%	16=48.5%	7=21.2%	4=12.1%	2=6.1%	3.48
Arberry	5=15.2%	9=27.3%	12=36.4%	5=15.2%	2=6.1%	3.30
Average	13.1	38.4	29.3	13.1	6.1	

2-Example Three, Question Two: Degree of Effectiveness:

Scale Trans	5 Extremely effective	4 Fairly Effective	3 Neutral (neither Effective nor ineffective)	2 Fairly ineffective	1 Extremely ineffective	
Ali	4=12.1%	13=39.4%	8=24.2%	5=15.2%	3=9.1%	3.30
K & H	6=18.2	16=48.5%	5=15.2%	4=12.1%	2=6.1%	3.61
Arberry	2=6.1%	15=45.5%	7=21.2%	5=15.2%	4=12.1%	3.18
Average	12.1	44.4	20.2	14.2	9.1	

3-Example Three, Question Three: Degree of Accuracy:

Scale Trans	5 Extremely accurate	4 Fairly Accurate	3 Neutral (neither accurate nor inaccurate)	2 Fairly inaccurate	1 Extremely inaccurate	Average for each translator
Ali	4=12.1%	14=42.4%	9=27.3%	5=15.2%	1=3.0%	3.45
K & H	2=6.1%	17=51.5%	6=18.2%	8=24.2%	0=0%	3.39
Arberry	2=6.1%	13=39.4%	13=39.4%	4=12.1%	1=3.0%	3.33
Average	8.1	44.3	28.3	17.1	2.0	

4-Example Three, Question Four: Translation Regarded As Archaic:

Ali	1=3.0%
K & H	1=3.0%
Arberry	3=9.0%
None of them	28=84.8%
Total	33=100%

Ex.3. (A): ST METAPHOR: *أهبط عني*

Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Original	Pulling garment away	No	Unbeliever	No	Disdain	No

Ex. 3. (A):

Literal TT Equivalent: *Bending his garment:*

Trans	Trans Technique	Metaphor Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Ali: (Disdainfully) bending his side	metaphor	Original	Bending side	Yes	Unbeliever	No	Disdain	Yes
K&H: Bending his neck (in pride)	metaphor	Original	Bending neck	Yes	Unbeliever	No	Disdain (Pride)	Yes
Arberry: Turning his side	metaphor	Original	Turning side	Yes	Unbeliever	No	Disdain	No

Discussion of Example Three

This example contains only one metaphorical element. As the above tables relating to Example Three show, Khaan and Hilaalii's translation is the most stylistically acceptable translation overall with an average of 3.48. Ali's translation is slightly less acceptable at 3.39 followed closely by that of Arberry's translation at 3.30. There is some correlation here between overall stylistic acceptability and archaicness: 3.0% of respondents regarded Khaan and Hilaalii and Ali's translation as archaic, while 9.0% regarded Arberry's translation as archaic.

Respondents regarded Khaan and Hilaalii's translation of the metaphorical element as most effective with an average 3.61. However Ali and Arberry were fairly close with 3.30 and 3.18 respectively.

Respondents regarded Ali's translation of the metaphorical element as the most accurate with an average of 3.45, followed closely by Khaan and Hilaalii with an average of 3.39. Arberry was rated last with an average of 3.33.

Respondents seem to regard translations of Khaan and Hilaalii and Ali, which make the grounds explicit, as more accurate than that of Arberry, which does not provide an expression of the grounds, *ثاني عطفه* 'bending his garment'. Thus 'in pride', which Ali uses 'disdainfully'. Arberry, by contrast, does not include any element specifying the grounds. (cf.5.3.3.)

7.2.4. Example Four Analysis:

﴿ ومن الناس من { يعبد الله على حرفه } فإن أصابه
خير اطمأن به وإن أصابه فتنة انقلب على وجهه
خسر الدنيا والآخرة ذلك هو الخسران المبين ﴾

Literal translation: “ Among people is someone who worships God on the edge of an abyss: when good befalls him, he is calm but if distress happens to him, he turns over on his face that is a clear loss”

Interpretation of metaphor: The person whose faith is strong when things go well but disappears when things go badly is compared to someone standing on the edge of a rock-face or hill.

Rhetorical purpose: To emphasis the weakness of such a person’s belief.

(I) There are among men some who serve God, {As it were, on the verge}: if good befalls them, they are therewith, well content; but if a trial comes to them, they turn on their faces: they lose both this world and the hereafter: that is loss for all to see! (p. 853)

(II) Among mankind is he {who worships Allah as it were, upon the very edge} (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Islam). He loses both this world and the hereafter. That is the evident loss. (p. 490)

(III) And among men there is such a one {as serves God upon the very edge} If good befalls him he is at rest in it, but if trail befalls him he turns completely over; he losses his world and the world to come; that is indeed the manifest loss. (p. 28)

EXAMPLE FOUR: Summary Example Four-Findings:

1-Example Four, Question One: Overall Stylistic Acceptability:

Scale Trans	5 Extremely acceptable	4 Fairly Acceptable	3 Neutral (neither acceptable nor unacceptable)	2 Fairly unacceptable	1 Extremely unacceptable	Average for each translator
Ali	8=24.2%	10=30.3%	10=30.3%	3=9.1%	2=6.1%	3.58
K&H	9=27.3%	10=30.3%	7=21.2%	6=18.2%	1=3.0%	3.61
Arberry	3=9.1%	13=39.4%	10=30.3%	4=12.1%	3=9.1%	3.27
Average	20.2	33.3	27.3%	13.1	6.0	

2-Example Four, Question Two: Degree of Effectiveness:

Scale Trans	5 Extremely effective	4 Fairly Effective	3 Neutral (neither Effective nor ineffective)	2 Fairly ineffective	1 Extremely ineffective	Average for each translator
Ali	7=21.2%	14=42.4%	8=24.2%	3=9.1%	1=3.0%	3.70
K & H	8=24.2%	16=48.5%	4=12.1%	5=15.2%	0=0%	3.82
Arberry	2=6.1%	18=54.5%	8=24.2%	4=12.1%	1=3.0%	3.48
Average	17.1	48.4	20.1	12.1	2.0	

3-Example Four, Question Three: Degree of Accuracy:

Scale Trans	5 Extremely accurate	4 Fairly Accurate	3 Neutral (neither accurate nor inaccurate)	2 Fairly inaccurate	1 Extremely inaccurate	Average for each translator
Ali	10=30.3%	15=45.5%	5=15.2%	2=6.1%	1=3.0%	3.94
K & H	8=24.2	15=45.5%	4=12.1%	5=15.2%	1=3.0%	3.73
Arberry	1=3.0%	24=72.7%	3=9.1%	4=12.1%	1=3.0%	3.61
Average	19.1	54.5	12.1	11.1	3.0	

4-Example Four Question Four: Translation Regarded As Archaic:

Ali	1=3.0%
K & H	1=3.0%
Arberry	0=0%
None of them	31=93.9%
Toal	33=100%

Ex. 4. (A):

ST METAPHOR: على حرف

Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Original	Edge	Yes	Precarious state	No	Uncertainty	Yes

Ex. 1. (A): Literal TT Equivalent: *On the edge of an abyss:*

Trans	Trans Technique	Metaphor Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Ali: as it were on the verge	Simile	Original	Verge	Yes	Precarious state	No	Uncertainty	Yes
K&H: as it were upon the very edge	Simile	====	Edge	Yes	Precarious state	No	Uncertainty	Yes
Arberry: upon the very edge	metaphor	====	Edge	Yes	Precarious state	No	Uncertainty	Yes

Discussion of Example Four

This example contains only one metaphorical element. As the above tables relating to Example Four show, Khaan and Hilaalii's translation is the most stylistically acceptable overall with an average of 3.61, very closely followed by Ali's translation at 3.58 Arberry's translation came last at 3.27 There is some correlation here between overall stylistic acceptability and archaicness: no respondents regarded Khaan and Hilaalii's translation as archaic, while 3.0% regarded Ali's translation as archaic and also 3.0 % regarded Arberry's translation as archaic .

Respondents regarded Khaan and Hilaalii's translation of the metaphorical elements as most effective with an average of 3.82, followed fairly closely by Ali at 3.70, Arberry came last with 3.48.

Respondents regarded Ali's translation of the metaphorical elements as clearly the most accurate with an average of 3.94. Khaan and Hilaalii came next with an average of 3.73 and Arberry close behind with an average of 3.61.

There is a correlation in this case between accuracy and explicitness. Thus Arberry who has translated the metaphorical element *على حرف* 'on the edge' as 'upon the very edge' using metaphor as a translation technique is regarded as least accurate while Ali and Khaan and Hilaalii, who have used a simile to translate this metaphorical element ('as it were on the very edge' and 'as it were upon the very edge'. respectively) are regarded as more accurate. (cf.5.3.4.)

7.2.5. Example Five Analysis:

﴿ ألم تر أن الله { يسجد له من في السماوات ومن في الأرض والشمس والقمر والنجوم والجبال والشجر والدواب } وكثير من الناس حق عليه العذاب ﴾

Literal translation: “Did not you see that to Allah { bow all that are in the heavens and earth including the sun and the moon and the stars and the mountains, and the trees and animals} and many among mankind deserve punishment.”

General Context: This verse describes the instinctive yielding of every creature including the non-discerning creatures such as the trees

Interpretation of metaphor: The submission of the natural world to Allah is compared to bowing down before him.

Rhetorical purpose: To emphasise the greatness of Allah.

(I) Seest thou not that to God {bow down in worship all things that are in the heavens and on earth, the sun, the moon, the stars; the hills, the trees, the animals}; and a great number among mankind fit for punishment? (p.855)

(II) See you not that to Allah {prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the animals}, and many of mankind but there are many men on whom the punishment is justified. (p.491)

(III) Hast thou not seen how to God {bow all who are in the heavens and all who are in the earth, the sun and the moon, the stars and the mountains, the trees and the beasts}, and many of mankind and many merit the punishment. (p.29)

EXAMPLE FIVE: Summary Example Five-Findings:

1-Example Five, Question One: Overall Stylistic Acceptability:

Scale Trans	5 Extremely acceptable	4 Fairly Acceptable	3 Neutral (neither acceptable nor unacceptable)	2 Fairly unacceptable	1 Extremely unacceptable	Average for each translator
Ali	8=24.2%	11=33.3%	7=21.2%	6=18.2%	1=3.0%	3.58
K&H	3=9.1%	17=51.5%	7=21.2%	5=15.2%	1=3.0%	3.48
Arberry	6=18.2%	15=45.5%	5=15.2%	7=21.2%	0=0%	3.61
Average	17.1	43.4	19.2	18.2	2.0	

2-Example Five, Question Two: Degree of Effectiveness:

Scale Trans	5 Extremely effective	4 Fairly Effective	3 Neutral (neither Effective nor ineffective)	2 Fairly ineffective	1 Extremely ineffective	Average for each translator
Ali	7=21.2%	13=39.4%	7=21.2%	5=15.2%	1=3.0	3.61
K & H	4=12.1%	16=48.5%	9=27.3%	3=9.1%	1=3.0%	3.58
Arberry	3=9.1%	16=48.5%	8=24.2%	6=18.2%	0=0%	3.48
Average	14.1	45.46	24.2	14.1	2.0	

3-Example Five, Question Three: Degree of Accuracy:

Scale Trans	5 Extremely accurate	4 Fairly Accurate	3 Neutral (neither accurate nor inaccurate)	2 Fairly inaccurate	1 Extremely inaccurate	Average for each translator
Ali	6=18.2%	13=39.4%	9=27.3%	3=9.1%	2=6.1%	3.55
K & H	6=18.2%	16=48.5%	8=24.2%	2=6.1%	1=3.0%	3.73
Arberry	3=9.1%	15=45.5%	10=30.3%	5=15.2%	0=0%	3.48
Average	15.1	44.46	27.26	10.13	3.0	

4-Example Five, Question Four: Translation Regarded As Archaic:

Ali	3=9.1%
K & H	2=6.1%
Arberry	2=6.1%
None of them	26=78.8%
Total	33=100%

Ex. 5. (A):

ST METAPHOR: *Al Istisna'*

Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Original	Bowing	Yes	Sun, Moon,(etc.)	Yes	Instinctive yielding of creatures to Allah	No

Ex. 5. (A): Literal TT Equivalent: Bows to Him:

Trans	Trans Technique	Metaphor Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Ali: bows down in worship	metaphor	Original	Bowing	Yes	Sun, Moon,(etc.)	Yes	Instinctive yielding of creatures to Allah	No
K&H: prostrates	metaphor	Original	Bowing	Yes	Sun, Moon,(etc.)	Yes	Instinctive yielding of creatures to Allah	No
Arberry: bow	metaphor	Original	Bowing	Yes	Sun, Moon,(etc.)	Yes	Instinctive yielding of creatures to Allah	No

Discussion of Example Five

This example contains only one metaphorical element. As the above tables relating to Example Five show, all translations are close in terms of stylistically acceptability. Arberry's translation is the most stylistically acceptable overall with an average of 3.61, followed very closely by Ali's translation at 3.58, and then Khaan and Hilaalii at 3.48. There is no obvious correlation, here between overall stylistic acceptability and archaicness: 9.1% of respondents regarded Ali's translation as archaic, while 6.1% regarded Khaan and Hilaalii's translation and Arberry's translation as archaic.

Respondents regarded Ali's translation of the metaphorical elements as most effective with an average 3.61. However Khaan and Hilaalii's and Arberry were fairly close with 3.58 and 3.48 respectively.

Respondents regarded Khaan and Hilaalii's translation of the metaphorical elements as clearly the most accurate with an average of 3.73. Ali's came next with an average of 3.55 and Arberry last with an average of 3.48.

Here All three translators have used metaphor as a technique for translating. يسجد لله 'bows to Him'. However, it is noticed that while Khaan and Hilaalii' and Arberry use the relatively non-specific forms 'prostrate' and 'bow' respectively, Ali uses the more specific and explicit metaphor 'bows down in worship'. (cf.5.3.5.)

7.2.6. Example Six Analysis:

﴿ فالذين كفروا { قطعتم لهم ثياب من نار } يصب
من فوق رؤوسهم الحميم ﴾

Literal translation: “However those who disbelieve {garments of fire were cut for them} and boiled water will be poured over their heads”

General Context: Allah is warning the disbelievers of the punishment of the Hereafter

Interpretation of metaphor: The punishment of the Hereafter is compared to clothes, completely covering the unbelievers.

Rhetorical purpose: Warning by explicating the kind of punishment and how huge it is.

(I) But those who deny their Lord for them will be {cut out a garment of fire}, over their heads will be poured out boiling water. (p. 855)

(II) as for those who disbelieve, {garments of fire will be cut out for them}, boiling water will be poured down over their heads. (P.491)

(III) As for the unbelievers, {for them garments of fire shall be cut}, and there shall be poured over their heads boiling water}. (p. 29)

EXAMPLE SIX: Summary Example Six-Findings:

1-Example Six, Question One: Overall Stylistic Acceptability:

Scale Trans	5 Extremely acceptable	4 Fairly Acceptable	3 Neutral (neither acceptable nor unacceptable)	2 Fairly unacceptable	1 Extremely unacceptable	Average for each translator
Ali	2=6.1%	17=51.5%	8=24.2%	5=15.2%	1=3.0%	3.42
K&H	8=24.2%	17=51.5%	4=12.1%	4=12.1%	0=0%	3.88
Arberry	6=18.2%	17=51.5%	5=15.5%	4=12.1%	1=3.0%	3.70
Average	16.16	51.5	17.2	13.1	2.	

2-Example Six, Question Two: Degree of Effectiveness:

Scale Trans	5 Extremely effective	4 Fairly Effective	3 Neutral (neither Effective nor ineffective)	2 Fairly ineffective	1 Extremely ineffective	Average for each translator
Ali	4=12.1%	16=48.5%	10=30.3%	3=9.1%	0=0%	3.64
K& H	9=27.3%	15=45.5%	7=21.2%	0=0%	0=0%	3.94
Arberry	8=24.2%	17=51.5%	6=18.2%	2=6.1%	0=0%	3.94
Average	21.2	48.5	23.2	5.0	0.0	

3-Example Six, Question Three: Degree of Accuracy:

Scale Trans	5 Extremely accurate	4 Fairly Accurate	3 Neutral (neither accurate nor inaccurate)	2 Fairly inaccurate	1 Extremely inaccurate	Average for each translator
Ali	8=24.2%	12=36.4%	9=27.3%	4=12.1%	0=0%	3.75
K & H	11=33.3%	18=54.5%	2=6.1%	2=6.1%	0=0%	4.15
Arberry	10=30.3%	19=57.6%	2=6.1%	2=6.1%	0=0%	4.12
Average	29.2	49.5	13.1	8.1	0.0	

4-Example six, Question Four: Translation Regarded As Archaic:

Ali	1=3.0%
K & H	1=3.0%
Arberry	3=9.0%
None of them	28=84.8%
Total	33=100%

Ex. 6. (A):

ST METAPHOR: قطعتم لهم ثياب من نار

Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Original	People who had clothes of fire cut out for them	Yes	The unbelievers	Yes	Punishment	No

Ex. 6.(A): Literal TT Equivalent: Garments of fire cut for them:

Trans	Trans Technique	Metaphor Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Ali: will be cut out a garment of fire	metaphor	Original	People who had clothes of fire cut out for them	Yes	The unbelievers	Yes	Punishment	No
K&H: garment of fire will cut out for them	metaphor	Original	People who had clothes of fire cut out for them	Yes	The unbelievers	Yes	Punishment	No
Arberry : for them garment of fire shall be cut	metaphor	Original	People who had clothes of fire cut out for them	Yes	The unbelievers	Yes	Punishment	No

Ex. 6. (B): يصب من فوق رؤوسهم الحميم

Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Original	People who will have boiling water poured over their heads	Yes	The unbelievers	Yes	Punishment	No

Ex. 6. (B): Literal TT Equivalent: *boiled water will be poured over their heads*:

Trans	Trans Technique	Metaphor Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Ali: over their heads will be poured out boiling water	metaphor	Original	People who will have boiling water poured over their heads	Yes	The unbeliever	Yes	Punishment	No
K&H: boiling water will be poured down over their heads	metaphor	Original	People who will have boiling water poured over their heads	Yes	The unbeliever	Yes	Punishment	No
Arberry : there shall be poured over their heads boiling water	metaphor	Original	People who will have boiling water poured over their heads	Yes	The unbeliever	Yes	Punishment	No

Discussion of Example Six

This example contains two metaphorical elements. . As the above tables relating to Example Six show, Khaan and Hilaalii's translation is the most stylistically acceptable overall with average of 3.88. Arberry's translation came second at 3.70, while Ali's translation is clearly least acceptable at 3.42. There is no correlation here between overall stylistic acceptability and archaicness: 3.0 % of respondents regarded Ali's and Khaan and Hilaalii's translation as archaic, while 9.0 % regarded Arberry's translation as archaic

Respondents regarded Khaan and Hilaalii and Arberry's translations of the metaphorical elements as equally most effective with an average 3.94. Ali's translation was regarded as significantly less effective at 3.64.

Respondents regarded Khaan and Hilaalii's translation of the metaphorical elements as the most accurate with an average of 4.15, followed very closely by Arberry with an average of 4.12. Ali came last with an average 3.75.

Few respondents commented on Ali translating this metaphorical element using the term Lord as Christian oriented usage, although they do not know the name of the translator.

. Here All three translators have used metaphor as a translation technique for

قطعت لهم ثياب من نار garments of fire cut out for them', as follows:

Ali: 'will be cut out garments of fire'

Khaan and Hilaalii: 'garments of fire will cut out for them '

Arberry: 'for them garments of fire shall be cut'.

All three translators have used metaphor as a translation technique for the second metaphorical element in this example *يصب من فوق رؤوسهم الحميم* 'boiled water will be poured over their heads' is

Ali: 'over their heads will be poured out boiling water'.

Khaan and Hilaalii: 'boiling water will be poured down over their heads'.

Arberry: 'there shall be poured over their heads boiling water.'

Here none of the translations seem more explicit than any others; and although it is not entirely clear why respondents regarded Khaan and Hilaalii's translation as the most accurate, explicitness does not seem to play a role in this case. (cf.5.3.6.)

7.2.7. Example Seven Analysis:

﴿ أفلم يسيروا في الأرض فتكون لهم قلوب يعقلون
بها أو أذان يسمعون بها } فإنها لا تعمي الأبصار
ولكن تعمي القلوب التي في الصدور ﴾

Literal translation: “Did they not travel in the earth, in order to have hearts that understand and ears to listen. It is not their eyes that are blind, but the hearts that are in the breasts”

General Context: The Prophet is being consoled regarding the disbelief of his opponents among his people.

Interpretation of metaphor: The hearts i.e. affective intelligence of the unbelievers is compared to eyes that are blind

Rhetorical purpose: To describe the spiritual blindness of the unbelievers.

(I) Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? {Truly it is not their eyes that are blind, but their Hearts which are in their breasts}. (p. 864)

(II) Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear? {Verily, it is not the eyes that grow blind, but it is the hearts, which are in the breasts that grow blind}. (p. 497)

(III) What, have they not journeyed in the land so that they have hearts to understand with or hear with? {It is not the eyes that are blind, but blind are the hearts within the breasts}. (p. 32)

Example Seven: Summary Example Seven –Findings:

1-Example Seven, Question One: Overall Stylistic Acceptability:

Scale Trans	5 Extremely acceptable	4 Fairly Acceptable	3 Neutral (neither acceptable nor unacceptable)	2 Fairly unacceptable	1 Extremely unacceptable	Average for each translator
Ali	11=33.3%	14=42.4%	4=12.1%	4=12.1%	0=0%	3.97
K&H	7=21.2%	9=27.3%	14=42.4%	2=6.1%	1=3.0%	3.58
Arberry	6=18.2%	8=24.2%	14=42.4%	4=12.1%	1=3.0%	3.42
Average	24.2	31.3	32.3	10.1	2.0	

2-Example Seven, Question Two: Degree of Effectiveness:

Scale Trans	5 Extremely effective	4 Fairly Effective	3 Neutral (neither Effective nor ineffective)	2 Fairly ineffective	1 Extremely ineffective	Average for each translator
Ali	14=42.4%	11=33.3%	6=18.2%	2=6.1%	0=0%	4.12
K & H	9=27.3%	8=24.2%	12=36.4%	4=12.1%	0=0%	3.67
Arberry	5=15.2%	16=48.5%	8=24.2%	4=12.1%	0=0%	3.67
Average	28.3	35.3	26.2	10.1	0.0	

3-Example Seven Question Three: Degree of Accuracy:

Scale Trans	5 Extremely accurate	4 Fairly Accurate	3 Neutral (neither accurate nor inaccurate)	2 Fairly inaccurate	1 Extremely inaccurate	Average for each translator
Ali	16=48.5%	8=24.3%	5=15.2%	3=9.1%	0=0%	4.15
K & H	9=27.3%	13=39.4%	7=21.2%	4=12.1%	0=0%	3.82
Arberry	6=18.2%	11=33.3%	12=36.4%	4=12.1%	0=0%	3.58
Average	31.3	32.3	24.2	11.1	0.0	

4-Example seven, Question Four: Translation Regarded As Archaic:

Ali	1=3.0%
K & H	7=21.2%
Arberry	0=0%
None of them	25=75.8%
Total	33=100%

Ex. 7. (A):

ST METAPHOR: *قسي*

Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Original	Heart	Yes	Being blind	Yes	Lack of awareness	No

Ex. 7. (A): Literal TT Equivalent: *blind*:

Trans	Trans Technique	Metaphor Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Ali: are blind	metaphor	Original	Heart	Yes	Being blind	Yes	Lack of awareness	No
K&H: grow blind	metaphor	Original	Heart	Yes	Being blind	Yes	Lack of awareness	No
Arberry: are blind	metaphor	Original	Heart	Yes	Being blind	Yes	Lack of awareness	No

Ex. 7. (B): ST METAPHOR: قلوب

Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Stock	Heart	Yes	Being blind	Yes	Centre of feeling	No

Ex. 7. (B): Literal TT Equivalent: hearts:

Trans	Trans Technique	Metaphor Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Ali: hearts (and minds)	metaphor + (non-figurative)	Stock	Heart	Yes	Being blind	Yes	Centre of feeling	No
K&H: heart	metaphor	Stock	Heart	Yes	Being blind	Yes	Centre of feeling	No
Arberry: hearts	metaphor	Stock	Heart	Yes	Being blind	Yes	Centre of feeling	No

Discussion of Example Seven

Two metaphorical elements are examined in this example. As the above tables relating to example seven show, Ali's translation is clearly the most stylistically acceptable overall with an average of 3.97. Khaan and Hilaalii's translation is slightly more acceptable at 3.58 than that Arberry's translation at 3.42. There is some correlation, between overall acceptability and archaism: 3.0% respondent regarded Ali's translation as archaic, while 21.2% regarded Khaan and Hilaalii's translation as archaic. However no respondents regarded Arberry's translation as archaic, even though they rated it least acceptable in overall stylistic terms.

Respondents regarded Ali's translation of the metaphorical elements as the most effective with an average of 4.12. Khaan and Hilaalii and Arberry were equal with an average of 3.67.

Respondents regarded Ali's translation of the metaphorical elements as clearly the most accurate with an average of 4.15. Khaan and Hilaalii came next with an average of 3.82 and Arberry last with an average of 3.58.

The difference in the results for accuracy appear odd at first sight given that all three translators use direct, (literal) metaphorical translations. It may be, however, that respondents preferred Ali's translations to those of Khaan and Hilaalii and Arberry because Ali used 'their eyes' and 'their hearts' while Khaan and Hilaalii and Arberry used 'the eyes' and 'the hearts'. In this case Ali makes the referent more explicit than do Khaan and Hilaalii and Arberry. (*cf.*5.3.7.)

7.2.8. Example Eight Analysis:

﴿ ولا يزال الذين كفروا في مريم حتى تأتيهم
{الساعة} بغتة، أو يأتيهم عذاب { يوم عقيم} ﴾

Literal translation: “Those who disbelieve will remain in doubt, until {the Hour} comes to them suddenly or a penalty of { a barren day}”

General Context: The state of the unbelievers on the Day of Judgement is being described.

Interpretation of metaphor: The Day of Judgement is compared to a women who is barren and unable to bear children.

Rhetorical purpose: To demonstrate the failure of the non-believers and the frustration of their desires.

(I) Those who reject faith will not cease to be in doubt concerning (revelation) until the {Hour (of judgement)} comes suddenly upon them, or there comes to them the Penalty of {a Day of Disaster}. (p. 866)

(II) And those who disbelieve will not cease to be in doubt about it (this Qur'an) until {the Hour} comes suddenly upon them, or there comes to them the Torment of {the Day after which there will be no night (i.e. the Day of Resurrection)}. (p. 498)

(III) And the unbelievers will not cease to be in doubt of it, until the {Hour} comes on them or there shall come upon them the chastisement of {a barren day} (p. 33)

EXAMPLE EIGHT: Summary of Example Eight-Findings:

1-Example Eight, Question One: Overall Stylistic Acceptability:

Scale	5 Extremely acceptable	4 Fairly Acceptable	3 Neutral (neither acceptable nor unacceptable)	2 Fairly unacceptable	1 Extremely unacceptable	Average for each translator
Ali	7=21.2%	13=39.4%	8=24.2%	4=12.1%	1=3.0%	3.64
K&H	7=21.2%	15=45.5%	5=15.2%	6=18.2%	0=0%	3.70
Arberry	2=6.1%	15=45.5%	15=45.5%	1=3.0%	0=0%	3.55
Average	16.1	43.46	28.3	11.1	1.0.	

2-Example Eight, Question Two: Degree of Effectiveness:

Scale Trans	5 Extremely effective	4 Fairly Effective	3 Neutral (neither Effective nor ineffective)	2 Fairly ineffective	1 Extremely ineffective	Average for each translator
Ali	9=27.3%	11=33.3%	7=21.2%	5=15.2%	1=3.0%	3.67
K& H	6=18.2%	14=42.4%	6=18.2%	7=21.2%	0=0%	3.58
Arberry	3=9.1%	12=36.4%	15=45.5%	3=1.1%	0=0%	3.45
Average	18.2	37.3	28.3	15.1	1.0	

3-Example Eight, Question Three: Degree of Accuracy:

Scale Trans	5 Extremely accurate	4 Fairly Accurate	3 Neutral (neither accurate nor inaccurate)	2 Fairly inaccurate	1 Extremely inaccurate	Average for each translator
Ali	6=18.2%	9=27.3%	11=33.3%	7=21.2%	0=0%	3.42
K & H	5=15.2%	8=24.2%	12=36.4%	8=24.2%	0=0%	3.3
Arberry	8=24.2%	12=36.4%	10=30.3%	3=9.1%	0=0%	3.76
Average	19.2	29.3	33.3	18.1	0.0	

4-Example Eight Question Four: Translation Regarded As Archaic:

Ali	2=6.1%
K & H	0=0%
Arberry	0=0%
None of them	31=93.9%
Total	33=100%

Ex. 8. (A):

ST METAPHOR: *deLu*

Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Stock	Hour	Yes	[Time of] Judgement	Yes	Particular span of time	No

Ex. 8. (A): Literal TT Equivalent: *Hour*:

Trans	Trans Technique	Metaphor Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Ali: Hour (of Judgement)	metaphor	Original	Hour	Yes	[Time of] Judgement	Yes	Particular span of time	No
K&H: Hour	metaphor	Original	Hour	Yes	[Time of] Judgement	Yes	Particular span of time	No
Arberry : Hour	metaphor	Original	Hour	Yes	[Time of] Judgement	Yes	Particular span of time	No

EX. 8. (B): ST METAPHOR: يوم عقيم

Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Original	Barren [woman]	Yes	Day of Judgement	No	Failure to bring forth fruit	No

EX. 8. (B): Literal TT Equivalent: barren day:

Trans	Trans Technique	Metaphor Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Ali: Day of Disaster	non-figurative	=====	=====	=====	=====	=====	=====	=====
K&H: the Day after which there will be no night	non-figurative	=====	=====	=====	=====	=====	=====	=====
Arberry: a barren day	metaphor	Original	barren woman	Yes	Day of Judgement	No	Failure to bring forth fruit	No

Discussion of Example Eight

This example contains two metaphorical elements. As the above tables relating to Example eight show, Khaan and Hilaalii's translation is the most stylistically acceptable overall with an average of 3.70 with Ali's translation close behind at 3.64 and Arberry's at 3.55. There is no particular correlation here between overall stylistic acceptability and archaicness: no respondents regarded Khaan and Hilaalii's translation as archaic, while 6.1% regarded Ali's translation as archaic and no respondents regarded Arberry's translation as archaic.

Respondents regarded Ali's translation of the metaphorical elements as most effective with an average 3.67 followed by closely Khaan at 3.58, and then Arberry at 3.45.

Respondents regarded Arberry's translation of the metaphorical elements as clearly the most accurate with an average of 3.76. Ali's translation came next with an average of 3.42 and Khaan and Hilaalii last with an average of 3.3.

The results for accuracy appear inconsistent if we consider the translation of 'hour'. Here, all three translators have used metaphor as a translation technique and have translated ساعة as 'Hour' except Ali who has added ('of Judgements'). That is to say the less explicit translations, i.e. these of Khaan and Hilaalii and Arberry are rated worst and best respectively, while the most explicit translations, that of Ali is rated in the middle. In fact, respondents seem to have

been more influenced by the second metaphorical element **يوم عقيم** This has been translated differently by all the three translators as follows:

Ali: `Day of Disaster`

Khaan and Hilaalii: the Day after which there will be no night`

Arberry: `a barren day`. It would seem that respondents are relatively unhappy with the non-figurative explanatory translations of Ali and Khaan and Hilaalii, compared to Arberry, who uses a direct (literal) translation of the Arberry. This may be because Ali's Khaan and Hilaalii's translation involve a marked deviation from the original metaphor. (*cf.*5.3.8.)

7.2.9. Example Nine Analysis:

﴿ وَإِذَا تَتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ۚ تَعْرِفُ فِي وُجُوهِ
الَّذِينَ كَفَرُوا الْمُنْكَرَ ﴾

Literal translation: “and when our clear verses are recited to them, { you should know denial in the faces of the disbelieves}”

General Context: Allah is referring to the recitation to the unbelievers of the Qur’an.

Interpretation of metaphor: The denial, which is not literally in the faces of the unbelievers, is represented as if it were.

Rhetorical purpose: To emphasise the obviousness of the denial of the believers.

(I) When Our clear signs are rehearsed to them, {Thou will notice a denial on the faces of the Unbelievers}. (p. 870)

(II) And when Our clear verses are recited to them, {You will notice a denial on the faces of the disbelieves}. (p. 500)

(III) And when Our signs are recited to them, clear signs {Thou recognisest in the faces of the unbelievers denial }. (p.35)

EXAMPLE NINE: Summary Example Nine-Findings:

1-Example Nine, Question One: Overall Stylistic Acceptability:

Scale Trans	5 Extremely acceptable	4 Fairly Acceptable	3 Neutral (neither acceptable nor unacceptable)	2 Fairly unacceptable	1 Extremely unacceptable	Average for each translator
Ali	4=12.1	15=45.5%	7=21.2%	6=18.2%	1=3.0%	3.45
K&H	9=27.3%	18=54.5%	5=15.2%	1=3.0%	0=0%	4.06
Arberry	2=6.1%	15=45.5%	6=18.2%	8=24.2%	2=6.1%	3.21
Average	15.1	48.5	18.2	15.1	3.0	

2-Example Nine, Question Two: Degree of Effectiveness:

Scale Trans	5 Extremely effective	4 Fairly Effective	3 Neutral (neither Effective nor ineffective)	2 Fairly ineffective	1 Extremely ineffective	Average for each translator
Ali	6=18.2%	17=51.5%	6=18.2%	4=12.1%	0=0%	3.67
K& H	12=36.4%	15=45.5%	6=18.2%	0=0%	0=0%	4.18
Arberry	2=6.1%	21=63.6%	4=12.1%	4=12.1%	2=6.1%	3.52
Average	20.2	53.5	16.1	8.0	2.0	

3-Example Nine, Question Three: Degree of Accuracy:

Scale Trans	5 Extremely accurate	4 Fairly Accurate	3 Neutral (neither accurate nor inaccurate)	2 Fairly inaccurate	1 Extremely inaccurate	Average for each translator
Ali	8=24.2%	20=60.6%	4=12.1%	1=3.0%	0=0%	3.88
K & H	6=18.2%	18=54.5%	8=24.2%	1=3.0%	0=0%	4.06
Arberry	5=15.2%	21=63.6%	4=12.1%	2=6.1%	1=3.0%	3.82
Average	19.2	59.5	16.1	4.0	1.0	

4-Example Nine, Question Four: Translation Regarded As Archaic:

Ali	2=6.1%
K & H	0=0%%
Arberry	4=12.1%
None of them	27=81.8%
Total	33=100%

Ex. 9. (A):

ST METAPHOR: في وجوه

Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Stock	Faces	Yes	Expression	No	Obviousness of denial	No

Ex. 9. (A): Literal TT Equivalent: in the faces:

Trans	Trans Technique	Metaphor Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Ali: on the faces	metaphor	Stock	Faces	Yes	Expression	No	Obviousness of denial	No
K&H: on the faces	metaphor	Stock	Faces	Yes	Expression	No	Obviousness of denial	No
Arberry : in the faces	metaphor	Stock	Faces	Yes	Expression	No	Obviousness of denial	No

Discussion of Example Nine

This example contains one metaphorical element. As the above tables relating to Example Nine show, Khaan and Hilaalii's translation is clearly the most stylistically acceptable overall with an average of 4.06. Ali's translation is rather more acceptable at 3.45 than that of Arberry's translation at 3.21. There is a correlation here between overall stylistic acceptability and archaicness:

no respondents regarded Khaan and Hilaalii's translation as archaic, while 6.1% regarded Ali's translation as archaic and 12.1% regarded Arberry's translation as archaic.

Respondents regarded Khaan and Hilaalii's translation of the metaphorical element as clearly most effective with an average of 4.18. Ali and Arberry were fairly close to one another with 3.67 and 3.52 respectively.

Respondents regarded Khaan and Hilaalii's translation of the metaphorical element as clearly the most accurate with an average of 4.06. Ali and Arberry were very close to one another with 3.88 and 3.82 respectively.

The results for accuracy appear odd if we consider the translation of 'في وجوه' in the faces'. Here, all three translators have used metaphor as a translation technique to translate this element as follows:

Ali: 'on the faces'.

Khaan and Hilaalii: 'on the faces'

Arberry: 'in the faces'. It is not clear why respondents regarded Khaan and Hilaalii translation as more accurate than that of Ali. It may be that Arberry's

translation `in the faces` was felt to be less idiomatic than Khaan and Hilaalii and Ali's `on the faces`. (*cf.*5.3.9.)

7.2.10. Example Ten Analysis:

{ وَإِنْ يَسْلُبْهُمُ الذَّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ } ﴿١٠﴾

﴿ ضَعْفُ الْمَطْلُوبِ وَالْمَطْلُوبِ ﴾

Literal translation: “{And if a fly takes away something from them, they fail to release it from the fly}. Weak are the asker [i.e. the idol] and the asked [i.e. the fly]”

General context: Allah is describing the idols and their incapacity to create or do anything.

Interpretation of metaphor: The incapacity of the idols is being compared to the weakness of the fly.

Rhetorical purpose: Challenging the unbelievers.

(I)

{If the fly should snatch away anything from them, they would have no power to release} (p. 871)

(II)

{If the fly snatch a thing from them, they would have no power to release it from the fly}. So weak are both the seeker and the sought. (p. 500)

(III)

{And if a fly should rob them of aught, they would never rescue it from him}. Feeble indeed alike are the seeker and the sought. (p. 36)

EXAMPLE TEN: Summary Example Ten-Findings:

1-Example Ten, Question One: Overall Stylistic Acceptability:

Scale Trans	5 Extremely acceptable	4 Fairly Acceptable	3 Neutral (neither acceptable nor unacceptable)	2 Fairly unacceptable	1 Extremely unacceptable	Average for each translator
Ali	6=18.2%	16=48.5%	6=18.2%	5=15.2%	0=0%	3.70
K&H	8=24.2%	17=51.5%	4=12.1%	4=12.1%	0=0%	3.88
Arberry	4=12.1%	7=21.2%	10=30.3%	10=30.3%	2=6.1%	3.03
Average	18.1	40.4	20.2	19.2	2.0	

2-Example Ten, Question Two: Degree of Effectiveness:

Scale Trans	5 Extremely effective	4 Fairly Effective	3 Neutral (neither Effective nor ineffective)	2 Fairly ineffective	1 Extremely ineffective	Average for each translator
Ali	7=21.2%	18=54.5%	6=18.2%	2=6.1%	0=0%	3.91
K & H	7=21.2%	21=63.6%	1=3.0%	4=12.1%	0=0%	3.94
Arberry	2=6.1%	14=42.4%	10=30.3%	5=15.2%	2=6.1%	3.27
Average	16.2	53.5%	17.2	11.1	2.0	

3-Example Ten, Question Three: Degree of Accuracy:

Scale Trans	5 Extremely accurate	4 Fairly Accurate	3 Neutral (neither accurate nor inaccurate)	2 Fairly inaccurate	1 Extremely inaccurate	Average for each translator
Ali	6=18.2%	18=54.5%	7=21.2%	2=6.1%	0=0%	3.85
K & H	7=21.2%	20=60.6%	4=12.1%	2=6.1%	0=0%	3.97
Arberry	2=6.1%	18=54.5%	7=21.2%	5=15.2%	1=3.0%	3.45
Average	15.1	56.5	18.2	9.1	1.0	

4-Example Ten, Question Four: Translation Regarded As Archaic:

Ali	1=3.0%
K & H	0=0%
Arberry	26=78.8%
None of them	6=18.2%
Total	33=100%

Ex. 10. (A):

ST METAPHOR: وإن يسلبهم اللباب شيئا لا يستقلوه منه

Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Original	Someone from whom a fly takes something	Yes	The idols	Yes	Weakness of seeker and Sought	Yes

Ex. 10. (A): Literal TT Equivalent:

if a fly has taken something away from them, they fail to release it from the fly:

Trans	Trans Technique	Metaphor Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Ali: if the fly should snatched away anything from them, they would have no power to release it from the fly	metaphor	Original	Someone from whom a fly takes something	Yes	The idols	Yes	Weakness of seeker and Sought	Yes
K&H: if the fly snatched a thing from them, would have no power to release it from the fly	metaphor	Original	Someone from whom a fly takes something	Yes	The idols	Yes	Weakness of seeker and Sought	Yes
Arberry: if a fly should rob them of aught, they never rescue it from him	metaphor	Original	Someone from whom a fly takes something	Yes	The idols	Yes	Weakness of seeker and Sought	Yes

Discussion of Example Ten

This example contains one metaphorical element. As the above tables relating to Example Ten show, Khaan and Hilaalii's translation is clearly the most stylistically acceptable overall with average of 3.88 followed relatively closely by Ali's translation at 3.70, with of Arberry's translation a distance third at 3.03. There is a good correlation here between overall stylistic acceptability and archaicness:

no respondents regarded Khaan and Hilaalii's translation is archaic, while 3.0 % regarded Ali's translation as archaic and 78.8 % regarded Arberry's translation as archaic.

Respondents regarded Khaan and Hilaalii's translation of the metaphorical element as most effective with an average 3.94 followed very closely by Ali at 3.91. Arberry was again distance third at 3.27.

Respondents regarded Khaan and Hilaalii's translation of the metaphorical element as clearly the most accurate with an average of 3.97. Ali's translation came next with an average of 3.85 and Arberry last with an average of 3.45. With regards to the metaphor

وإن يسلبهم الذباب شيئا لا يستنقذوه منه ` if a fly has taken something a way from

them, they fail to release it from the fly`. All three translators have used `metaphor` as translation technique to translate this element as follows:

Ali: `if the fly should snatch a way anything from them, they would have no power to release it from the fly`.

Khaan and Hilaalii: `if the fly snatch a thing from them, they would have no power to release it from the fly`.

Arberry: `And if a fly should rob from them of aught, they would never rescue it from him`. It may be that respondents in this case regard Arberry's translation as least accurate because its obvious archaicness makes it seem obscure. (*cf.*5.3.10.)

7.2.11. Example Eleven Analysis:

﴿ ومن يشرك بالله فكأنما خر من السماء فتخطفه
الطير أو تهوي به الريح في مكان سحيق ﴾

Literal translation: “He who joins associates with Allah, is like one {who fell down from heaven and was snatched by birds or dropped by the wind in a very distant place}”

General Context: Description of polytheists.

Interpretation of metaphor: The polytheist is compared to someone who falls from heavens and is snatched up by a bird and thrown to a far- distant place.

Rhetorical purpose: To induce despair in the polytheists

(I) As if he had {fallen from heaven and had been snatched up by birds or the wind had swooped (like a bird on its prey) and thrown him in a very far-distant place (p.859)

(II) ...as if he had {fallen from the sky, and the birds had stanced him, or the wind had thrown him to a far place}. (p. 494)

(III) It is as if though he has {fallen from the heaven and the birds snatched him a way, or the wind sweeps him headlong into a place far away} (p. 31)

EXAMPLE ELEVEN: Summary Example Eleven-Findings:

1-Example Eleven, Question One: Overall Stylistic Acceptability:

Scale Trans	5 Extremely acceptable	4 Fairly Acceptable	3 Neutral (neither acceptable nor unacceptable)	2 Fairly unacceptable	1 Extremely unacceptable	Average for each translator
Ali	9=27.3%	13=39.4%	8=24.2%	3=9.1%	0=0%	3.85
K&H	12=36.4%	16=48.5%	4=12.1%	1=3.0%	0=0%	4.18
Arberry	7=21.2%	8=25.25%	12=36.4%	4=12.1%	2=6.1%	3.42
Average	28.3	37.7	24.2	8.0	2.0	

2-Example Eleven, Question Two: Degree of Effectiveness:

Scale Trans	5 Extremely effective	4 Fairly Effective	3 Neutral (neither Effective nor ineffective)	2 Fairly ineffective	1 Extremely ineffective	Average for each translator
Ali	8=24.2%	14=42.4%	9=27.3%	2=6.1%	0=0%	3.85
K & H	12=36.4%	16=48.5%	4=12.1%	1=3.0%	0=0%	4.18
Arberry	7=21.2%	13=39.4%	8=24.2%	4=12.1%	1=3.0%	3.64
Average	27.2	43.4	21.2	7.0	1.0	

3-Example Eleven, Question Three: Degree of Accuracy:

Scale Trans	5 Extremely accurate	4 Fairly Accurate	3 Neutral (neither accurate nor inaccurate)	2 Fairly inaccurate	1 Extremely inaccurate	Average for each translator
Ali	5=15.2%	14=42.4%	13=39.4%	1=3.0%	0=0%	3.70
K & H	13=39.4%	13=39.4%	6=18.2%	1=3.0%	0=0%	4.15
Arberry	4=12.1%	17=51.5%	10=30.3%	2=6.1%	0=0%	3.70
Average	22.2	44.4	29.3	4.0	0.0	

4-Example Eleven, Question Four: Translation Regarded As Archaic:

Ali	1=3.0%
K & H	1=3.0%
Arberry	2=6.1%
None of them	29=87.9%
Total	33=100%

Ex. 11. (A):

ST METAPHOR: *كانما خر من السماء فتخطفه الطير أو قهوي به الريح في مكان سحيق*

Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Original (simile)	One who fell from heaven	Yes	The Polytheist	Yes	Powerlessness and insignificance	No

Ex. 11. (A): Literal TT Equivalent: is like one who fell down from Heaven:

Trans	Trans Technique	Metaphor Type	Identity of vehicle	Vehicle Mentioned?	Identity of Topic	Topic Mentioned?	Identity of Grounds	Grounds Mentioned?
Ali: as if he had fallen from heaven	Original	simile	One who fell from heaven	Yes	The Polytheist	Yes	Powerlessness and insignificance	No
K&H: as if he had fallen from the sky	Original	simile	One who fell from heaven	Yes	The Polytheist	Yes	Powerlessness and insignificance	No
Arberry : it is as if though he had fallen from heaven	Original	simile	One who fell from heaven	Yes	The Polytheist	Yes	Powerlessness and insignificance	No

Discussion of Example Eleven

This example contains one figurative element. As the above tables relating to Example Eleven show, Khaan and Hilaalii's translation is clearly the most stylistically acceptable overall with average of 4.18. Ali's translation is markedly more acceptable at 3.85 than that of Arberry's translation at 3.42. There is some correlation, here between overall stylistic acceptability and archaicness:

3.0% of respondents regarded Khaan and Hilaalii's translation as archaic, while 3.0% regarded Ali's translation as archaic and 6.1% regard Arberry's translation as archaic.

Respondents regarded Khaan and Hilaalii's translation of the metaphorical element as most effective with an average 4.18. However Ali and Arberry were fairly close with 3.85 and Arberry last with 3.64.

Respondents regarded Khaan and Hilaalii's translation of the metaphorical element as clearly the most accurate with an average of 4.15. Ali's translation and Arberry were equal with an average of 3.70 each.

With regard to the translation of

فكأنما خر من السماء فتخطفه الطير أو تهوي به الريح من مكان سحيق ` is like one who

fell down from the Heaven`, all three translators have used simile as translation technique to translate this element as follows:

Ali: `as if he had fallen from heaven and had been snatched up by birds or the wind had swooped like a bird on its prey and thrown him in a very far -distant place`.

Khaan and Hilaalii: `as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far place`.

Arberry: `it is as if though he has fallen from the heaven and the birds snatched him away or the wind sweeps him headlong into a place far away`. It is not clear why respondents regarded Ali's, Arberry's translations as less accurate than that Ali and Khaan and Hilaalii. (*cf.*5.3.11.)

7.3. OVERALL AVERAGES:

7.3.1. Comparison of the translators based on acceptability, effectiveness and accuracy:

Q. ONE: ASSESSMENT OF STYLISTIC OVERALL ACCEPTABILITY:

Example Number	Verse Number	ALI	KH. &H.	ARBERRY
One	22: 1	3.30	3.42	3.70
Two	22: 5	3.79	4.00	2.88
Three	22: 9	3.39	3.48	3.30
Four	22: 11	3.58	3.61	3.27
Five	22:18	3.58	3.48	3.61
Six	22: 19	3.42	3.88	3.70
Seven	22: 46	3.97	3.58	3.42
Eight	22: 55	3.64	3.70	3.55
Nine	22:72	3.45	4.06	3.21
Ten	22: 73	3.70	3.88	3.03
Eleven	22: 31	3.85	4.18	3.42
Total Average		39.67	41.27	37.09

Q. TWO: ASSESSMENT OF DEGREE OF EFFECTIVENESS:

Example Number	Verse Number	ALI	KH. &H.	Arberry
One	22: 1	3.45	3.55	3.64
Two	22: 5	4.06	4.12	3.33
Three	22: 9	3.30	3.61	3.18
Four	22: 11	3.70	3.82	3.48
Five	22:18	3.61	3.58	3.48
Six	22: 19	3.64	3.94	3.94
Seven	22: 46	4.12	3.67	3.67
Eight	22: 55	3.67	3.58	3.45
Nine	22:72	3.67	4.18	3.52
Ten	22: 73	3.91	3.94	3.27
Eleven	22: 31	3.85	4.18	3.64
Total Average		40.98	42.17	38.60

Q. THREE: ASSESSMENT OF DEGREE OF ACCURACY:

Example Number	Verse number	ALI	KH. &H.	Arberry
One	22: 1	3.39	3.61	3.88
Two	22: 5	3.82	3.94	3.33
Three	22: 9	3.45	3.39	3.33
Four	22: 11	3.94	3.73	3.61
Five	22:18	3.55	3.73	3.48
Six	22: 19	3.75	4.15	4.12
Seven	22: 46	4.15	3.82	3.58
Eight	22: 55	3.42	3.3	3.76
Nine	22:72	3.88	4.06	3.82
Ten	22: 73	3.85	3.97	3.45
Eleven	22: 31	3.70	4.15	3.70
Total Average		40.88	41.58	40.06

7.3.2 Comparison of the translations based on archaicness:

Q. FOUR: INDICATION OF TRANSLATION REGARDED AS ARCHAIC:

Example Number	Verse Number	OVERALL ARCHAICNESS
One	22: 1	3.12
Two	22: 5	3.03
Three	22: 9	3.76
Four	22: 11	3.85
Five	22:18	3.55
Six	22: 19	3.76
Seven	22: 46	3.55
Eight	22: 55	3.82
Nine	22:72	3.70
Ten	22: 73	3.12
Eleven	22: 31	3.79
Total Average		39.05

7.4. SUMMARY OF OVERALL AVERAGES:

7.4.1. Comparison of the translators based on acceptability, effectiveness and accuracy:

Q. ONE: ASSESSMENT OF OVERALL STYLISTIC ACCEPTABILITY:

Example Number	Verse Number	ALI	KH. &H.	ARBERRY
One	22: 1	3.30	3.42	3.70
Two	22: 5	3.79	4.00	2.88
Three	22: 9	3.39	3.48	3.30
Four	22: 11	3.58	3.61	3.27
Five	22:18	3.58	3.48	3.61
Six	22: 19	3.42	3.88	3.70
Seven	22: 46	3.97	3.58	3.42
Eight	22: 55	3.64	3.70	3.55
Nine	22:72	3.45	4.06	3.21
Ten	22: 73	3.70	3.88	3.03
Eleven	22: 31	3.85	4.18	3.42
Total		39.67	41.27	37.09
Average		3.61	3.75	3.37

From the above table, it is noted that Khaan and Hilaalii's translation shows the highest degree of overall stylistic acceptability at 3.75. This is because the availability of this translation with most of respondents, in fact this translation is given for free to everyone in Saudi Arabia. Ali's translation follows Khaan and Hilaalii's with 3.61. Arberry's translation shows the lowest degree of overall stylistic acceptability at 3.37.

Q. TWO: ASSESSMENT OF DEGREE OF EFFECTIVENESS:

Example Number	Verse Number	ALI	KH. &H.	Arberry
One	22: 1	3.45	3.55	3.64
Two	22: 5	4.06	4.12	3.33
Three	22: 9	3.30	3.61	3.18
Four	22: 11	3.70	3.82	3.48
Five	22:18	3.61	3.58	3.48
Six	22: 19	3.64	3.94	3.94
Seven	22: 46	4.12	3.67	3.67
Eight	22: 55	3.67	3.58	3.45
Nine	22:72	3.67	4.18	3.52
Ten	22: 73	3.91	3.94	3.27
Eleven	22: 31	3.85	4.18	3.64
Total		40.98	42.17	38.60
Average		3.72	3.83	3.51

From the above table, it is noted that Khaan and Hilaalii's translation shows the highest degree of effectiveness at 3.83. This is because the availability of this translation with most of respondents, in fact this translation is given for free to everyone in Saudi Arabia. Ali's translation follows Khaan and Hilaalii's with 3.72. Arberry's translation shows the lowest degree of effectiveness at 3.51.

Q. THREE: ASSESSMENT OF DEGREE OF ACCURACY:

Example Number	Verse number	ALI	KH. &H.	Arberry
One	22: 1	3.39	3.61	3.88
Two	22: 5	3.82	3.94	3.33
Three	22: 9	3.45	3.39	3.33
Four	22: 11	3.94	3.73	3.61
Five	22:18	3.55	3.73	3.48
Six	22: 19	3.75	4.15	4.12
Seven	22: 46	4.15	3.82	3.58
Eight	22: 55	3.42	3.3	3.76
Nine	22:72	3.88	4.06	3.82
Ten	22: 73	3.85	3.97	3.45
Eleven	22: 31	3.70	4.15	3.70
Total		40.88	41.58	40.06
Average		3.72	3.80	3.60

From the above table, it is noted that Khaan and Hilaalii's translation shows the highest degree of accuracy at 3.8. This is because the availability of this translation with most of respondents, in fact this translation is given for free to everyone in Saudi Arabia. Ali's translation follows Khaan and Hilaalii's with 3.72. Arberry's translation shows the lowest degree of accuracy at 3.60.

7.4.2. Comparison of the translations based on archaicism

Q. FOUR: INDICATION OF TRANSLATION REGARDED AS ARCHAIC :

Example number	Verse number	ALI	KH. &H.	Arberry	None of them	Total
One	22: 1	7=21.2%	4=12.1%	0=0%	22=66%	100%
Two	22: 5	1=3.0%	2=6.1%	25=75.8%	5=15.2%	100%
Three	22: 9	1=3.0%	1=3.0%	3=9.0%	28=84.8%	100%
Four	22: 11	1=3.0%	1=3.0%	0=0%	31=94%	100%
Five	22:18	3=9.1%	2=6.1%	2=6.1%	26=78.8%	100%
Six	22: 19	1=3.0%	1=3.0%	3=9.0%	28=84.8%	100%
Seven	22: 46	1=3.0%	7=21.2%	0=0%	25=75.8%	100%
Eight	22: 55	2=6.1%	0=0%	0=0%	31=93.9%	100%
Nine	22:72	2=6.1%	0=0%	4=12.1%	27=81.8%	100%
Ten	22: 73	1=3.0%	1=3.0%	26=78.%	6=18.2%	100%
Eleven	22: 31	1=3.0%	1=3.0%	2=6.1%	29=87.9%	100%
Total	11	93.5	60.5	169.9	781.2.	100%
Average		8.5%	5.5%	17.9%	71%	100%

7.5. Description of Degree of Correlation between lack of Overall

Stylistic Acceptability and Archaicness

There is generally at least some correlation between lack of overall stylistic acceptability and archaicness, as can be seen from the following verbal account

for each example:

Example One:

Some correlation.

Example Two:

Strong correlation.

Example Three:

Some correlation.

Example Four:

Some correlation.

Example five:

No correlation.

Example Six:

No correlation.

Example Seven:

Yes, perhaps!

Example Eight:

No correlation.

Example Nine:

Strong correlation.

Example Ten:

Strong correlation.

Example Eleven:

Some correlation

As can be noted from the above list, examples one, two, three, four, seven, nine, ten and eleven display a correlation of varying degrees between lack of stylistic acceptability and archaicness. Only in examples five, six and eight is this correlation lacking. That is to say, the examples, which showed a correlation between a lack of stylistic acceptability and archaicness, are more numerous than those examples, which are judged to have no correlation between these two aspects of translation.

7.6. Correlation Between Rating For overall Stylistic

Acceptability, Effectiveness, and Accuracy:

The following table lists the correlation between ratings for overall stylistic acceptability, effectiveness and accuracy. Numbers 1-3 used in the table below indicate the following:

(1) Best

(2) Second best

(3) Worst

Assessments of overall stylistic acceptability, effectiveness, and accuracy may not in fact be made independently but may influence one another, as the following table shows:

Rating For overall Stylistic Acceptability, Effectiveness, and

Accuracy

Examples	ov.st.acc.	effectiveness	accuracy
Example One			
Ali	3	1	1
K &H	2	2	2
Arberry	1	3	3
Example Two			
Ali	2	2	2
K &H	1	1	1
Arberry	3	3	3
Example Three			
Ali	2	2	1
K &H	1	1	2
Arberry	3	3	3
Example Four			
Ali	2	2	1
K &H	1	1	2
Arberry	3	3	3
Example Five			2
Ali	2	1	1
K &H	3	2	3
Arberry	1	3	
Example Six			
Ali	3	3	2
K &H	1	1	1
Arberry	2	1	3
Example Seven			
Ali	1	1	1
K &H	2	2	2
Arberry	3	2	3
Example Eight			
Ali	2	1	2
K &H	1	2	3
Arberry	3	3	1
Example Nine			
Ali	2	2	2
K &H	1	1	1
Arberry	3	3	3
Example Ten			
Ali	2	2	2
K &H	1	1	1
Arberry	3	3	3
Example Eleven			
Ali	2	2	2
K &H	1	1	1
Arberry	3	3	2

From the above table, it can be seen that respondents ordered the translations as follows:

Example One: identically for effectiveness and accuracy.

Example Two: identically for all three categories.

Example Three: identically for overall stylistic acceptability and effectiveness.

Example Four: identically for overall stylistic acceptability and effectiveness.

Example Five: identically for overall stylistic acceptability and accuracy.

Example Six: identically for overall stylistic acceptability and effectiveness.

Example Seven: identically for all three categories.

Example Eight: identically for overall stylistic acceptability and effectiveness.

Example Nine: identically for all three categories.

Example Ten: identically for all three categories.

Example Eleven: identically for all three categories.

The list above illustrates the respondent's ratings of the three translations under investigation in terms of three variables of overall stylistic acceptability, effectiveness, and accuracy. The table shows that with regard to example (2), (9), (10), and (11) respondents agree on a similar rating pattern which rates Khaan and Hilaalii's translation as the best in terms of overall stylistic acceptability, effectiveness and accuracy. Khaan and Hilaalii's translation of metaphor in these examples was rated as (1) while Ali's translation of metaphor in these examples was rated (2), i.e. second best in terms of overall stylistic acceptability, effectiveness and accuracy. Arberry's translation of metaphor in these examples was rated and given (3), which is the lowest rate in terms of overall stylistic

acceptability, effectiveness and accuracy. Example (7) is also identical but with a different rating system. In this example, Ali's translation was rated best and designated (1) in all levels of stylistic acceptability, effectiveness and accuracy. The second best translation of metaphor in this example was seen to be that of Khaan and Hilaalii. It was given (2) for overall stylistic acceptability, effectiveness and accuracy. Arberry's translation of metaphor in the example was rated the worst in terms of overall stylistic acceptability, effectiveness and accuracy. Example one shows a pattern of similarity rating for effectiveness and accuracy. In this pattern Ali's translation of metaphor in this particular example was rated the best and Khaan and Hilaalii second best, while Arberry's was the worst. However, for overall stylistic acceptability, Arberry's translation of metaphor was rated best and Khaan and Hilaalii second best and Ali's the worst. Example (3) shows a pattern of identical rating for overall stylistic and effectiveness for which Khaan and Hilaalii's translation was rated the best and Ali's translation the second best and Arberry's the worst. But for accuracy Ali's translation was rated the best and Khaan and Hilaalii's translation the second best and Arberry's the worst. In example (4) a pattern of identical rating is also evident with reference to overall stylistic acceptability and effectiveness for which Khaan and Hilaalii's translation was rated the best and Ali's translation the second best, while Arberry's was the worst. For accuracy Ali's translation was rated the best, Khaan and Hilaalii's the second best and Arberry the worst. Example (5) shows a pattern of a different with regard to overall stylistic acceptability, accuracy and effectiveness. For overall stylistic acceptability Khaan

and Hilaalii's translation was rated the worst and for effectiveness the second best and accuracy the best. Ali's translation of metaphor in this example was rated the best for effectiveness, and the second best for overall stylistic acceptability and accuracy. Arberry's translation was rated the best for overall stylistic acceptability and the worst for effectiveness and accuracy.

Example (6) shows a pattern of different ratings with regard to overall stylistic acceptability, effectiveness and accuracy. Khaan and Hilaalii's translation was rated the best for all the three variables. Ali's translation was rated the worst for overall stylistic acceptability and effectiveness, but was rated the second best for accuracy. Arberry's translation was rated the best for effectiveness the second best for overall stylistic acceptability and the worst for accuracy.

Example (8) shows a pattern of different rating also. Ali's translation was rated the best for effectiveness, and the second best for overall stylistic acceptability and accuracy. Arberry's translation was rated the worst for overall stylistic acceptability and effectiveness, and rated the best for accuracy.

7.7. Summary List of Basic Metaphor Types in ST and TT:

Example One:

ST	TT		
	Ali	K &H	Arberry
A: زلزلة Original	Original	Original	Original
B: ساعة Original	Original	Original	Original

Example Two:

ST	TT		
	Ali	K &H	Arberry
A: هامة Original	Stock	Stock	Non-figurative
B: اهتزت Original	Original	Original	Original
C: وربت Original	Original	Original	Original

Example Three:

ST	TT		
	Ali	K &H	Arberry
A: ثاني عطفة Original	Original	Original	Original

Example Four:

ST	TT		
	Ali	K &H	Arberry
A: على حرف Original	Simile	Original	Original

Example Five:

ST	TT		
	Ali	K &H	Arberry
A: يسجد له Original	Original	Original	Original

Example Six:

ST	TT		
	Ali	K &H	Arberry
A: قطعت لهم ثياب من نار Original	Original	Original	Original
B: يصب من فوق رؤوسهم الحميم Original	Original	Original	Original

Example Seven:

ST	TT		
	Ali	K &H	Arberry
A: تعمى Original	Original	Original	Original
B: قلوب Stock	Stock	Stock	Stock

Example Eight:

ST	TT		
	Ali	K &H	Arberry
A: ساعة Stock	Original	Original	Original
B: يوم عقيم Original	Original	Original	Original

Example Nine:

ST	TT		
	Ali	K &H	Arberry
A: في وجوه Original	Stock	Stock	Stock

Example Ten:

ST	TT		
	Ali	K &H	Arberry
A: وإن يسلبهم الذباب شئ يا لا يستنقذوه منه Original	Original	Original	Original

Example Eleven:

ST	TT		
	Ali	K &H	Arberry
A: فكأنما خر من السماء فتخطفه الطير أو تهوي به الريح في مكان سحيق Original (Simile)	Simile	Simile	Simile

It can be seen that the type of metaphor in the eleven examples outlined above varies. The type ST metaphor is generally original except those in example 8 and 9, which are stock metaphors. Example 11 exhibits a different type of ST figure of speech. This is an original simile due to the fact that the resemblance particle *ka* 'as' is mentioned. With regard to the type of metaphor in the TT the variation is evident also. The list above shows that there is a general tendency for the type of metaphor in the ST to be the same as the type of metaphor in the TT. For

example, in examples (1), (5), (6), and (11). In all of these examples there is total agreement between the ST metaphor and TT metaphor in terms of their types. The metaphor is original on the ST and it is rendered as original in the TT. This shows that the translations all agree that the ST metaphorical expressions in the examples should be relayed with the same figurative force to convey an equivalent aesthetic effect and stylistic impact.

In example (8) A: the ST metaphor type is actually a stock metaphor. Here all the three translations discussed in this study use an original metaphor in the TT. It is striking, however, that this use of *ساعة* is frequent in the Qur'an and readers of the translations will no doubt become familiar with the use of 'hour' in the same figurative sense. This general agreement is intriguing to highlight because besides its important implications with regard to the use of similar translation strategies cross-linguistically and cross-culturally, it also tells us that there might be a universal figurative space which is useful for a translation theory to draw from in deriving translation techniques.

The examples also show some discrepancy between the ST and TT metaphor as far as the type of metaphor is concerned. Examples, (2) A: (4) (8) and (9) are good illustrations. In example (2), for example we have an original metaphor in the ST whereas we have a stock metaphor in the translations. In example (4) we have an original metaphor in the ST and two of the three translations use a similar type of metaphor but one of the translations opts for a simile instead of a metaphor.

In example (9) we have an original metaphor in the ST while all the translations agree to a different rendering of the type of metaphor. The translations use a stock metaphor, as is evident in the table above. Besides the universal figurative space that is suggested by the agreement in the majority of the examples discussed above there is also a system of variation between ST and TT rendering of metaphor types. This explains the variation in overall stylistic acceptability in response to contextual factors. This space for variation is what makes the translator's task difficult and it is at the same time what makes the translator an active and a creative participant in the translation process

7.8. Conclusion

This chapter attempted to link the theoretical analysis proposed in chapter Three and chapter Four with practical responses to the questionnaire, as analysed in chapter Five. and the TT translations. Section eight concluded the chapter. Of particular interest are the following results:

1. As discussed in Section 6.5 respondents typically seem to regard translations which they consider archaic as less stylistically acceptable than translations which they do not consider archaic.
2. As discussed in Section 6.6 respondents' judgements regarding overall acceptability, effectiveness, and accuracy to a large extent mirror one another. This suggests that respondents may not make these judgements as independently from one another as was supposed in the formulation of the questionnaire.

3. Respondents seem to regard translations of metaphors which are more explicit as more accurate than translations of metaphors which are less explicit.
4. Greater explicitness is achieved in various ways:
 - a- Through mention of grounds, as in Example Four.
 - b- Through conversion of metaphor to simile as in the case of Example Six.
 - c- Through conversion of metaphor to non-figurative expression, as in the case of Example Two.
 - d- Through the usage of more specific metaphor (e.g. Ali in Example Five).
 - e- Through greater explicitness of referent (e.g. Ali in Example Seven)
5. This suggests that Newmark is not right- or not always right – when he recommends that original metaphors in the ST should be relayed by original metaphors in the TT: “In principle, in authoritative and expressive texts these should be translated literally...” (Newmark, 1988:112) (c.f. chapter three section 3.3:2.2.).
6. Although respondents favour explicitness in translation, they do not seem to like marked deviation from the original metaphor (cf. Example Eight, where Arberry’s direct (literal) translation is preferred to the non-figurative translations of Ali, and Khaan and Hilaalii).

CHAPTER EIGHT

CHAPTER EIGHT

CONCLUSION

8.1. Conclusions:

From the above, I may argue that this study has achieved the following points:

1. The Holy Qur'an cannot be reproduced in English. Arberry, (1991: xii) confirms this statement "I have called my version an interpretation, conceding: the orthodox claim that the Koran is untranslatable". Similarly Pickthall (1994: vii) describes his rendering as follows: "the result is not the Glorious Qur'an." He points out that the translation of the Holy Qur'an "can never take the place of the Koran in Arabic". Finally, it must be noted that some features of the Qur'anic styles cannot be transferred: the rhythms, the varying peaks of rhetorical emphasis, and the patterns of vowel change. This assured belief of mine is well corroborated by many thinkers. It is also borne out by the questionnaire results, which show all three translations to be less than adequate in certain respects.
2. The previous two chapters, suggest that the best person to attempt to translate the Qur'an from Arabic into English must be an Arabic native speaker. This is evident from the fact that of all the translators only Al-Hilaalii is a native Arabic speaker; Khaan and Hilaalii's translation scores higher averages in most of the questionnaire than the other two translations. This is because the Qur'an was revealed in Arabic. Therefore Arabs are most likely to be the best people to

understand every single word and what is intended by it.

3. The ideal situation for translation of the Qur'an is where a native speaker of Arabic produces the translation along with an English native speaker as in the case of Khaan and al-Hilaalii. The latter is an Arab, whereas Khaan is Indian and considered a native speaker of English. As we have seen in the questionnaire results, their translation achieved the highest percentage in all of the three linguistically oriented issues: overall stylistic acceptability, degree of effectiveness, and degree of accuracy. They both produced a very beautiful piece of work. May Allah reward all translators of the Qur'an in general, and reward Khaan and al-Hilaalii in particular, for their effort.
4. The best qualified person in terms of academic and other training to translate the Qur'an is a very interesting issue is to be investigated in the future.
5. Listing and expanding classifications of the translator of the Qur'an is another attractive point to be highlighted in future in an attempt to provide guidelines for this rapidly expanding phenomenon.
6. It is not for anyone to claim that his translation of the Qur'an is as high in its standards as the level of a sacred book or to claim that a translation has been revealed to him.
7. This study claims that figures of speech are functional. The diversity of figures of speech presents satisfactory devices to express different tones and shifting attitudes or uncertainty on the part of ST language producers. These are

language-related issues by nature. Figures of speech have many advantages the literal language and contribute a powerful persuasive device.

8. Misunderstanding of figurative usage when translating metaphorical Qur'anic expressions may result in many problems including:

A Completely wrong translation.

B Misleading or distorted translation. .

9. The question of the meaning of the ST in general and of Qur'anic expressions in particular cannot be solved with strictly mathematical precision. This is due to the indeterminacy inherent in the translation process itself.

10. The study brings into relief the need to examine and analyse figurative expressions in the Qur'an and break them down into their basic elements before the translator embarks on his work. It also suggests the need to examine language as social practice and to refer it to its roots and culture with the aim of working out the factors which determine and are determined by verbal interaction.

11. The study highlights the fact that some Suurahs of the Qur'an are more packed with strong figures of speech depending on whether they were revealed in Makkah or Al-Madiinah. The tendency towards using a particular pattern, though motivated, might remain distinctive particularly in the Qur'an. This is due to the nature of each Suurah.

12. In the Qur'anic text there is a risk of confusing especially similes (i.e. figurative comparison involving *ka- mithl*, etc.) with literal comparisons, as

has been pointed out in the translation from Arabic into English. At the same time, there is a tendency to change similes into metaphors and to reduce similes to one participant simile starting with “as though” or “as if”. (cf. Example Nine, from questionnaire).

13. By adopting Goatly’s theory of metaphor, and Newark’s, model of metaphor translation, I hope to provide an understanding of metaphor, which is both insightful and easy to apply. I take this thesis as the first step in my academic life. My efforts will focus on developing a practical model to be followed when facing any metaphorical expression. This must be a model, which does not yield confusion and contradiction.

This is a moral commitment. My mind goes back to the era when Islam organized all aspects of life in the early centuries, and where tension was at its lowest. This enterprise, however, needs linguistic investigation.

APPENDIX ONE

QUESTIONNAIRE

Centre for Middle Eastern and Islamic Studies
University of Durham
Durham
United Kingdom

A QUESTIONNAIRE

Name:.....
Department:.....
Occupation:.....

This research is concerned with the figurative use of language and its impact on the translation of some Qur'anic verses. Thus, this questionnaire will include samples of metaphorical usage in the Qur'an selected from three published English translations. These translations have been assigned Roman numerals (I), (II), (III). The use of metaphor within the sentence indicates a rhetorical purpose. Emphasis is traditionally regarded as a general rhetorical purpose while other rhetorical purposes include such things as exaggeration. In the following pages, 11 examples are selected from Suurat al-Hajj (*The Pilgrimage*). These show the metaphorical usages, listed according to the rhetorical purposes they exhibit. The metaphorical expressions both in the Arabic version and the translated version are placed in curly brackets. As an English native speaker, and basing your judgment on the rhetorical purposes given to you for each example, please:

1. On a scale 1-5 assess the overall stylistic acceptability of the translation in each case, 5 being extremely acceptable and 1 being extremely unacceptable.
2. On scale 1-5 assess the degree of effectiveness of the translation of the metaphor in each case, 5 being extremely effective and 1 being extremely non-effective.
3. On a scale (1-5) assess the degree of accuracy of the translation of the metaphor in each case, 5 being extremely accurate and 1 being extremely inaccurate.
4. Indicate translation/s (if any) that you regard as archaic. There is under each example a space for:
your additional comments and/ or
your own suggested translation (if any).

I would like to express my great respect, regards and thanks for giving me some of your valuable time and I appreciate your help in this work. Please do not hesitate to ask me anything you would like it to be clarified.

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Example 1: (الحج، ٢٢:١) sura 22:1

﴿ يا أيها الناس اتقوا ربكم إن {زلزلة الساعة} شيء عظيم ﴾

Literal translation: “O People fear your God: Verily {the earthquake of the Hour} is a very great thing”

General Context: All mankind is being addressed, both Muslims and non- Muslims. The Day of Judgement is being described.

Interpretation of metaphor: The trembling of hearts which fear God on the Day of Judgement and the inability of people to remain solidly on their feet is compared to an earthquake or a convulsion.

Rhetorical purpose: Exaggeration, to describe the horrifying nature of the situation

(I) Mankind! Fear your Lord! {For the convulsion of the Hour (Of judgement)} will be a thing terrible. (p.850)

(II) O mankind Fear your Lord and be dutiful to Him! Verily, {the earthquake of the Hour (of judgement)} is a terrible thing. (p.488)

(III) O men fear your Lord! Surely the {earthquake of the Hour} is a mighty thing. (P.27)

Q.1. On a scale 1-5 tick (✓) the overall **stylistic** acceptability of the translation in each case, 5 being extremely acceptable and 1 being extremely unacceptable.

Scale \ Trans	5 Extremely acceptable	4 Fairly acceptable	3 Neutral (neither acceptable nor unacceptable)	2 Fairly unacceptable	1 Extremely unacceptable
(I)					
(II)					
(III)					

Q.2. On a scale (1-5) tick (✓) the degree of effectiveness of the translation of the metaphor in each case, 5 being extremely effective and 1 being extremely non-effective.

Scale \ Trans	5 Extremely effective	4 Fairly effective	3 Neutral (neither effective nor ineffective)	2 Fairly ineffective	1 Extremely ineffective
(I)					
(II)					
(III)					

Q.3. On a scale (1-5) tick (✓) the degree of accuracy of the translation of the metaphor in each case, 5 being extremely accurate and 1 being extremely inaccurate.

Scale \ Trans	5 Extremely accurate	4 Fairly accurate	3 Neutral (neither accurate nor inaccurate)	2 Fairly inaccurate	1 Extremely inaccurate
(I)					
(II)					
(III)					

Q.4. (a).Indicate translations (if any) that you regard as archaic

Trans. (I) [] Trans. (II) [] Trans. (III) [] None of them.[]

(b) Additional Comments:

(c) Your own suggested translation (if any), (please use the other side of the sheet if necessary)

Example 2:(الحج، ٢٢:٥) sura 22:5

﴿ وترى الأرض هامدة ، فإذا أنزلنا عليها الماء {اهتزت وربت} و أنبتت من كل زوج بهيج ﴾

Literal translation: “And you see the earth lifeless but if We send down the rain on it, it {shakes and swells} and it puts forth from every beautiful pairs.”

General context: This verse shows how Allah produces life where there apparently is none.

Interpretation of metaphor: The trembling of the earth after its long quiescence is compared to an animal which calms down after moving

Rhetorical purpose: To emphasise Allah’s omnipotence.

(I) And (further), thou seest the earth barren and lifeless, But when We pour down rain on it, {it is stirred (To life), it swells} and it puts forth every kind of beautiful growth in pairs. (P. 851)

(II) And you see the earth barren, but when we send down water (rain) on it, {it is stirred (to life), it swells} and puts forth every lovely kind (of growth). (p. 488)

(III) And thou beholdest the earth blackened, then, when We send down water upon it, {it quivers and swells}, and puts forth herbs of every joyous kind. (p. 28)

Q.1. On a scale 1-5 tick (✓) the overall **stylistic** acceptability of the translation in each case, 5 being extremely acceptable and 1 being extremely unacceptable.

Scale	5	4	3	2	1
	Extremely acceptable	Fairly acceptable	Neutral (neither acceptable nor unacceptable)	Fairly unacceptable	Extremely unacceptable
Trans (I)					
(II)					
(III)					

Q.2. On a scale (1-5) tick (✓) the degree of effectiveness of the Trans of the metaphor in each case, 5 being extremely effective and 1 being extremely non-effective.

Scale	5	4	3	2	1
	Extremely effective	Fairly effective	Neutral (neither effective nor ineffective)	Fairly ineffective	Extremely ineffective
Trans (I)					
(II)					
(III)					

Q.3. On a scale (1-5) tick (✓) the degree of accuracy of the translation of the metaphor in each case, 5 being extremely accurate and 1 being extremely inaccurate.

Scale	5	4	3	2	1
	Extremely accurate	Fairly accurate	Neutral (neither accurate nor inaccurate)	Fairly inaccurate	Extremely inaccurate
Trans (I)					
(II)					
(III)					

Q.4. (a).Indicate translations (if any) that you regard as archaic

Trans. (I) [] Trans. (II) [] Trans. (III) [] None of them. []

(b) Additional Comments:

(c) Your own suggested translation (if any), (please use the other side of the sheet if necessary)

Example3: (الحج، ٢٢: ٩) sura 22:9

{ثاني عطفه} ليضل عن سبيل الله له في الدنيا خزي و نذيقه يوم القيامة عذاب الحريق

Literal translation: “{Bending his garment to stray from God’s way}. Disgrace is for him and We shall make him taste on the Day of Judgement the punishment of fire”.

General context: The denial of non-believers is expressed by the image of someone pulling his dress angrily to deceive and the abandonment of body and heart by misleading anyone who sees him when bending his neck and head the place of hearing

Interpretation of metaphor: The arrogance and refusal of the unbelievers to listen to right guidance and to follow the way of truth is compared to someone who turns his neck away.

Rhetorical purpose: Emphasis of stubbornness of unbelievers

(I) (Disdainfully) {bending his side, } in order to lead (men) astray from the path of God : for him there is disgrace in this life, and on the day of judgement we shall make him taste the penalty of burning (fire). (p.852)

(II) {Bending his neck in pride }(far astray from the path of Allah) and leading (others) too (far) astray from the path of Allah. For him there is a disgrace in this worldly life, and on the day of Resurrection we shall make him taste the torment of burning (fire). (p. 849)

(III) {Turning his side} to lead astray from God’s way; for him is degradation in the world, and on Resurrection Day We shall let him taste the chastisement of the burning. (p. 28)

Q.1. On a scale 1-5 tick (✓) the overall stylistic acceptability of the translation in each case, 5 being extremely acceptable and 1 being extremely unacceptable.

Scale	5	4	3	2	1
	Extremely acceptable	Fairly acceptable	Neutral (neither acceptable nor unacceptable)	Fairly unacceptable	Extremely unacceptable
Trans (I)					
(II)					
(III)					

Q.2. On a scale (1-5) tick (✓) the degree of effectiveness of the translation of the metaphor in each case, 5 being extremely effective and 1 being extremely non-effective.

Scale	5	4	3	2	1
	Extremely effective	Fairly effective	Neutral (neither effective nor ineffective)	Fairly ineffective	Extremely ineffective
Trans (I)					
(II)					
(III)					

Q.3. On a scale (1-5) tick (✓) the degree of accuracy of the translation of the metaphor in each case, 5 being extremely accurate and 1 being extremely inaccurate.

Scale	5	4	3	2	1
	Extremely accurate	Fairly accurate	Neutral (neither accurate nor inaccurate)	Fairly inaccurate	Extremely inaccurate
Trans (I)					
(II)					
(III)					

- Q.4. (a).Indicate translations (if any) that you regard as archaic
 Trans. (I) [] Trans. (II) [] Trans. (III) [] None of them. []
 (b) Additional Comments:
 (c) Your own suggested translation (if any), (please use the other side of the sheet if necessary)

Example 4: (الحج، ٢٢:١١) sura 22:11

﴿و من الناس من يعبد الله على حرف﴾ فإن أصابه خير اطمأن به و إن أصابته فتنة انقلب على وجهه ذلك هو الخسران المبين﴾

Literal translation: “ Among people is someone who {worships God on the edge} of an abyss: when good befalls him, he is calm but if distress happens to him, he turns over on his face that is a clear loss”

Interpretation of metaphor: The person whose faith is strong when things go well but disappears when things go badly is compared to someone standing on the edge of a rock-face or hill.

Rhetorical purpose: To emphasis the weakness of such a person’s belief.

(I) There are among men some who serve God, {As it were, on the verge}: if good befalls them, they are therewith, well content; but if a trial comes to them, they turn on their faces: they lose both this world and the hereafter: that is loss for all to see! (p. 853)

(II) Among mankind is he {who worships Allah as it were, upon the very edge} (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Islam). He loses both this world and the hereafter. That is the evident loss. (p. 490)

(III) And among men there is such a one {as serves God upon the very edge} If good befalls him he is at rest in it, but if a trail befalls him he turns completely over; he loses his world and the world to come; that is indeed the manifest loss. (p. 28)

Q.1. On a scale 1-5 tick (✓) the overall **stylistic** acceptability of the translation in each case, 5 being extremely acceptable and 1 being extremely unacceptable.

Scale	5	4	3	2	1
	Extremely acceptable	Fairly acceptable	Neutral (neither acceptable nor unacceptable)	Fairly unacceptable	Extremely unacceptable
Trans					
(I)					
(II)					
(III)					

Q.2. On a scale (1-5) tick (✓) the degree of effectiveness of the translation of the metaphor in each case, 5 being extremely effective and 1 being extremely non-effective.

Scale	5	4	3	2	1
	Extremely effective	Fairly effective	Neutral (neither effective nor ineffective)	Fairly ineffective	Extremely ineffective
Trans					
(I)					
(II)					
(III)					

Q.3. On a scale (1-5) tick (✓) the degree of accuracy of the translation of the metaphor in each case, 5 being extremely accurate and 1 being extremely inaccurate.

Scale	5	4	3	2	1
	Extremely accurate	Fairly accurate	Neutral (neither accurate nor inaccurate)	Fairly inaccurate	Extremely inaccurate
Trans					
(I)					
(II)					
(III)					

Q.4. (a).Indicate translations (if any) that you regard as archaic

Trans. (I) [] Trans. (II) [] Trans. (III) [] None of them. []

(b) Additional Comments:

(c) Your own suggested translation (if any), (please use the other side of the sheet if necessary)

Example 5: (الحج، ٢٢:١٨) sura 22:18

﴿ألم ترى أن الله يسجد له من في السماوات ومن في الأرض و الشمس والقمر و النجوم والجبال و الشجر و الدواب و كثير من الناس و كثير حق عليه العذاب﴾

Literal translation: “Did not you see that to Allah { bow all that are in the heavens and earth including the sun and the moon and the stars and the mountains, and the trees and animals} and many among mankind deserve punishment.”

General Context: This verse describes the instinctive yielding of every creature including the non-discerning creatures such as the trees

Interpretation of metaphor: The submission of the natural world to Allah is compared to bowing down before him.

Rhetorical purpose: To emphasise the greatness of Allah.

(I) Seest thou not that to God {bow down in worship all things that are in the heavens and on earth, the sun, the moon, the stars; the hills, the trees, the animals}; and a great number among mankind but a great number are fit for punishment? (p.855)

(II) See you not that to Allah {prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the animals}, and many of mankind but there are many men on whom the punishment is justified. (p.491)

(III) Hast thou not seen how to God {bow all who are in the heavens and all who are in the earth, the sun and the moon, the stars and the mountains, the trees and the beasts}, and many of mankind and many merit the punishment. (p.29)

Q.1. On a scale 1-5 tick (✓) the overall stylistic acceptability of the translation in each case, 5 being extremely acceptable and 1 being extremely unacceptable.

Scale	5	4	3	2	1
	Extremely acceptable	Fairly acceptable	Neutral (neither acceptable nor unacceptable)	Fairly unacceptable	Extremely unacceptable
Trans (I)					
(II)					
(III)					

Q.2. On a scale (1-5) tick (✓) the degree of effectiveness of the translation of the metaphor in each case, 5 being extremely effective and 1 being extremely non-effective.

Scale	5	4	3	2	1
	Extremely effective	Fairly effective	Neutral (neither effective nor ineffective)	Fairly ineffective	Extremely ineffective
Trans (I)					
(II)					
(III)					

Q.3. On a scale (1-5) tick (✓) the degree of accuracy of the translation of the metaphor in each case, 5 being extremely accurate and 1 being extremely inaccurate.

Scale	5	4	3	2	1
	Extremely accurate	Fairly accurate	Neutral (neither accurate nor inaccurate)	Fairly inaccurate	Extremely inaccurate
Trans (I)					
(II)					
(III)					

Q.4. (a).Indicate translations (if any) that you regard as archaic

Trans. (I) [] Trans. (II) [] Trans. (III) [] None of them. []

(b) Additional Comments:

(c) Your own suggested translation (if any), (please use the other side of the sheet if necessary)

Example 6: (الخج، ٢٢:١٩) sura 22:19

(فَالَّذِينَ كَفَرُوا { قَطَعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ } يَصُبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ)

Literal translation: “However those who disbelieve {garments of fire were cut for them} and boiled water will be poured over their heads”

General Context Allah is warning the disbelievers of the punishment of the Hereafter

Interpretation of metaphor: The punishment of the Hereafter is compared to clothes, completely covering the unbelievers.

Rhetorical purpose: Warning by explicating the kind of punishment and how huge it is.

(I) But those who deny their Lord for them will be {cut out a garment of fire }, over their heads will be poured out boiling water. (p. 855)

(II) as for those who disbelieve, {garments of fire will be cut out for them}, boiling water will be poured down over their heads. (p.491)

(III) As for the unbelievers, {for them garments of fire shall be cut}, and there shall be poured over their heads boiling water}. (p. 29)

Q.1. On a scale 1-5 tick (✓) the overall stylistic acceptability of the translation in each case, 5 being extremely acceptable and 1 being extremely unacceptable.

Scale	5	4	3	2	1
	Extremely acceptable	Fairly acceptable	Neutral (neither acceptable nor unacceptable)	Fairly unacceptable	Extremely unacceptable
Trans					
(I)					
(II)					
(III)					

Q.2. On a scale (1-5) tick (✓) the degree of effectiveness of the translation of the metaphor in each case, 5 being extremely effective and 1 being extremely non-effective.

Scale	5	4	3	2	1
	Extremely effective	Fairly effective	Neutral (neither effective nor ineffective)	Fairly ineffective	Extremely ineffective
Trans					
(I)					
(II)					
(III)					

Q.3. On a scale (1-5) tick (✓) the degree of accuracy of the translation of the metaphor in each case, 5 being extremely accurate and 1 being extremely inaccurate.

Scale	5	4	3	2	1
	Extremely accurate	Fairly accurate	Neutral (neither accurate nor inaccurate)	Fairly inaccurate	Extremely inaccurate
Trans					
(I)					
(II)					
(III)					

Q.4. (a).Indicate translations (if any) that you regard as archaic

Trans. (I) [] Trans. (II) [] Trans. (III) [] None of them. []

(b) Additional Comments:

(c) Your own suggested translation (if any), (please use the other side of the sheet if necessary)

Example7: (الحج، ٢٢:٤٦) sura 22:46

أفلم يسيروا في الأرض فتكون لهم قلوب يعقلون بها أو آذان يسمعون بها {فإنها لا تعى الأبصار ولكن تعى القلوب التي في الصدور} ﴿

Literal translation: "Did they not travel in the earth, in order to have hearts that understand and ears to listen. {It is not their eyes that are blind, but the hearts that are in the breasts}"

General Context: The Prophet is being consoled regarding the disbelief of his opponents among his people.

Interpretation of metaphor: The hearts i.e. affective intelligence of the unbelievers is compared to eyes that are blind

Rhetorical purpose: To describe the spiritual blindness of the unbelievers.

(I) Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? {Truly it is not their eyes that are blind, but their Hearts which are in their breasts}. (p. 864)

(II) Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear? {Verily, it is not the eyes that grow blind, but it is the hearts, which are in the breasts that grow blind}. (p. 497)

(III) What, have they not journeyed in the land so that they have hearts to understand with or hear with? {It is not the eyes that are blind, but blind are the hearts within the breasts}. (p. 32)

Q.1. On a scale 1-5 tick (✓) the overall stylistic acceptability of the translation in each case, 5 being extremely acceptable and 1 being extremely unacceptable.

Scale	5	4	3	2	1
	Extremely acceptable	Fairly acceptable	Neutral (neither acceptable nor unacceptable)	Fairly unacceptable	Extremely unacceptable
Trans					
(I)					
(II)					
(III)					

Q.2. On a scale (1-5) tick (✓) the degree of effectiveness of the translation of the metaphor in each case, 5 being extremely effective and 1 being extremely non-effective.

Scale	5	4	3	2	1
	Extremely effective	Fairly effective	Neutral (neither effective nor ineffective)	Fairly ineffective	Extremely ineffective
Trans					
(I)					
(II)					
(III)					

Q.3. On a scale (1-5) tick (✓) the degree of accuracy of the translation of the metaphor in each case, 5 being extremely accurate and 1 being extremely inaccurate.

Scale	5	4	3	2	1
	Extremely accurate	Fairly accurate	Neutral (neither accurate nor inaccurate)	Fairly inaccurate	Extremely inaccurate
Trans					
(I)					
(II)					
(III)					

Q.4. (a). Indicate translations (if any) that you regard as archaic

Trans. (I) [] Trans. (II) [] Trans. (III) [] None of them. []

(b) Additional Comments:

(c) Your own suggested translation (if any), (please use the other side of the sheet if necessary)

Example 8: (الحج، ٢٢:٥٥) sura 22:55

﴿ و لا يزال الذين كفروا في مرية حتى تأتيهم الساعة بغتة ، أو يأتيهم عذاب { يوم عقيم} ﴾

Literal translation: “Those who disbelieve will remain in doubt, until the Hour comes to them suddenly or a penalty of { a barren day}”

General Context: The state of the unbelievers on the Day of Judgement is being described.

Interpretation of metaphor The Day of Judgement is compared to a women who is barren and unable to bear children.

Rhetorical purpose: To demonstrate the failure of the non-believers and the frustration of their desires.

(I) Those who reject faith will not cease to be in doubt concerning (revelation) until the Hour (of judgement) comes suddenly upon them, or there comes to them the Penalty of {a Day of Disaster}. (p. 866)

(II) And those who disbelieve will not cease to be in doubt about it (this Qur’an) until the Hour comes suddenly upon them, or there comes to them the Torment of {the Day after which there will be no night (i.e. the Day of Resurrection)}. (p. 498)

(III) And the unbelievers will not cease to be in doubt of it, until the Hour comes on them or there shall come upon them the chastisement of {a barren day} (p. 33)

Q.1. On a scale 1-5 tick (✓) the overall **stylistic** acceptability of the translation in each case, 5 being extremely acceptable and 1 being extremely unacceptable.

Scale	5	4	3	2	1
	Extremely acceptable	Fairly acceptable	Neutral (neither acceptable nor unacceptable)	Fairly unacceptable	Extremely unacceptable
Trans					
(I)					
(II)					
(III)					

Q.2. On a scale (1-5) tick (✓) the degree of effectiveness of the translation of the metaphor in each case, 5 being extremely effective and 1 being extremely non-effective.

Scale	5	4	3	2	1
	Extremely effective	Fairly effective	Neutral (neither effective nor ineffective)	Fairly ineffective	Extremely ineffective
Trans					
(I)					
(II)					
(III)					

Q.3. On a scale (1-5) tick (✓) the degree of accuracy of the translation of the metaphor in each case, 5 being extremely accurate and 1 being extremely inaccurate.

Scale	5	4	3	2	1
	Extremely accurate	Fairly accurate	Neutral (neither accurate nor inaccurate)	Fairly inaccurate	Extremely inaccurate
Trans					
(I)					
(II)					
(III)					

Q.4. (a).Indicate translations (if any) that you regard as archaic

Trans. (I) [] Trans. (II) [] Trans. (III) [] None of them. []

(b) Additional Comments:

(c) Your own suggested translation (if any), (please use the other side of the sheet if necessary)

Example 9: (الحج، ٧٢:٢٢) sura 22:72

﴿وإذا تتلى عليهم آياتنا بينات { تعرف في وجوه الذين كفروا المنكر }﴾

Literal translation: “and when our clear verses are recited to them, { you should know denial in the faces of the disbelieves}”

General Context: Allah is referring to the recitation to the unbelievers of the Qur’an.

Interpretation of metaphor: The denial, which is not literally in the faces of the unbelievers, is represented as if it were.

Rhetorical purpose: To emphasise the obviousness of the denial of the believers.

(I) When Our clear signs are rehearsed to them, {Thou will notice a denial on the faces of the Unbelievers}. (p. 870)

(II) And when Our clear verses are recited to them, {You will notice a denial on the faces of the disbelieves}. (p. 500)

(III) And when Our signs are recited to them, clear signs {Thou recognisest in the faces of the unbelievers denial }. (p.35)

Q.1. On a scale 1-5 tick (✓) the overall stylistic acceptability of the translation in each case, 5 being extremely acceptable and 1 being extremely unacceptable.

Scale \ Trans	5 Extremely acceptable	4 Fairly acceptable	3 Neutral (neither acceptable nor unacceptable)	2 Fairly unacceptable	1 Extremely unacceptable
(I)					
(II)					
(III)					

Q.2. On a scale (1-5) tick (✓) the degree of effectiveness of the translation of the metaphor in each case, 5 being extremely effective and 1 being extremely non-effective.

Scale \ Trans	5 Extremely effective	4 Fairly effective	3 Neutral (neither effective nor ineffective)	2 Fairly ineffective	1 Extremely ineffective
(I)					
(II)					
(III)					

Q.3. On a scale (1-5) tick (✓) the degree of accuracy of the translation of the metaphor in each case, 5 being extremely accurate and 1 being extremely inaccurate.

Scale \ Trans	5 Extremely accurate	4 Fairly accurate	3 Neutral (neither accurate nor inaccurate)	2 Fairly inaccurate	1 Extremely inaccurate
(I)					
(II)					
(III)					

Q.4. (a).Indicate translations (if any) that you regard as archaic

Trans. (I) [] Trans. (II) [] Trans. (III) [] None of them. []

(b) Additional Comments:

(c) Your own suggested translation (if any), (please use the other side of the sheet if necessary)

Example 10: (الحج، ٢٢:٧٣) sura 22:73

{ وإن يسلبهم الذباب شيئا لا يستنقذوه منه { ضعف الطالب والمطلوب } }

Literal translation: “{And if a fly takes away something from them, they fail to release it from the fly}. Weak are the asker [i.e. the idol] and the asked [i.e. the fly]”

General context: Allah is describing the idols and their incapacity to create or do anything.

Interpretation of metaphor: The incapacity of the idols is being compared to the weakness of the fly.

Rhetorical purpose: Challenging the unbelievers.

(I)

{If the fly should snatch away anything from them, they would have no power to release it from the fly}. Feeble are those who petition and those whom they petition. (p. 871)

(II)

{If the fly snatch a thing from them, they would have no power to release it from the fly}. So weak are both the seeker and the sought. (p. 500)

(III)

{And if a fly should rob them of aught, they would never rescue it from him}. Feeble indeed alike are the seeker and the sought. (p. 36)

Q.1. On a scale 1-5 tick (✓) the overall stylistic acceptability of the translation in each case, 5 being extremely acceptable and 1 being extremely unacceptable.

Scale \ Trans	5 Extremely acceptable	4 Fairly acceptable	3 Neutral (neither acceptable nor unacceptable)	2 Fairly unacceptable	1 Extremely unacceptable
(I)					
(II)					
(III)					

Q.2. On a scale (1-5) tick (✓) the degree of effectiveness of the translation of the metaphor in each case, 5 being extremely effective and 1 being extremely non-effective.

Scale \ Trans	5 Extremely effective	4 Fairly effective	3 Neutral (neither effective nor ineffective)	2 Fairly ineffective	1 Extremely ineffective
(I)					
(II)					
(III)					

Q.3. On a scale (1-5) tick (✓) the degree of accuracy of the translation of the metaphor in each case, 5 being extremely accurate and 1 being extremely inaccurate.

Scale \ Trans	5 Extremely accurate	4 Fairly accurate	3 Neutral (neither accurate nor inaccurate)	2 Fairly inaccurate	1 Extremely inaccurate
(I)					
(II)					
(III)					

Q.4. (a).Indicate translations (if any) that you regard as archaic

Trans. (I) [] Trans. (II) [] Trans. (III) [] None of them. []

(b) Additional Comments:

(c) Your own suggested translation (if any), (please use the other side of the sheet if necessary)

Example 11: (الحج، ٢٢:٣١) sura 22:31

﴿ و من يشرك بالله فكأنما خر من السماء فتخطفه الطير أو تهوي به الريح في مكان سحيق ﴾

Literal translation: “He who joins associates with Allah, is like one {who fell down from heaven and was snatched by birds or dropped by the wind in a very distant place}”

General Context: Description of polytheists.

Interpretation of metaphor: The polytheist is compared to someone who falls from heavens and is snatched up by a bird and thrown to a far- distant place.

Rhetorical purpose: To induce despair in the polytheists

(I) As if he had {fallen from heaven and had been snatched up by birds or the wind had swooped (like a bird on its prey) and thrown him in a very far-distant place}. (p.859)

(II) ...as if he had {fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far place}. (p.494)

(III) It is as if though he has { fallen from the heaven and the birds snatched him a way, or the wind sweeps him headlong into a place far away}. (p. 31)

Q.1. On a scale 1-5 tick (✓) the overall **stylistic** acceptability of the translation in each case, 5 being extremely acceptable and 1 being extremely unacceptable.

Scale \ Trans	5 Extremely acceptable	4 Fairly acceptable	3 Neutral (neither acceptable nor unacceptable)	2 Fairly unacceptable	1 Extremely unacceptable
(I)					
(II)					
(III)					

Q.2. On a scale (1-5) tick (✓) the degree of effectiveness of the translation of the metaphor in each case, 5 being extremely effective and 1 being extremely non-effective.

Scale \ Trans	5 Extremely effective	4 Fairly effective	3 Neutral (neither effective nor ineffective)	2 Fairly ineffective	1 Extremely ineffective
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(II)					
(III)					

Q.3. On a scale (1-5) tick (✓) the degree of accuracy of the translation of the metaphor in each case, 5 being extremely accurate and 1 being extremely inaccurate.

Scale \ Trans	5 Extremely accurate	4 Fairly accurate	3 Neutral (neither accurate nor inaccurate)	2 Fairly inaccurate	1 Extremely inaccurate
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Q.4. (a).Indicate translations (if any) that you regard as archaic

Trans. (I) [] Trans. (II) [] Trans. (III) [] None of them. []

(b) Additional Comments:

(c) Your own suggested translation (if any), (please use the other side of the sheet if necessary)

APPENDIX TWO
ALI'S
TRANSLATION
OF SUURAT AL-
HAJJ

Hajj, or The Pilgrimage.

*In the name of God, Most Gracious,
Most Merciful.*

1. ① mankind! Fear your Lord!
For the convulsion of the Hour
(Of Judgment) will be
A thing terrible! ²⁷⁷⁰
2. The Day ye shall see it,
Every mother giving suck
Shall forget her suckling-babe,
And every pregnant female
Shall drop her load (unformed):
Thou shalt see mankind
As in a drunken riot, ²⁷⁷¹
Yet not drunk: but dreadful
Will be the Wrath of God.
3. And yet among men
There are such as dispute
About God, without knowledge,
And follow every evil one
Obstinate in rebellion!
4. About the (Evil One)
It is decreed that whoever
Turns to him for friendship,
Him will he lead astray,
And he will guide him
To the Penalty of the Fire. ²⁷⁷²



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

① يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ
زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ

② يَوْمَ تَرَوْنها نَذْهَلُ كُلَّ مُرْضِعَةٍ
عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ
حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَهُمْ
يَسْكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ
شَدِيدٌ

③ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ
يَغْيِرُ عِلْمًا وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّيْمِينٍ

④ كُتِبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَاتَّبِعْهُ
يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ النَّعِيرِ

2770 As an introduction to the spiritual meaning of various symbolical acts in this life, the serious issues involved are indicated by showing how terrible the consequences will be for those who disobey God's Will. The terror will only be for those who rebel and disobey: the righteous will not suffer from it, but on the contrary will be greeted by angels with joy (xxi, 103)

2771 Three metaphors are used for the extreme terror which the Awful Day will inspire, (1) No mother abandons the baby at her breast in the greatest danger; yet that will happen in this Dreadful Hour. (2) An expectant mother carries the young life within her with great pride and hope: "hope" is the actual word used in Urdu for this physical state; yet the terror will overpower the hope at this "Hour", and nature's working will be reversed. (3) Men ordinarily retain their self-possession except under intoxication: here, without intoxication, they will be driven to frenzy with terror.

2772. Even after the warnings there are men who are such fools as to turn away from God Who created them and cherishes them with His love and care; they become outlaws in His Kingdom, making friends with Evil, which is a rebel in God's Kingdom.

5. ﴿٥﴾ mankind! if ye have
A doubt about the Resurrection,²⁷⁷³
(Consider) that We created you
Out of dust, then out of
Sperm, then out of a leech-like
Clot, then out of a morsel
Of flesh, partly formed²⁷⁷⁴
And partly unformed, in order
That We may manifest
(Our power) to you;
And We cause whom We will²⁷⁷⁵
To rest in the wombs
For an appointed term,
Then do We bring you out
As babes, then (foster you)
That ye may reach your age
Of full strength; and some
Of you are called to die,
And some are sent back
To the feeblest old age,
So that they know nothing
After having known (much).²⁷⁷⁶
And (further), thou seest
The earth barren and lifeless,
But when We pour down
Rain on it, it is stirred
(To life), it swells,
And it puts forth every kind
Of beautiful growth (in pairs).²⁷⁷⁷

﴿٥﴾ يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ
الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن ثُرَابٍ ثُمَّ مِّن
نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ
مُّخْتَلَفَةٍ وَغَيْرِ مُخْتَلَفَةٍ لِّتَبَيَّنَ لَكُمْ
وَنُقَرِّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ
مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ
لِنَبْلُوًا أَشَدَّكُمْ وَمِنْكُمْ مَّن يُتَوَفَّىٰ
وَمِنْكُمْ مَّن يُرَدُّ إِلَىٰ أَزْذَلِ الْعُمُرِ لِيَكْتَلِبَ
بِئْسَ مِمَّن بَعْدَ عِلْمٍ شَيْئًا وَتَرَىٰ الْأَرْضَ
مَاسِيَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ
أَفْتَرَّتْ وَرَبَّتْ وَأَبْتَت مِن كُلِّ زَوْجٍ
بَاسِجٍ

2773. If they really have doubts in their minds about the life after death, they have only to turn their attention either to their own nature, or to the nature around. How wonderful is their own physical growth, from life-less matter, to seed, fertilised ovum, foetus, child, youth, age, and death! How can they doubt that the Author of all these wonderful stages in their life here can also give them another kind of life after the end of this life? Or, if they look at external nature, they see the earth dead and barren, and God's fertilising showers bring it to life, growth, and beauty in various forms. The Creator of this great present of Beauty can surely create yet another and a newer world.

2774. The stages of man's physical growth from nothing till he completes the cycle of this life are described in words whose accuracy, beauty, and comprehensiveness can only be fully understood by biologists. Parallel to the physical growth, may be understood man's inner growth, also by stages and by God's creative artistry.

2775. That is, a male or a female child, a fair or an ugly child, a good or a rebellious child, etc., involving countless mysteries of genetics and heredity.

2776: Cf. xvi 70. In that passage the mystery of our life was used to illustrate God's abundant mercies and favours to us. Here it is used to illustrate God's power in giving us a future Life of even greater promise.

2777. A beautiful nature passage so pregnant in meaning that the earnest student wonders what magic and truth have been conveyed in so few words. M. P.'s Egyptian colleague, Prof. Ghamrawi (see M. P.'s note on this passage) was but expressing the feelings of every careful student of the Qur-ān. The "subtlety and wealth of meaning" are indeed marvellous.

6. This is so, because God
Is the Reality : it is He
Who gives life to the dead,
And it is He Who has
Power over all things.²⁷⁷⁸
7. And verily the Hour will come :
There can be no doubt
About it, or about (the fact)
That God will raise up
All who are in the graves.
8. Yet there is among men
Such a one as disputes
About God, without knowledge,
Without guidance, and without
A Book of Enlightenment,—²⁷⁷⁹
9. (Disdainfully) bending his side,
In order to lead (men) astray
From the Path of God :
For him there is disgrace²⁷⁸⁰
In this life, and on the Day
Of Judgment We shall
Make him taste the Penalty
Of burning (Fire).
10. (It will be said) : " This is
Because of the deeds which
Thy hands sent forth,
For verily God is not
Unjust to His servants." ²⁷⁸¹

⑥ ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَيُّ وَأَنْتَ مَيِّتٌ
الْمُوتَى وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

⑦ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا
وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

⑧ وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ
بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ

⑨ ثَابِتٌ عِظْفِهِ لِيُضِلَّ عَن سَبِيلِ
اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ مُّبِينٌ وَيُذِيقُهُ يَوْمَ
الْقِيَامَةِ عَذَابَ الْحَرِيقِ

⑩ ذَلِكَ بِمَا قَدَّمْتَ يَدَكَ وَأَنَّ اللَّهَ
لَيْسَ بِظَلَمٍ لِّلْعَالَمِينَ

2778. All these beautiful and well-articulated pageants of life and nature point to the Reality behind them, i.e., God. They will perish, but He is eternal. They are but shadows; the substance (if such a word may be used) is in Him. They are shifting and illusory, in the sense that they have neither permanency nor independent existence. But they have a sort of secondary reality in the sense in which a shadow is a real reflection from a substance. No Power or Existence has any meaning except as a reflection of God's ineffable Glory.

2779. For "Book of Enlightenment" see iii. 181 and n. 400. I understand "knowledge" to mean here their human knowledge or intelligence, "guidance" to mean divine guidance, such as comes from God or men of God or a revelation from God, and the "Book of Enlightenment" to mean the fundamental guide to good conduct, the clear rules laid down in all Dispensations to help men to lead good lives. The "Book of Enlightenment" may mean a revealed Book in which case "Guidance" would refer to divine guidance through a man of God.

2780. Some Commentators think this refers to Abū Jahl, but the words are perfectly general, and this type of man is common in all ages. The same may be said about verse 3 above; Commentators give the immediate reference to one Nadhar ibn Hārith.

2781. "What you suffer is the consequence of your own sinful deeds; God is just; He is not unjust to the least of His creatures.

11. Here are among men
Some who serve God,
As it were, on the verge :²⁷⁸²
If good befalls them, they are,
Therewith, well content ; but
If a trial comes to them,
They turn on their faces :
They lose both this world
And the Hereafter : that
Is loss for all to see !

⑪ وَمِنَ النَّاسِ مَن يَسْبُدُ اللَّهَ عَلَىٰ
حَرْفٍ ۖ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ
بِهِ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ
وَجْهِهِ ۗ خَسِرَ الدُّنْيَا وَالْآخِرَةَ
ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

12. They call on such deities,²⁷⁸³
Besides God, as can neither
Hurt nor profit them :
That is straying far indeed
(From the Way)!

⑫ يَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُ
وَمَا لَا يَنْفَعُهُ ۚ ذَٰلِكَ هُوَ الضَّلَالُ
الْبَعِيدُ

13. (Perhaps) they call on one
Whose hurt is nearer²⁷⁸⁴
Than his profit : evil, indeed,
Is the patron, and evil
The companion (for help) !

⑬ يَدْعُوا مَن ضَرُّهُ أَقْرَبُ
مِن نَّفْعِهِ ۗ لَيْشَ التَّوَلَّىٰ وَلَيْشَ الْعَشِيرُ

14. Verily God will admit
Those who believe and work
Righteous deeds, to Gardens,
Beneath which rivers flow :
For God carries out
All that He plans.²⁷⁸⁵

⑭ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن
تَحْتِهَا الْأَنْهَارُ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

2782. They are men whose minds are not firm: they will have faith, if all goes well with them, but as soon as they are tried, they are found wanting. They are a different kind from hypocrites. It is not fraud or double dealing that is their sin: it is a weak mind, petty standards of judging right by success, a selfishness that gives nothing but asks for all, a narrow-mindedness that does not go beyond petty mundane calculations—a "nicely calculated less or more" of the good things of this world. They fail in both worlds, and their failure in this world is patent for every on-looker.

2783. To such minds religion does not mean high endeavour, self-sacrifice for noble ends, the recognition of God's infinite world, but just a small concession to formalism, perhaps a present to an idol (literal or figurative), perhaps attendance at worship if it can be done without trouble! It is false gods they worship, and the more they worship, the more they stray.

2784. Such false worship is not always neutral, bringing neither harm nor good. Perhaps the harm comes first, and there is no help from God. Such minds are themselves demoralised, and render themselves unfit for help!

2785. God is both true to His promise, and He has power to give full effect to His Will and Plan.

15. If any think that God
Will not help him
(His Apostle) in this world
And the Hereafter, let him
Stretch out a rope
To the ceiling and cut (himself) ²⁷⁸
Off: then let him see
Whether his plan will remove
That which enrages (him)!

⑩ مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ
فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى
السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ
يَذْهَبَ عَنْ كَيْدِهِ مَا يَغِيظُ

16. Thus have We sent down ²⁷⁷
Clear Signs; and verily
God doth guide whom
He will!

⑪ وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ
وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ

17. Those who believe (in the Qur-an),
Those who follow the Jewish
(scriptures),
And the Sabians, ²⁷⁸ Christians,
Magians, ²⁷⁹ and Polytheists,—
God will judge between them

⑫ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا
وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ
وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ

2786. There is some difference of opinion as to the interpretation of this verse. Most Commentators are agreed that the pronoun "him" in the second line ("will not help him") refers to the holy Prophet, and that the "any" in the first line refers to his enemies, who wished to see him destroyed and removed from the scene of his labours. Ibn 'Abbās, whom I have followed here, and whom a great number of Commentators follow, construes the later clauses in the sense given in the text. Freely paraphrased, it means: if the enemies of God's Apostle are enraged at his successes, let them fix a rope to their ceiling and hang themselves. *Samāa* is thus rendered by the word "ceiling." If *Samāa* is rendered by the word "heaven" (the usual meaning), the paraphrase would be: if the enemies of God's Apostle are enraged at the help he gets from heaven, let them stretch a rope to heaven and see if they can cut off the help in that way!—in other words, they are fools if they think they can intercept God's help by their petty devices!

2787. Instead of plotting against God's Messenger, the Unbelievers should observe the Clear Signs which he has brought, and obey and follow the Guidance which comes from God according to the Laws which He has fixed by His holy Will and Plan.

2788. For Sabians, see n. 76 to ii. 62. They are also referred to in v. 72. In both those passages the Muslims are mentioned with the Jews, Christians, and Sabians, as receiving God's protection and mercy. Here, besides the four religions, there is further mention of Magians and Polytheists: it is not said that they would receive God's Mercy, but only that God will judge between the various forms of faith. The addition of Polytheists—those who join gods with God—may seem a little surprising. But the argument is that all forms of faith that are sincere (and not merely contumacious) are matters in which we as men cannot interfere. Our duty is to be tolerant within all the limits of tolerance—i.e., so long as there is no oppression, injustice, and persecution. Where we can right an obvious wrong, it is our duty to do so; but it would be wrong on our part to rush in without power or authority simply because other people do not see our point of view.

2789. This is the only place where the Magians (*Majūs*) are mentioned in the Qur-an. Their cult is a very ancient one. They consider Fire as the purest and noblest element, and worship it as a fit emblem of God. Their location was the Persian and Median uplands and the Mesopotamian valleys. Their religion was reformed by the Prophet Zardusht (date uncertain, about B.C. 600?). Their scripture is the Zend-Avesta, the bible of the Parsis. They were "the Wise men of the East" mentioned in the Gospels.

- On the Day of Judgment :
For God is witness
Of all things.
18. **Seest thou not that**
To God bow down in worship
All things that are
In the heavens and on earth, —
The sun, the moon, the stars ;
The hills, the trees, the animals ;
And a great number among
Mankind ? But a great number
Are (also) such as are
Fit for Punishment : and such
As God shall disgrace, —
None can raise to honour :
For God carries out
All that He wills.²⁷⁹¹
19. These two antagonists dispute²⁷⁹²
With each other about their Lord :
But those who deny (their Lord), —
For them will be cut out
A garment of Fire :
Over their heads will be
Poured out boiling water.
20. With it will be scalded
What is within their bodies,
As well as (their) skins.²⁷⁹³
21. In addition there will be
Maces of iron (to punish) them.²⁷⁹⁴
- يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ
- ⑩ أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي
السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ
وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ
وَالذَّوَابُ وَكَثِيرٌ مِنَ النَّاسِ
وَكَثِيرٌ حَسَنٌ عَلَيْهِ الْعَذَابُ وَمَنْ يَهِنُ
اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ
يَفْعَلُ مَا يَشَاءُ ۝
- ⑪ هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ
فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ نِيَابٌ
مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُؤُسِهِمْ
الْحَمِيمُ
- ⑫ يَضْرِبُ بِهِ عَمَّا فِي بُطُونِهِمْ وَالْجُلُودُ
- ⑬ وَلَهُمْ مَقْعٌ مِنْ حَدِيدٍ

2790. Cf. xxi. 79, and n 2733. All created things, animate and inanimate, depend on God for their existence, and this dependence can be construed as their *Sajda* or bowing down in worship. Their very existence proclaims their dependence. How can they be objects of worship? For *haqq* in this verse. Cf. xv. 64, n 1990.

2791. Cf. xxi. 16. There the argument was that those who work in harmony with God's Law and Will will get their reward, for God always carries out His Plan. Here is the parallel argument: those who defy God's Will must suffer pain and disgrace, for God is well able to carry out His Will.

2792. *Two antagonists*: i.e., parties of antagonists, viz., Men of Faith, who confess their Lord and seek to carry out His Will, and Men who deny their Lord and defy His Will.

2793. The punishment, expressed in physical terms, will be all-pervading, not merely superficial.

2794. Read this with the next verse. There will be no escape from the final Punishment adjudged after the time of repentance is past.

22. Every time they wish
To get away therefrom,
From anguish, they will be
Forced back therein, and
(It will be said), "Taste ye
The Penalty of Burning!"

SECTION 3.

23. God will admit those
Who believe and work righteous
deeds,
To Gardens beneath which
Rivers flow: they shall be
Adorned therein with bracelets
Of gold and pearls; and
Their garments there
Will be of silk.

24. For they have been guided
(In this life) to the purest
Of speeches; they have been
Guided to the Path of Him
Who is Worthy of (all) Praise.

25. As to those who have rejected
(God), and would keep back (men)
From the Way of God, and
From the Sacred Mosque, which
We have made (open) to (all) men—
Equal is the dweller there
And the visitor from the country—
And any whose purpose therein
Is profanity or wrong-doing—
Them will We cause to taste
Of a most grievous Penalty.

كَلَّمَآ أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ
غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ

إِنَّا اللَّهُ يَدْخُلُ الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ
أَسَاوِرٍ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا
حَرِيرٌ

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ
وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ
سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي
جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفِ
فِيهِ وَالْبَادِ وَمَنْ يَزِدْ فِيهِ بِالْحَمَامِ
يُضَلِّمْ نَفْسَهُ مِنْ عَذَابِ أَلِيمٍ

C. 152.— For our spiritual growth are provided
(xxii. 26-48.) Symbols and means of expression in our ordinary
Lives. Such is the pilgrimage, meant
To gather men and women from far and near

2795. In xxii. 14 above, was described the meed of the Righteous as compared with the time-servers and those who worshipped false gods (11-13); here we have the case of those who were persecuted, abused, prevented from entering the Ka'ba and deprived of all that makes life smooth, agreeable, and comfortable. For them the meed is described in metaphors that negate these afflictions: costly adornments (as against being stripped of home and property), purity of speech (as against the abuse they received), the Path of the Lord of Praise (as against the force and malignant persecution to which they were subjected).

2796. All these were enormities of which the Pagan clique in power in Mecca before and during the Hijrat were guilty.

22. Every time they wish
To get away therefrom,
From anguish, they will be
Forced back therein, and
(It will be said), "Taste ye
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SECTION 3.

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Equal is the dweller there
And the visitor from the country—
And any whose purpose therein
Is profanity or wrong-doing—
Them will We cause to taste
Of a most grievous Penalty.

كَلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ
عَذَابٍ أَلِيمٍ وَأُخِيذُوا فِيهَا
وَذُوقُوا عَذَابَ الْحَرِيقِ

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ
أَسَاوِرٍ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا
حَرِيرٌ

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ
وَهُدُوا إِلَى صِرَاطٍ مُبِينٍ

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنِ
سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي
جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعِضُكُفِ
فِيهِ وَالْبَاسِ وَمَنْ يَفْرِضْ فِيهِ بِالْحِمَامِ
يُظْلَمِ نُزُوقَهُ مِنْ عَذَابٍ أَلِيمٍ

C. 152.— For our spiritual growth are provided
(xxii. 26-48.) Symbols and means of expression in our ordinary
Lives. Such is the pilgrimage, meant
To gather men and women from far and near

2795. In xxii. 14 above, was described the meed of the Righteous as compared with the time-servers and those who worshipped false gods (ix. 11-13). here we have the case of those who were persecuted, abused, prevented from entering the Ka'ba and deprived of all that makes life smooth, agreeable, and comfortable. For them the meed is described in metaphors that negate these afflictions: costly adornments (as against being stripped of home and property), purity of speech (as against the abuse they received), the Path of the Lord of Praise (as against the fierce and malignant persecution to which they were subjected).

2796. All these were enormities of which the Pagan clique in power in Mecca before and during the Hijrat were guilty.

To share in sacrifice, and prayer and praise,
 In an age-old centre of worship. The sacrifices,
 Too, are symbols of Piety of Heart,
 A longing to share with fellow-men
 In the bounties of God. In the Fight for Truth
 Is tested our purity of motive, unselfishness
 Of aim, and devotion to Right at the cost
 Of Self. Fearless must we fight ; for Truth
 Has often been flouted, but must finally win

SECTION 4.

26. Behold! We gave the site,²⁷⁹⁷
 To Abraham, of the (Sacred)
 House,
 (Saying) : " Associate not anything
 (In worship) with Me ;
 And sanctify My House
 For those who compass it round,²⁷⁹⁸
 Or stand up,
 Or bow, or prostrate themselves
 (Therein in prayer).

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ
 الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ
 لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

27. " And proclaim the Pilgrimage
 Among men : they will come
 To thee on foot and (mounted)
 On every kind of camel,
 Lean on account of journeys
 Through deep and distant
 Mountain highways ;²⁷⁹⁹

وَأَذِّنْ فِي النَّارِ بِالْحَجِّ يَا تَوَكَّلْ يَا كَرِيمًا
 وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ
 عَمِيقٍ

28. " That they may witness
 The benefits (provided) for them,²⁸⁰⁰

لِيَشْهَدُوا مَنَافِعَ لَهُمْ

2797. The site of Mecca was granted to Abraham and his son Isma'il for a place of worship that was to be pure (without idols, the worship being paid to the One True God) and universal, without being reserved (like Solomon's Temple of later times) to any one People or Race.

2798. Cf. ii. 125. Note that here the word *qā'imīn* (who stand up for prayer) occurs in place of *āshiqīn* (who use it as a retreat). In practice the meaning is the same. Those who go for a retreat to the Ka'ba stay there for the time being.

2799. When the Pilgrimage was proclaimed, people came to it from every quarter, near and far, on foot and mounted. The "lean camel" coming after a fatiguing journey through distant mountain roads typifies the difficulties of travel, which Pilgrims disregard on account of the temporal and spiritual benefits referred to in the next verse.

2800. There are benefits both for this our material life and for our spiritual life. Of the former kind are those associated with social intercourse which furthers trade and increases knowledge. Of the latter kind are the opportunities of realising some of our spiritual yearnings in sacred associations that go back to the most ancient times. Of both kinds may be considered the opportunities which the Pilgrimage provides for strengthening our international Brotherhood.

And celebrate the name
Of God, through the Days²⁸⁰¹
Appointed, over the cattle²⁸⁰²
Which He has provided for them
(For sacrifice) - then eat ye
Thereof and feed the distressed
Ones in want.

29. " Then let them complete
The rites prescribed²⁸⁰³
For them, perform their vows,²⁸⁰⁴
And (again) circumambulate
The Ancient House."

30. Such (is the Pilgrimage):
Whoever honours the sacred
Rites of God, for him
It is good in the sight
Of his Lord. Lawful to you
(For food in Pilgrimage) are cattle,
Except those mentioned to you²⁸⁰⁵
(As exceptions) : but shun
The abomination of idols,
And shun the word
That is false,--

31. Being true in faith to God,
And never assigning partners

وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ
مَّمْلُومَاتٍ كُلِّ مَا رَزَقْتَهُمْ مِنْ بَيْعَتِهِ
الَّتِي كَفَّرُوا بِهَا وَأَطْعَمُوا
الْبَائِسَ الْفَقِيرَ

⑩ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا
نُدُورَهُمْ وَيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

⑪ ذَلِكَ وَمَنْ يُعْظِمِ حُرْمَتِ اللَّهِ فَمَهُوَ
خَيْرٌ لَوْ عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمْ الْبَهِيمَةُ
إِلَّا مَا يُنْتَلَى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ
مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ

⑫ حُفْنَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ

2801 The three special days of Hajj are the 8th, 9th, and 10th of the month of Zul-hajj, and the two or three subsequent days of Tashriq; see the rites explained in n. 217 to n. 197. But we may arbitrarily include the first ten days of Zul-hajj in the term.

2802 The great day of commemorative Sacrifice ('Id-ul-Adh-hā) is the 10th of Zul-hajj; the meat then killed is meant to be eaten for food and distributed to the poor and needy. In present conditions, where much of it is wasted on the spot, it would be a good thing if the surplus meat were canned and utilised for export, or if the sacrifice were performed in some other form approved by due authority. *Bakimat* means animal generally; *an'ām* means cattle specifically used for meat, and here for sacrifice.

2803 *Tafath*—the superfluous growth on one's body, such as nails, hair, etc., which it is not permitted to remove in *Ihrām*. These may be removed on the 10th day, when the Hajj is completed; that is the rite of completion.

2804 The spirit of the Pilgrimage is not completed by the performance of the outward rites. The Pilgrim should carry in mind some vow of spiritual service and endeavour to perform it. Then comes the final *Tawāf*.

2805 The general food prohibitions will be found in ii. 173, v. 4-5, and vi. 121, 135-146. They are meant for health and cleanliness, but the worst abominations to shun are those of false worship and false speech. Here the question is about food during Pilgrimage. Lawful meat but not game is allowed.

- To Him : if anyone assigns Partners to God, he is As if he had fallen From heaven and been snatched up By birds, or the wind Had swooped (like a bird On its prey) and thrown him Into a far-distant place.”
32. Such (is his state) : and Whoever holds in honour The Symbols of God,²⁸⁷ (In the sacrifice of animals), Such (honour) should come truly From piety of heart.
33. In them²⁸⁸ ye have benefits For a term appointed : In the end their place Of sacrifice is near²⁸⁹ The Ancient House.
- SECTION 5.
34. To every people did We Appoint rites (of sacrifice), That they might celebrate The name of God over

يَدُهُ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ
مِنَ السَّمَاءِ فَخُطِفَهُ الطَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ
فِي مَكَانٍ سَجِينٍ

٣٢ ذَٰلِكَ وَمَنْ يُعْظِمِ شَعَائِرَ اللَّهِ فَإِنَّهَا مِن
تَقْوَى الْقُلُوبِ

٣٣ لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ
يَحْمِلُهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ

٣٤ وَلِكُلِّ أُمَّةٍ جَعَلْنَا لَهَا رِيسَالًا لِّذِكْرِ
أَسْمَاءِ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ

2806. A parable full of meaning. The man who falls from the worship of the One True God is like a man who falls from heaven. His being taken up with false objects of worship is like the falling man being picked up in the air by birds of prey. But the false objects of worship cannot hold him permanently in their grip. A fierce blast of wind—the Wrath of God—comes and snatches him away and throws him into a place far, far away from any place he could have imagined—into the hell of those who defied God.

2807. *Shu'air*, symbols, signs, marks by which something is known to belong to some particular body of men, such as flags. In ii 158 the word was applied to Safa and Marwa; see n. 160 there. Here it seems to be applied to the rites of sacrifice. Such sacrifice is symbolical: it should betoken dedication and piety of heart. See below, xxii 37.

2808. *In them*: in cattle, or animals offered for sacrifice. It is quite true that they are useful in many ways to man, e.g. camels in desert countries are useful as mounts or for carrying burdens, or for giving milk, and so for horses and oxen; and camels and oxen are also good for meat, and camel's hair can be woven into cloth; goats and sheep also yield milk and meat, and hair or wool. But if they are used for sacrifice, they become symbols by which men show that they are willing to give up some of their own benefits for the sake of satisfying the needs of their poorer brethren.

2809. *Ilā*—towards, near. The actual sacrifice is not performed in the Ka'ba, but at Minā, five or six miles off, where the Pilgrims encamp; see n. 217 to ii 197. *Thumma*—then, finally, in the end; i.e. after all the rites have been performed, Tawāf, Safā and Marwa, and 'Arafāt.

The sustenance He gave them
From animals (fit for food).²⁸¹⁰
But your God is One God:
Submit then your wills to Him
(In Islām): and give thou
The good news²⁸¹¹ to those
Who humble themselves, —

مَنْ يَهَيِّئِ الْاَنْفُسَ فَاِلَيْكُمْ اللهُ وَاحِدٌ
فَلَكُمْ اَنْبُؤَانٌ وَمَنْبُؤَانٌ الْمُنِيْبِيْنَ

35. To those whose hearts,
When God is mentioned,
Are filled with fear,
Who show patient perseverance
Over their afflictions, keep up
Regular prayer, and spend
(In charity) out of what
We have bestowed upon them.²⁸¹²

الَّذِيْنَ اِذَا ذُكِرَ اللهُ وَجِلَتْ قُلُوْبُهُمْ
وَالصَّابِرِيْنَ عَلٰى مَا اَصَابَهُمْ وَالسَّجِدِيْنَ
الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ

36. The sacrificial camels
We have made for you
As among the Symbols from
God: in them is (much)
Good for you: then pronounce
The name of God over them
As they line up (for sacrifice):²⁸¹³
When they are down
On their sides (after slaughter),
Eat ye thereof, and feed
Such as (beg not but)
Live in contentment,²⁸¹⁴
And such as beg
With due humility: thus have

وَالْبُدْنَ جَعَلْنٰهَا لَكُمْ مِّنْ
شَعِيْرٍ اَللّٰهُ لَكُمْ فِيْهَا خَبِيْرٌ
فَاذْكُرُوْا اِسْمَ اللّٰهِ عَلَيْهَا صَوَافٍ
فَاِذَا وَجَبَتْ جُنُوْبُهَا فَكُلُوْا مِنْهَا
وَاَطْعِمُوْا الْقَاعِيْنَ وَالْمُعْتَرِّكَ ذٰلِكَ

2810 This is the true end of sacrifice, not propitiation of higher powers, for God is One, and He does not delight in flesh or blood (xxii, 37), but a symbol of thanksgiving to God by sharing meat with fellow-men. The solemn pronouncement of God's name over the sacrifice is an essential part of the rite.

2811. The good news: i.e. the Message of God, that He will accept in us the sacrifice of self for the benefit of our fellow-men.

2812. Some qualities of God's devotees are mentioned here, in ascending order: (1) Humility before God makes them receptive, and prepares them to listen to God's Message; (2) fear of God, which is akin to love, touches their heart, and penetrates through their inmost being; (3) they are not afraid of anything in mortal life; they take their trials patiently, and they go on in a course of righteousness with constancy; (4) their prayer now is not a matter of form, but a real communion with God, with a sense of confidence such as a faithful servant feels in the presence of a kind and loving master; and (5) gratitude to God, as shown by practical acts of charity to all fellow-creatures.

2813 See n. 2808 to xxii, 33 above. What was expressed in general terms is applied here more particularly to camels, the most precious and useful animals of Arabia, whose mode of slaughter for sacrifice is different from that of smaller animals: the special word for such sacrifice is *Nahr* (cviii, 2).

2814. There are ethics in begging, as in charity. No approval is given to arrogant and insolent begging, though the relief of distress of all kinds, deserved and undeserved, is included in charity. But those who beg with humility and those who receive gifts with gratitude and contentment are both mentioned for special attention. Charity should not be given for show, or to get rid of importunate demands. It should find out real needs and meet them.

<p>We made animals subject To you, that ye May be grateful.</p>	<p>سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ</p>
<p>37. It is not their meat Nor their blood, that reaches God: it is your piety That reaches Him: He Has thus made them subject To you, that ye may glorify God for His guidance to you:²⁸¹⁵ And proclaim the Good News To all who do right.</p>	<p>لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَآؤَهَا وَلَكِن يَنَالُهُ التَّقْوَىٰ مِنكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكْبِرُوا لِلَّهِ عَلَىٰ مَا هَدَىٰكُمْ وَبَشِّرِ الصَّالِحِينَ</p>
<p>38. Verily God will defend (From ill) those who believe: Verily, God loveth not Any that is a traitor To faith, or shows ingratitude.</p>	<p>• إِنَّ اللَّهَ يَدْفَعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ</p>
SECTION 6.	
<p>39. To those against whom²⁸¹⁶ War is made, permission Is given (to fight), because They are wronged;—and verily, God is Most Powerful For their aid;—</p>	<p>أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلُّوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَكَدِيرٌ</p>
<p>40. (They are) those who have Been expelled from their homes</p>	<p>الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ</p>

²⁸¹⁵. The essence of sacrifice has been explained in n 2810. No one should suppose that meat or blood is acceptable to the One True God. It was a Pagan fancy that God could be appeased by blood sacrifice. But God does accept the offering of our hearts, and as a symbol of such offer, some visible institution is necessary. He has given us power over the brute creation, and permitted us to eat meat, but only if we pronounce His name at the solemn act of taking life, for without this solemn invocation, we are apt to forget the sacredness of life. By the invocation we are reminded that wanton cruelty is not in our thoughts, but only the need of food. Now if we further deny ourselves the greater part of the food (some theologians fix the proportion at three-quarters or two-thirds) for the sake of our poorer brethren in solemn assembly in the precincts of the Haram (sacred territory), our symbolic act finds practical expression in benevolence, and that is the virtue sought to be taught. We should be grateful to God for His guidance in this matter, in which many Peoples have gone wrong, and we should proclaim the true doctrine, so that virtue and charity may increase among men.

²⁸¹⁶. Several translators have failed to notice that *yaqatalūna* (in the best-approved texts) is in the passive voice, "against whom war is made",—not "who take-arms against the unbelievers" as Sale translates it. The clause "and verily...their aid" is parenthetical. Verse 40 connects on with "they are wronged". The wrong is indicated: "driven by persecution from their home, for no other reason than that they worshipped the One True God." This was the first occasion on which fighting—in self-defence—was permitted. This passage therefore undoubtedly dates from Medina.

In defiance of right,—
(For no cause) except
That they say, "Our Lord
Is God" Did not God
Check one set of people
By means of another,²⁸¹⁷
There would surely have been
Pulled down monasteries, churches,
Synagogues, and mosques, in which
The name of God is

commemorated

In abundant measure. God will
Certainly aid those who
Aid His (cause);—for verily
God is Full of Strength,
Exalted in Might,²⁸¹⁸
(Able to enforce His Will).

41. (They are) those who,
If We establish them
In the land, establish
Regular prayer and give
Regular charity, enjoin
The right and forbid wrong:²⁸¹⁹
With God rests the end
(And decision) of (all) affairs.

42. If they treat thy (mission)
As false, so did the Peoples

بَغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا
دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ
لَهَدَمَتْ صَوَامِعَ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدٌ
يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا
وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ
لَقَوِيٌّ عَزِيزٌ

① الَّذِينَ إِنْ مَكَّنَّا فِي الْأَرْضِ
أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا
بِالْعُرُوفِ وَنَهَوْا عَنِ النُّكْرِ وَاللَّهُ عَفِيفٌ
الْأَمُورِ

② وَإِنْ يَكْذِبُوكَ فَقَدْ كَذَّبَتْ

2817. Cf. ii. 251, where the expression is used in connection with David's fight against the Philistines. To allow a righteous people to fight against a ferocious and mischief-loving people was fully justified. But the justification was far greater here, when the little Muslim community was not only fighting for its own existence against the Meccan Quraish, but for the very existence of the Faith in the One True God. They had as much right to be in Mecca and worship in the Ka'ba as the other Quraish; yet they were exiled for their Faith. It affected not the faith of one peculiar people. The principle involved was that of all worship, Jewish or Christian as well as Muslim, and of all foundations built for pious uses.

2818. 'Asis means Exalted in power, rank, dignity; Incomparable; Full of might and majesty; Able to enforce His Will. The last signification is the one that predominates here.

2819. The justification of the righteous in resisting oppression when not only they but their Faith is persecuted and when they are led by a righteous Imām, is that it is a form of self-sacrifice. They are not fighting for themselves, for land, power, or privilege. They are fighting for the right.

<p>Before them (with their Prophets),—²⁸²⁰ The People of Noah, And 'Ad and <u>Thamūd</u>;</p>	<p>قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ</p>
<p>43. Those of Abraham and Lūṭ;</p>	<p>٤٣ وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ</p>
<p>44. And the Companions²⁸²¹ Of the Madyan people; And Moses was rejected (In the same way). But I Granted respite to the Unbelievers, And (only) after that Did I punish them: But how (terrible) was My rejection (of them)!²⁸²²</p>	<p>٤٤ وَأَضْحَبُ مَدْيَنَ وَكُذِّبَ مُوسَى فَأَمَلْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ تَجْرِي</p>
<p>45. How many populations have We Destroyed, which were given To wrong-doing? They tumbled down²⁸²³ On their roofs. And how many Wells are lying idle and neglected,²⁸²⁴ And castles lofty and well-built?</p>	<p>٤٥ فَكَيْفَ آتَيْنَ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَيَبِيْ خَاوِبَةٌ عَلَى غُرُوبِهَا وَيَذُرُّ مُعْتَظَلَةٌ وَقَصْرِ مَشِيدٍ</p>
<p>46. Do they not travel Through the land, so that Their hearts (and minds)²⁸²⁵ May thus learn wisdom</p>	<p>٤٦ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا</p>

2820 It is nothing new if the Prophet of God is accused of imposture. This was done in all ages; e.g. Noah (vii. 64); Hūd the prophet of the 'Ad people (vii. 66); Ḥārith the prophet of the Thamūd (vii. 76); Abraham (xxi. 53); Lūṭ (vii. 82); Shu'ayb the prophet of the Madyan people (vii. 85) and also of the Companions of the Wood (xv. 78). The case of Moses is mentioned apart, as his people survived to the time of our Prophet and survive to the present, and they frequently rebelled against Moses (ii. 49-61).

2821. Were they the same as the Companions of the Wood? See n. 2000 to xv. 78.

2822. My Wrath on them, and the complete reversal of their fortune in consequence.

2823. The roofs fell in first, and the whole structure, walls and all, came tumbling after, as happens in ruins. The place was turned upside down.

2824. In a dry country like Arabia, a well stands as a symbol for a living, flourishing population, and many place-names mean "the well of so-and-so" e.g., Bir 'Ali, a village just south of Medina, the quality of whose drinking water is famous, or Abyār Ibn Ḥasān, a noted stopping place on the road from Mecca to Medina, about 92 miles from Medina.

2825. The word for "heart" in Arabic speech imports both the seat of intelligent faculties and understanding as well as the seat of affections and emotions. Those who reject God's Message may have their physical eyes and ears, but their hearts are blind and deaf. If their faculties of understanding were active, would they not see the Signs of God's Providence and God's Wrath in nature around them and in the cities and ruins if they travel intelligently?

And their ears may
Thus learn to hear?
Truly it is not their eyes
That are blind, but their
Hearts which are
In their breasts.

أَوَإِذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى
الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي
الضُّدُورِ

47. Yet they ask thee
To hasten on the Punishment!
But God will not fail²⁸²⁶
In His promise. Verily
A Day in the sight of thy Lord
Is like a thousand years
Of your reckoning.

①٧ وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ
وَعْدَهُ وَإِنْ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا
تَعُدُّونَ

48. And to how many populations
Did I give respite, which²⁸²⁷
Were given to wrong-doing?
In the end I punished them.
To Me is the destination (of all).

①٨ وَكَأَيِّنْ مِنْ قَرْيَةٍ آتَيْنَاهَا ظِلْمًا ثُمَّ
أَخَذْنَاهَا وَإِلَى الْعَصِيرِ

C. 153.—The power of Evil is in insidious suggestions:

(xxii. 49-78.) They are only a trial to those whose hearts
Are inclined to evil, but Truth doth shine
The nobler for the Believers, by the grace
And guidance of God. Martyrs who give
Their all in the cause of God will find
A provision ample and eternal. The finest
And subtlest mysteries are but proofs of the goodness.
Of God. Dispute not about rites and ceremonies:
Follow the Straight Way. Seek for worship
The Only True God, and strive in His service,
That ye may be witnesses among men
To God's Truth, as the Apostle is a witness to you.

SECTION 7.

49. Say: "O men! I am
(Sent) to you only to give

①٩ قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا بَشَرٌ

2826. If God gives respite, those to whom it is given have a real chance of repentance and amendment. He will not curtail His promise of respite. But on the other hand He has promised to call everyone to account for his deeds, and this involves justice and punishment for sin. This promise will also come true. It is foolish to try to hasten it. Time with Him is nothing. We keep count of time for our relative calculations. His existence is absolute, and not conditioned by Time or Place. What we call a thousand years may be nothing more than a day or a minute to Him.

2827. The argument begun in xxii. 45 is now rounded off and closed.

<p>A clear warning :²⁸²⁸</p> <p>50. " Those who believe and work Righteousness, for them Is forgiveness and a sustenance Most generous."²⁸²⁹</p> <p>51. " But those who strive Against Our Signs, to frustrate²⁸³⁰ Them,—they will be Companions of the Fire."</p> <p>52. " Never did We send An apostle or a prophet Before thee, but, when he Framed a desire, Satan Threw some (vanity)²⁸³¹ Into his desire : but God Will cancel anything (vain) That Satan throws in, And God will confirm (And establish) His Signs : For God is full of knowledge And wisdom :"²⁸³²</p> <p>53. That He may make The suggestions thrown in By Satan, but a trial²⁸³³ For those in whose hearts</p>	<p style="text-align: right;">نَذِيرٌ مُّبِينٌ</p> <p>﴿٥٠﴾ فَأَلَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ</p> <p>﴿٥١﴾ وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِرِينَ أُولَٰئِكَ أَصْحَابُ الْجَهَنَّمَ</p> <p>﴿٥٢﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكُمُ اللَّهُ ءَايَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ</p> <p>﴿٥٣﴾ لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ</p>
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2828. It is the Apostle's duty to convey the warning in the clearest terms to the wicked. It is no part of his duty to coerce them or judge them, or bring on the Punishment for them. That only rests with God. But the warning itself is full of Mercy; for it gives the highest hope to the repentant sinner who turns and comes to God.

2829. The "sustenance" must be construed in the widest sense, spiritual as well as intellectual and physical. The reward of righteousness is far more generous than any merit there may be in the creature following the Will of his Creator.

2830. It will not be in their power to frustrate God's Plan; all they will do is to go further and further down in their spiritual state, deeper and deeper in their Hell.

2831. Prophets and apostles (the distinction is explained in n. 2503 to xix. 51) are but human. Their actions are righteous and their motives pure. But in judging things from a human point of view, the suggestion may come to their mind (from Satan) that it would be good to have power or wealth or influence for furthering God's cause, or that it may be good to conciliate some faction which may be irreconcilable. In fact, in God's Plan, it may be the opposite. God, in His mercy and inspiration, will cancel any false or vain suggestions of this kind, and confirm and strengthen His own Commands and make known His Will in His Signs or revelations.

2832. This clause and the similar clause at the end of the next verse are parenthetical.

2833. If any suggestion comes to the human mind that is not in accordance with God's Will and Plan, it has two opposite effects: to evil minds it is a trial and temptation from the Evil One, but to the mind well-instructed in Faith, it stands self-condemned at once, and becomes a means of strengthening the Faith and stimulating redoubled efforts to conform to the Will of God.

S. xxii. 53-57:

I a disease and who are²⁸³⁴
 Hardened of heart: verily
 The wrong-doers are in a schism
 Far (from the Truth):

مَرَضٌ وَالْقَائِيَةَ قُلُوبُهُمْ وَإِن
 الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ

54. And that those on whom²⁸³⁵
 Knowledge has been bestowed
 may learn
 That the (Qur-an) is the Truth
 From thy Lord, and that they
 May believe therein, and their hearts
 May be made humbly (open)
 To it: for verily God is
 The Guide of those who believe,
 To the Straight Way.

۞ وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ
 رَبِّكَ قَوْمٌ مُّؤْمِنُونَ ۖ فَخُذْ لَكَ قُلُوبَهُمْ
 وَإِنَ اللَّهُ لَمَعَادُ الَّذِينَ ءَامَنُوا
 إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

55. Those who reject Faith
 Will not cease to be²⁸³⁶
 In doubt concerning (Revelation)
 Until the Hour (of Judgment)
 Comes suddenly upon them,
 Or there comes to them
 The Penalty of a Day of Disaster.

۞ وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ
 حَتَّىٰ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ
 عَذَابٌ يَوْمٍ عَظِيمٍ

56. On that Day the Dominion²⁸³⁷
 Will be that of God:
 He will judge between them:
 So those who believe
 And work righteous deeds will be
 In Gardens of Delight.

۞ الْمَلِكُ يَوْمَئِذٍ لِلَّهِ يَجْحَدُ بِنِعْمَتِهِ فَالَّذِينَ
 ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتٍ الْغَيْرِ

57. And for those who reject Faith
 And deny Our Signs,
 There will be a humiliating
 Punishment.

۞ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
 فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

2834. Cf. ii. 10. I understand the "disease in the heart" to be an earlier state of curse, which leads in an intensified form to a complete "hardening of the heart".

2835. The last clause in the last verse was parenthetical. Treat this clause as parallel with the first clause in verse 53, "that he may make", etc. Both will then connect with "God will confirm (and establish) His Signs" in verse 52. See n. 2833 above.

2836. The penalty of deliberately rejecting Faith is that the person doing so closes the channels of Mercy that flow from God. He will always be subject to doubts and superstitions, until the time comes when all earthly scales fall from his spiritual eyes. But then there will be no time for Repentance: it will be too late to profit by the guidance of God given through Revelation.

2837. Such power as Evil has over those who yield to it (xvii. 62-64) will then be gone, as the respite granted to Satan will be over, and God's Kingdom will be established.

58. Those who leave their homes
In the cause of God,
And are then slain or die,—
On them will God bestow verily
A goodly Provision: ²⁸³⁸
Truly God is He Who
Bestows the best Provision.

۞ وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ
مُتُوا أَوْ مَاتُوا لَبُرْتُ لَهُمْ أَجْرُهُمْ اللَّهُ رِزْقًا حَسَنًا
وَإِنَّ اللَّهَ لَهوَ خَيْرُ الرَّازِقِينَ

59. Verily He will admit them
To a place with which
They shall be well pleased:
For God is All-Knowing,
Most Forbearing. ²⁸³⁹

۞ لِيَدْخِلْنَاهُمْ مَدْخَلَ الرِّضْوَانِ الَّذِي
لَهُمْ فِيهِ

60. That (is so). And if one
Has retaliated to no greater
Extent than the injury he received,
And is again set upon
Inordinately, God will help
Him: for God is One
That blots out (sins)
And forgives (again and again). ²⁸⁴⁰

۞ ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوِفَ
بِهِ ثُمَّ يُعْرَفْ عَلَيْهِ لِيَنْصُرَهُ اللَّهُ إِنَّ اللَّهَ
لَهوَ غَفُورٌ

61. That is because God merges
Night into Day, and He
Merges Day into Night, and
Verily it is God Who hears

۞ ذَلِكَ بِأَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ
وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَإِنَّ اللَّهَ لَسَمِيعٌ

2838. *Rizq*: sustenance, provision. I have preferred the latter word here, because after death we can only think of *rizq* in a large metaphorical sense, i.e., all the provision necessary to equip the person for a full and happy Future Life, and also, I think, a provision for his dependants and near and dear ones in this life.

2839. Martyrdom is the sacrifice of life in the service of God. Its reward is therefore even greater than that of an ordinary good life. The martyr's sins are forgiven by the very act of martyrdom, which implies service and self-surrender in the highest sense of the word. God knows all his past life but will forbear from calling him to account for things that should strictly come into his account.

2840. Ordinarily Muslims are enjoined to bear injuries with patience and return good for evil (xxiii. 96). But there are occasions when human feelings get the better of our wise resolutions, or when, in a state of conflict or war, we return "as good as we get". In that case our retaliation is permissible, provided the injury we inflict is not greater than that we receive. After such retaliation we are even, but if the other side again acts aggressively and goes beyond all bounds in attacking us, we are entitled to protection from God in spite of all our faults: for God is One that blots out our sins, and forgives again and again.

<p>And sees (all things).²⁸⁴¹</p> <p>62. That is because God—He²⁸⁴² Is the Reality; and those Besides Him whom they invoke, — They are but vain Falsehood : Verily God is He, Most High, Most Great.²⁸⁴³</p> <p>63. Seest thou not that God Sends down rain from the sky, And forthwith the earth Becomes clothed with green ? For God is He Who understands²⁸⁴⁴ The finest mysteries, and Is well-acquainted (with them).</p> <p>64. To Him belongs all that is In the heavens and on earth : For verily God,—He is Free of all wants, Worthy of all praise.²⁸⁴⁵</p>	<p>بَصِيرٌ</p> <p>۞ ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِيسِرٌ دُونَهُ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ</p> <p>۞ أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتَصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ</p> <p>۞ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَمِيدُ</p>
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2841. To some it may appear strange or even irreconcilable that God should be both Merciful and Just; that He should both protect His devotees and yet ask for their self-sacrifice: that He should command them to return good for evil, and yet permit retaliation under certain restrictions. But such thoughts are short-sighted. Do they not see many inconsistencies in all Life, all Nature, and all Creation? Why, even in such simple phenomena as Night and Day, the one merges into the other, and no one can tell when precisely the one begins and the other ends. Yet we can see in a rough sort of way that the one gives rest and the other activity, that the one reveals the beauties of the starry heavens and the other the splendour of the sun. In countless ways we can see there the wisdom and the fine artistry of God. And there are subtle nuances and mergings in nature that our intelligence can hardly penetrate. Now human life and human relations are far more complicated, and it is God alone Who can see all the subtle distinctions and hear the cries of all His creatures, in a world which Tennyson described as "red in tooth and claw".

2842. The emphatic construction calls attention to the fact that God is the only abiding Reality. All else is like shadows that will pass away.

2843. See n 2841 Above. Our vain imaginings, groundless doubts, foolish subtleties, and false worship should all give place to trust and faith in the one and only Reality.

2844. *Lafif*, as a name of God, is as difficult to define in words as the idea it seeks to represent is difficult to grasp in our minds. It implies: (1) fine, subtle (the basic meaning); (2) so fine and subtle as to be imperceptible to human sight; (3) so pure as to be incomprehensible; (4) with sight so perfect as to see and understand the finest subtleties and mysteries; (5) so kind and gracious as to bestow gifts of the most refined kind; extraordinarily gracious and understanding. No. 4 is the predominant meaning here and in xii 100; Nos. 2 and 3 in vi 103; and No. 5 in xlii 19; but every shade of meaning must be borne in mind in each case, as a subsidiary factor in the spiritual melody.

2845. Each of the verses xxii 61-3 mentioned two attributes of God with reference to the contents of that verse. This verse now sums up the whole argument, and the two attributes with which it closes sum up the idea by which we can understand God's goodness. God's loving kindness and mercies are not like those of human creatures who all depend upon one another, and often expect some kindness or recognition in return. God is above all wants and depends in no way whatever on His creatures. His mercies have therefore a special quality, which we cannot describe except by gratefully singing the praises of God. Cf. ii 267.

65. Seest thou not that God
Has made subject to you (men)
All that is on the earth,
And the ships that sail²⁸⁴⁶
Through the sea by His command?
He withholds the sky (rain)²⁸⁴⁷
From falling on the earth
Except by His leave:
For God is Most Kind
And Most Merciful to man.

۝ أَلَمْ نَجْعَلْ لَكُمْ مَتَاعًا فِي
الْأَرْضِ وَالْفَلَكَ تَجْرِي فِي الْبَحْرِ بِأَمْرٍ مِنَّا
وَمَا نَحْنُ بِمُعَذِّبِينَ
الْأَرْضَ أَنْ نَقَعَّ عَلَى الْأَرْضِ إِلَّا بِإِذْنِنَا
إِن يَشَاءُ اللَّهُ يَنْفِثُ الرِّيحَ

66. It is He Who gave you life,
Will cause you to die,
And will again give you
Life: truly man is
A most ungrateful creature!

۝ وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ
ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ

67. To every People have We
Appointed rites and ceremonies²⁸⁴⁸
Which they must follow:
Let them not then dispute
With thee on the matter,
But do thou invite (them)
To thy Lord: for thou art
Assuredly on the Right Way.

۝ لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا مِمَّا
تَرَاءَوْا فَلَا يَشْرِكُ بِكَ فِي الْأَمْرِ وَادْعُ
إِلَى رَبِّكَ إِنَّكَ لَعَلَّ هُدًى مُسْتَقِيمٌ

68. If they do wrangle with thee,
Say, "God knows best
What it is ye are doing."²⁸⁴⁹

۝ وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا
تَعْمَلُونَ

2846. Land and sea have been made subject to man by God's command, so that man can develop his life freely on earth.

2847. Samāu means (1) something high, (2) a roof, a ceiling, (3) the sky, the canopy of heaven, (4) cloud or rain. I understand the last meaning here, though most authorities seem to render it by some such word as "sky". If we understand rain here, we have a complete picture of the three elements in which man lives—land, air and sea. Rain is also appropriate for mention with God's kindness and mercy. He regulates the rain for man's benefit.

2848. Rites and ceremonies may appear to be an unimportant matter compared with "weightier matters of the Law" and with the higher needs of man's spiritual nature. But they are necessary for social and religious organisation, and their effect on the individual himself is not to be despised. In any case, as they are visible external symbols, they give rise to the most heated controversies. Such controversies are to be deprecated. That does not mean that our rites and ceremonies are to be made light of. Those in Islam rest on the highest social and religious needs of man, and if we are convinced that we are on the Right Way, we should invite all to join us, without entering into controversies about such matters.

2849. 'You are only wrangling about matters about which you have no knowledge nor any deep religious feeling. The springs of your conduct are all open before God, and He will judge you.'

69. " God will judge between you
On the Day of Judgment
Concerning the matters in which
Ye differ." ²⁸⁵⁰

⑤ اللَّهُ يَنْحُكُمْ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا
كُنْتُمْ فِيهِ تَخْتَلِفُونَ

70. Knowest thou not that
God knows all that is
In heaven and on earth?
Indeed it is all
In a record, and that
Is easy for God. ²⁸⁵¹

⑥ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ
وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ
يَسِيرٌ

71. Yet they worship, besides God,
Things for which no authority
Has been sent down to them,
And of which they have
(Really) no knowledge:
For those that do wrong
There is no helper. ²⁸⁵²

⑦ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يَنْزَلْ بِهِ
سُلْطَانًا وَمَا لَيْسَ لَهُم بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ
مِنْ نَصِيرٍ

72. When Our Clear Signs
Are rehearsed to them,
Thou wilt notice a denial ²⁸⁵³
On the faces of the Unbelievers!
They nearly attack with violence
Those who rehearse Our Signs
To them. Say, " Shall I
Tell you of something
(Far) worse than these Signs? ²⁸⁵⁴
It is the Fire (of Hell) !

⑧ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ
الَّذِينَ كَفَرُوا التَّكْوِينَ كَادُونَ يَسْطُونَ
بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا قُلْ أَفَأَنْتُمْ كُمْ
بِشَرِّ مِمَّنْ ذُكِّرُوا النَّارَ

2850. ' You not only find fault with the very few and simple rites and ceremonies in Islam : you, outside Islam, have no rites and ceremonies which you are yourselves agreed upon, either as Christians or as Jews, or one compared with the other.'

2851. We human beings can only think of knowledge being accurately and permanently preserved by means of a record. God's knowledge has all the qualities of a perfect record, and it is moreover complete and comprehensive. This is not difficult for Him from whom flow all knowledge and intelligence.

2852. When plain common-sense shows the absurdity of false worship, behind which there is neither knowledge, intelligence, nor authority (quite the contrary), who or what can help the false misguided creatures who dishonour God by false worship?

2853. *Munkar* : (1) a refusal to accept something offered; (2) a denial of something stated or pointed out; (3) a feeling of disapproval or active aversion, or disgust.

2854. There is irony here. ' You think God's revelations and Signs are distasteful to you! There will be something far more distasteful to you if you do not repent! What do you say to the inevitable Punishment.'

God has promised it
To the Unbelievers!
And evil is that destination!"

SECTION 10.

73. ﴿٧٣﴾ men! Here is
A parable set forth!
Listen to it! Those
On whom, besides God,
Ye call, cannot create
(Even) a fly, if they all
Met together for the purpose!
And if the fly should snatch
Away anything from them,
They would have no power
To release it from the fly.
Feeble are those who petition ²⁸³⁵
And those whom they petition!

74. No just estimate have they
Made of God: for God
Is He Who is strong
And able to carry out
His Will. ²⁸³⁶

75. God chooses Messengers ²⁸³⁷
From angels and from men.
For God is He Who hears
And sees (all things). ²⁸³⁸

76. He knows what is before them
And what is behind them:

وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا وَيَسَّ الْمَصِيرُ

﴿٧٣﴾ يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاستَمِعُوا لِلَّهِ
إِذَ الَّذِينَ نَدَعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا
وَلَوْ اجتمعوا لَّهُوَ إِنْ يَسْلُبُهُمُ الذُّبَابُ شَيْئًا
لَا يَسْتَفِيدُونَ مِنْهُ ضَعْفَ الطَّالِبِ
وَالْمَطْلُوبِ

﴿٧٤﴾ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَعَزِيزٌ عَزِيزٌ

﴿٧٥﴾ اللَّهُ يُصْطَفِي مِنَ التَّنَجِيهِ رُسُلًا
وَمِنَ النَّاسِ إِنْ اللَّهُ سَمِيعٌ بَصِيرٌ

﴿٧٦﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

2835. Both idols and their worshippers are poor, foolish, feeble creatures!

2836. No one can have a true idea of God, who descends to the base forms of false worship. God has all power, and He is fully able to carry out every part of His Will and Plan. He is exalted above all in power and dignity. Cf. xxii. 40 and n. 2816 for the full meaning of 'Aziz.

2837. Men are chosen as Messengers to ordinary men; for ordinary men will not be able to understand and be in communion with beings so refined as angels. But angels are sent as Messengers to God's chosen apostles, to convey the Message from time to time. In either case they are chosen by God, are subject to God's Will, and should not be worshipped as gods.

2838. As God regards the humblest of His creatures and hears their prayer, He sends men apostles out of their own brethren (see last note), and to such apostles He communicates the highest spiritual Truths through His angels.

- And to God go back
All questions (for decision).²⁸⁵⁹
77. ﴿٧٧﴾ ye who believe!
Bow down, prostrate yourselves,
And adore your Lord;
And do good;
That ye may prosper.²⁸⁶⁰
78. And strive in His cause
As ye ought to strive,
(With sincerity and under
discipline).²⁸⁶¹
He has chosen you, and has
Imposed no difficulties on you ²⁸⁶²
In religion; it is the cult
Of your father Abraham.
It is He Who has named
You Muslims, both before ²⁸⁶³
And in this (Revelation);
That the Apostle may be
A witness for you, and ye
Be witnesses for mankind! ²⁸⁶⁴
So establish regular Prayer,
Give regular Charity,
And hold fast to God!
He is your Protector—
17 The best to protect
30 And the Best to help!

وَاللَّهُ يُرْجِعُ الْأُمُورَ
﴿٧٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا
وَأَسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ
لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٨﴾
وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ
أَجْبَدُكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ
مِنْ حَرَجٍ قِيلَ أَيُّكُمْ أَزْهَقَهُ هُوَ يَمُنُّكُمْ
الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا
لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ
وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا
الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا
بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى
وَنِعْمَ النَّصِيرُ

2859. Time, before or behind, may be of some importance to men. They may dispute as to what was the first Message, and what is the last Message. To God, this question of priority and posteriority is of no consequence. All questions go back ultimately to him and are judged on their merits.

2860. *Prosper*: in a spiritual sense, both in this life and the Hereafter.

2861. As far as the striving is concerned with Jihād in the narrow sense, see the limitations in n. 204 to ii. 190 and ii. 205 to ii. 191. But the words are perfectly general and apply to all true and unselfish striving for spiritual good.

2862. The Jews were hampered by many restrictions, and their religion was racial. Christianity, as originally preached, was a hermit religion: "sell whatsoever thou hast" (Mark x. 21); "take no thought for the morrow" (Matt. vi. 34). Islam, as originally preached, gives freedom and full play to man's faculties of every kind. It is universal, and claims to date from Adam: father Abraham is mentioned as the great Ancestor of those among whom Islam was first preached (Jews, Christians, and Arab Quraish).

2863. *Before*: see Abraham's prayer in ii. 128. *In this Revelation*: in this very verse, as well as in other places.

2864. See ii. 143, and notes 143 and 144. As the Prophet is a guide and exemplar among us, so Muslims ought to be exemplars amongst mankind. The best witness to God's Truth are those who show its light in their lives.

**APPENDIX
THREE
KHAAN AND AL-
HILAALI'S
TRANSLATION
OF SUURAT AL-
HAJJ**

Sûrat Al-Hajj
(The Pilgrimage) XXII

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.

2. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allâh.

3. And among mankind is he who disputes concerning Allâh, without knowledge, and follows every rebellious (disobedient to Allâh) *Shaitân* (devil) (devoid of every kind of good).

4. For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire. [Tafsir At-Tabarî]

5. O mankind! If you are in doubt about the Resurrection, then verily We have created you (i.e. Adam) from dust, then from a *Nutfah* (mixed drops of male and female sexual discharge i.e. the offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh — some formed and some unformed (as in the case of miscarriage) — that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs

سُوْرَةُ الْحَجِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا النَّاسُ أَتْفُورًا رَبِّكُمْ إِن زَلَزَلَتْ
السَّاعَةُ شَيْءٌ عَظِيمٌ ﴿١﴾

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا
أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا
وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ
وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ
وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ﴿٣﴾

كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَإِنَّهُ يُضِلُّهُ
وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٤﴾

يَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِنَ الْبَعْثِ فَإِنَّا
خَلَقْنَاكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ
ثُمَّ مِنْ مَضْغَةٍ مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِنُبَيِّنَ لَكُمْ
وَنُقَرِّفِي الْأَرْحَامَ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى
ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ
وَمِنْكُمْ مَنْ يُنَوِّفُ وَمِنْكُمْ مَنْ يُرَدُّ
إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ

for an appointed term, then We bring you out as infants,^[1] then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).

6. That is because Allâh: He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things.

7. And surely, the Hour is coming, there is no doubt about it; and certainly, Allâh will resurrect those who are in the graves.

8. And among men is he who disputes about Allâh, without knowledge or guidance, or a Book giving light (from Allâh),

9. Bending his neck in pride^[2] (far astray from the Path of Allâh), and leading (others) too (far) astray from the Path of Allâh. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire).

شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا
الْمَاءَ اهْتَرَتْ وَرَبَّتْ وَأَنْبَتَتْ مِنْ كُلِّ
زَوْجٍ بَهيجٍ ﴿٥﴾

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُخَيِّ الْمَوْتَى
وَأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ
مَنْ فِي الْقُبُورِ ﴿٧﴾

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى
وَلَا كِتَابٍ مُنِيرٍ ﴿٨﴾

فَأَنَّى عَظِفَهُ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا
خِزْيٌ وَنَذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ ﴿٩﴾

[1] (V. 22:5) Narrated 'Abdullâh رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم, the true and truly inspired said: "(As regards your creation), every one of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for another forty days, and then a piece of flesh for another forty days. Then Allâh sends an angel to write four words: He writes his deeds, time of his death, means of his livelihood, and whether he will be wretched or blessed (in the Hereafter). Then the soul is breathed into his body. So a man may do deeds characteristic of the people of the (Hell) Fire, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses; and so he starts doing deeds characteristic of the people of Paradise and enters Paradise. Similarly, a person may do deeds characteristic of the people of Paradise, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses, and he starts doing deeds of the people of the (Hell) Fire and enters the (Hell) Fire." (Sahih Al-Bukhari, Vol.4, Hadith No.549).

[2] (V.22:9) Narrated Abdullah bin Mas'ûd رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whosoever has pride in his heart equal to the weight of an atom (or a small ant) shall not enter Paradise." A person (amongst the audience) said, "Verily, a person loves that his dress should be beautiful, and his shoes should be beautiful." The Prophet صلى الله عليه وسلم remarked, "Verily, Allâh is the Most Beautiful and He loves beauty. (الكبر : بطر الحق) Pride is to completely disregard the truth, and to scorn (to look down upon) the people." (Sahih Muslim, Book of Faith, Vol.1, Hadith No. 164).

10. That is because of what your hands have sent forth, and verily, Allâh is not unjust to (His) slaves.

11. And among mankind is he who worships Allâh as it were, upon the edge (i.e. in doubt): if good befalls him, he is content therewith; but if a trial befalls him he turns back on his face (i.e. reverts to disbelief after embracing Islâm). He loses both this world and the Hereafter. That is the evident loss.

12. He calls besides Allâh unto that which hurts him not, nor profits him. That is a straying far away.

13. He calls unto him whose harm is nearer than his profit: certainly, an evil *Maulâ* (patron) and certainly an evil friend!

14. Truly, Allâh will admit those who believe (in Islâmic Monotheism) and do righteous good deeds (according to the Qur'ân and the *Sunnah*) to Gardens underneath which rivers flow (in Paradise). Verily, Allâh does what He wills.

15. Whoever thinks that Allâh will not help him (Muhammad صلى الله عليه وسلم) in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!

16. Thus have We sent it (this Qur'ân) down (to Muhammad صلى الله عليه وسلم) as clear signs, evidences and proofs, and surely, Allâh guides whom He wills.

17. Verily, those who believe (in Allâh and in His Messenger Muhammad صلى الله عليه وسلم), and those who are Jews, and the Sabians, and the Christians, and the Majûs, and those who worship others besides Allâh, truly, Allâh will judge between them on the Day of

ذَلِكَ بِمَا قَدَّمْت يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ
بِظَلَّامٍ لِلْعَبِيدِ ﴿١٠﴾

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ
اطْمَأَنَّ بِهِ وَإِنْ أَصَابَهُ فِتْنَةٌ أُنْقَلَبَ عَلَىٰ وَجْهِهِ
خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ
الْمُبِينُ ﴿١١﴾

يَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا
يَنْفَعُهُ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٢﴾

يَدْعُوا مَن ضَرُّهُ أَقْرَبُ مِن نَّفْعِهِ لَيْسَ الْمَوْلَىٰ
وَلَيْسَ الْعَشِيرُ ﴿١٣﴾

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ
يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾

مَن كَانَ يَظُنُّ أَن لَّن يَنصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ
فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ
هَلْ يَدُّهُ بَنَ كَيْدُهُ مَا يَغِيظُ ﴿١٥﴾

وَكَذَلِكَ أَنزَلْنَاهُ ءَايَاتٍ يَبَيِّنَاتٍ وَأَنَّ اللَّهَ
يَهْدِي مَن يُرِيدُ ﴿١٦﴾

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ
وَالنَّصْرِيَّةَ وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا
إِنَّ اللَّهَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ
اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧﴾

Resurrection. Verily! Allâh is over all things a Witness.^[1]

18. See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and *Ad-Dawâbb* [moving (living) creatures, beasts], and many of mankind prostrate themselves to Allah. But there are many (men) on whom the punishment is justified. And whomsoever Allâh disgraces, none can honour him. Verily, Allâh does what He wills.

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

20. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.

21. And for them are hooked rods of iron (to punish them).

22. Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"

23. Truly, Allâh will admit those who believe in the Oneness of Allâh (i.e. in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.

24. And they are guided (in this world) unto goodly speech (i.e. *Lâ ilâha illallâh*, *Alhamdu lillâh*, recitation of the Qur'ân, etc.) and they are guided to the Path of Him (i.e.

الْقُرْآنَ اللَّهُ يَسْجُدُ لَهُ، مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالذَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾

﴿١٩﴾ هَذَانِ خَصْمَانِ أَخَصِمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿٢٠﴾

يُصْهَرُ بِهِ، مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢١﴾

وَلَهُمْ مَقْبِعٌ مِنْ حَدِيدٍ ﴿٢٢﴾

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٢٣﴾

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا صَالِحًا فِيهَا مِنْ مَتَاعِهَا مِنْ ذَهَبٍ وَلَوْلُوا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٤﴾

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ ﴿٢٥﴾

Allâh's religion of Islâmic Monotheism), Who is Worthy of all praises.

25. Verily, those who disbelieved and hinder (men) from the Path of Allâh, and from *Al-Masjid-al-Harâm* (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there [as regards its sanctity and pilgrimage (*Hajj* and '*Umrah*)] — and whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islâmic Monotheism), him We shall cause to taste from a painful torment.

26. And (remember) when We showed Ibrâhîm (Abraham) the site of the (Sacred) House (the *Ka'bah* at Makkah) (saying): "Associate not anything (in worship) with Me, [*Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) — Islâmic Monotheism], and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allâh), and make prostration (in prayer);"

27. And proclaim to mankind the *Hajj* (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform *Hajj*).^[1]

28. That they may witness things that are of benefit to them (i.e. reward of *Hajj* in the Hereafter, and also some worldly gain from trade), and mention the Name of Allâh on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah), over the beast of cattle that He has provided for them (for sacrifice),

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ
وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً
الْعَٰكِفِينَ فِيهِ وَالْبَادِ وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ
بُظُنٍّ تَذِقُهُ مِن عَذَابِ الْيَعْرَبِ ﴿٢٥﴾

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَاتِ الْبَيْتِ أَن لَّا
تُشْرِك بِي شَيْئًا وَطَهَّرَ بَيْتِي لِلطَّائِفِينَ
وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾

وَأَذِّن فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى
كُلِّ ضَامِرٍ يَأْتِينَكَ مِنْ كُلِّ فِجٍّ عَمِيقٍ ﴿٢٧﴾

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ
فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقْنَاهُمْ مِنْ بَيْهِيمَةٍ
الَّتِي أَنْعَمْنَا فَكُلُوا مِنْهَا وَأَطِيعُوا
الْبَٰئِسَ الْفَقِيرَ ﴿٢٨﴾

[1] (V.22:27).

a) Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whoever performs *Hajj* to this House (*Ka'bah*) and does not approach his wife for sexual relations nor commits sins (while performing *Hajj*), he will come out as sinless as a newly-born child (just delivered by his mother)." (*Sahih Al-Bukhari*, Vol.3, *Hadith* No. 45).

b) See the footnote of (V.2:196).

[at the time of their slaughtering by saying: (*Bismillah, Wallâhu-Akbar, Allâhumma Minka wa Ilaik*).] Then eat thereof and feed therewith the poor who have a very hard time.

29. Then let them complete their prescribed duties (*Manâsik* of *Hajj*) and perform their vows, and circumambulate the Ancient House (the *Ka'bah* at Makkah).^[1]

30. That (*Manâsik* — prescribed duties of *Hajj* is the obligation that mankind owes to Allâh) and whoever honours the sacred things of Allâh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements)^[2] —

31. *Hunafâ' Lillâh* (i.e. worshiping none but Allâh), not associating partners (in worship) unto Him; and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.

32. Thus it is [what has been mentioned in the above said Verses (27, 28, 29, 30, 31) is an obligation that mankind owes to Allâh] and whosoever honours the Symbols of Allâh, then it is truly from the piety of the hearts.

33. In them (cattle offered for sacrifice) are benefits for you for an appointed term, and afterwards they are brought for sacrifice unto the ancient House (the *Haram* — sacred territory of Makkah).

34. And for every nation We have appointed religious ceremonies, that they may mention the Name of Allâh over the beast of cattle that He has given them for food. And your *Ilâh* (God) is One *Ilâh* (God — Allâh), so you must submit to Him Alone (in Islâm).

ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ
وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾

ذَلِكَ وَمَنْ يُعْظِمِ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ
عِنْدَ رَبِّهِ. وَأُجِلَّتْ لَكُمْ الْآنْعَامُ إِلَّا
مَا شَاءَ عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ
مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾

حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ. وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا
خَرَّ مِنَ السَّمَاءِ فَتَخَطَفَهُ الطَّيْرُ أَوْ تَهْوَى بِهِ
الرِّيحُ فِي مَكَانٍ سَجِيٍّ ﴿٣١﴾

ذَلِكَ وَمَنْ يُعْظِمِ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى
الْقُلُوبِ ﴿٣٢﴾

لِكُرْفِيهَا مَنْفَعٌ إِلَى أَجَلٍ مُسَمًّى ثُمَّ مَحْمِلُهَا
إِلَى الْبَيْتِ الْعَتِيقِ ﴿٣٣﴾

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ
عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَإِنَّهُمْ كَرُّ
إِلَهُ وَجِدُّ فَلَهُ أَسْلِمُوا وَبَشِّرِ الْمُخْبِتِينَ ﴿٣٤﴾

[1] (V.22:29) See the footnote of (V.2:128).

[2] (V.22:30) See the footnote of (V.5:32).

And (O Muhammad صلى الله عليه وسلم) give glad tidings to the *Mukhbitûn* (those who obey Allâh with humility and are humble from among the true believers of Islâmic Monotheism),

35. Whose hearts are filled with fear when Allâh is mentioned and *As-Sâbirûn* [who patiently bear whatever may befall them (of calamities)]; and who perform *As-Salât* (*Iqâmat-as-Salât*), and who spend (in Allâh's Cause) out of what We have provided them.

36. And the *Budn* (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah) We have made them for you as among the Symbols of Allâh, wherein you have much good. So mention the Name of Allâh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the poor who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful.

37. It is neither their meat nor their blood that reaches Allâh, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allâh for His Guidance to you. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the *Muhsinûn*^[1] (doers of good).

38. Truly, Allâh defends those who believe. Verily, Allâh likes not any treacherous ingrate to Allâh [those who disobey Allâh but obey *Shaitân* (Satan)].

39. Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allâh is Able to give them (believers) victory —

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَالصَّابِرِينَ
عَلَى مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٢٥﴾

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا
خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ
جُنُوبَهَا فَكُلُوا مِنْهَا وَأَطِيعُوا الْقَانِعِ وَالْمَعْتَرِ كَذَلِكَ
سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾

لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَآؤَهَا وَلَكِنَّ يَنَالُهُ
التَّقْوَى مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا
اللَّهَ عَلَى مَا هَدَيْتُمْ وَبَشِّرِ الْمُحْسِنِينَ ﴿٢٧﴾

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ
لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٢٨﴾

أَذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ
عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٢٩﴾

[1] (V.22:37) *Al-Muhsinûn*: The good-doers who perform good deeds totally for Allâh's sake only without any show-off or to gain praise or fame, etc., and do them in accordance with the *Sunnah* (legal ways) of Allâh's Messenger Muhammad صلى الله عليه وسلم.

40. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allâh." For had it not been that Allâh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allâh is mentioned much would surely have been pulled down. Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.

41. Those (Muslim rulers) who, if We give them power in the land, (they) enjoin *Iqamat-as-Salât*^[1] [i.e. to perform the five compulsory congregational *Salât* (prayers) (the males in mosques)], to pay the *Zakât* and they enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid *Al-Munkar* (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).

42. And if they belie you (O Muhammad ﷺ), so did belie before them, the

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتِنَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَاللَّهُ عَلِيمٌ بِالْأُمُورِ ﴿٤١﴾

وَإِنْ يَكْذِبُواكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمٌ

[1] (V.22:41):

A) *Iqâmat-as-Salât*: Performing of *Salât* (prayers). It means that:

a) Every Muslim, male or female, is obliged to offer his *Salât* (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet ﷺ has said: Order your children to perform *Salât* (prayer) at the age of seven and beat them (about it) at the age of ten. The chief (of a family, town, tribe, etc.) and the Muslim rulers of a country are held responsible before Allâh in case of non-fulfilment of this obligation by the Muslims under their authority.

b) One must offer the *Salât* (prayers) as the Prophet ﷺ used to offer them with all their rules and regulations. i.e., standing, bowing, prostrating, sitting, etc. As he ﷺ has said: "Offer your *Salât* (prayers) the way you see me offering them (*Hadîth* No. 352, Vol. 9, *Sahih Al-Bukhârî*)." [For the characteristics of the *Salât* (prayer) of the Prophet ﷺ see *Sahih Al-Bukhârî*, Vol. 1, *Hadîth* Nos. 702, 703, 704, 723, 786 and 787].

B) Narrated Abu Hurairah رضى الله عنه: The Prophet ﷺ said, "No *Salât* (prayer) is heavier (harder) for the hypocrites than the *Fajr* and the '*Ishâ* prayers, but if they knew the reward for these *Salât* (prayers) at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl." The Prophet ﷺ added, "Certainly, I intended (or was about) to order the *Mu'adhdhin* (call-maker) to pronounce *Iqâmah* and order a man to lead the *Salât* (prayer) and then take a fire flame to burn all those (men along with their houses) who had not yet left their houses for the *Salât* (prayer) (in the mosques)." (*Sahih Al-Bukhari*, Vol. 1, *Hadith* No. 626)

people of Nûh (Noah), 'Âd and Thamûd, (thier Prophets).

43. And the people of Ibrâhîm (Abraham) and the people of Lût (Lot),

44. And the dwellers of Madyan (Midian); and belied was Mûsâ (Moses). But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment (against their wrong-doing)!

45. And many a township did We destroy while it was given to wrong-doing, so that it lies in ruins (up to this day), and (many) a deserted well and lofty castle!

46. Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.

47. And they ask you to hasten on the torment! And Allâh fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.

48. And many a township did I give respite while it was given to wrong-doing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all).

49. Say (O Muhammad صلى الله عليه وسلم): "O mankind! I am (sent) to you only as a plain warner."

50. So those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, for them is forgiveness and *Rizqun Karîm* (generous provision, i.e. Paradise).

51. But those who strive against Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be dwellers of the Hell-fire.

نُوحٍ وَعَادٍ وَثَمُودَ ﴿٤٢﴾

وَقَوْمِ إِبْرَاهِيمَ وَقَوْمِ لُوطٍ ﴿٤٣﴾

وَأَصْحَابِ مَدْيَنَ وَكَذِبَ مُوسَىٰ فَآمَلَيْتُ
لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ
كَانَ نَكِيرِ ﴿٤٤﴾

فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ
فِيهَا خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَثْرِ مَعَطَّلَةٍ
وَقَصْرِ مَشِيدٍ ﴿٤٥﴾

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ
بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ
وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخَالِفَ اللَّهُ وَعْدَهُ
وَإِنَّكَ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ
مِّمَّا تَعُدُّونَ ﴿٤٧﴾

وَكَأَيِّن مِّن قَرْيَةٍ آمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ
ثُمَّ أَخَذْتُهَا وَإِلَى الْمَعْبُودِ ﴿٤٨﴾

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٤٩﴾

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ
أَصْحَابُ الْجَحِيمِ ﴿٥١﴾

52. Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, *Shaitân* (Satan) threw (some falsehood) in it. But Allâh abolishes that which *Shaitân* (Satan) throws in. Then Allâh establishes His Revelations. And Allâh is All-Knower, All-Wise:

53. That He (Allâh) may make what is thrown in by *Shaitân* (Satan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the *Zalimûn* (polytheists and wrong-doers) are in an opposition far-off (from the truth against Allâh's Messenger and the believers).

54. And that those who have been given knowledge may know that it (this Qur'ân) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allâh is the Guide of those who believe, to the Straight Path.

55. And those who disbelieved will not cease to be in doubt about it (this Qur'ân) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night (i.e. the Day of Resurrection).

56. The sovereignty on that Day will be that of Allâh (the One Who has no partners). He will judge between them. So those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did righteous good deeds will be in Gardens of delight (Paradise).

57. And those who disbelieved and belied Our Verses (of this Qur'ân), for them will be a humiliating torment (in Hell).

58. Those who emigrated in the Cause of Allâh and after that were killed or died, surely, Allâh will provide a good provision for them. And verily, it is Allâh Who indeed is the Best of those who make provision.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا
إِذَا تَمَنَّيَ الْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ
مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ
مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ
لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ
رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ
اللَّهَ لَهَادٍ لِلَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٤﴾

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّى تَأْتِيَهُمُ
السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ ﴿٥٥﴾

الْمَلَائِكُ يَوْمَ يَدْعُ اللَّهُ بِحُكْمِهِمْ بَيْنَهُمْ
فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فِي جَنَّاتٍ النَّعِيمِ ﴿٥٦﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَاُولَٰئِكَ
لَهُمْ عَذَابٌ مُهِينٌ ﴿٥٧﴾

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا
أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا
وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ ﴿٥٨﴾

59. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allâh indeed is All-Knowing, Most Forbearing.

60. That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allâh will surely help him. Verily Allâh indeed is Oft-Pardoning, Oft-Forgiving.

61. That is because Allâh merges the night into the day, and He merges the day into the night. And verily, Allâh is All-Hearer, All-Seer.

62. That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is *Bâtil* (falsehood). And verily, Allâh — He is the Most High, the Most Great.

63. See you not that Allâh sends down water (rain) from the sky, and then the earth becomes green? Verily, Allâh is the Most Kind and Courteous, Well-Acquainted with all things.

64. To Him belongs all that is in the heavens and all that is on the earth. And verily, Allâh — He is Rich (Free of all needs), Worthy of all praise.

65. See you not that Allâh has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allâh is, for mankind, Full of Kindness, Most Merciful.

66. It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection). Verily man is indeed an ingrate.

67. For every nation We have ordained religious ceremonies [e.g. slaughtering of the cattle during the three days of stay at Mîna

لِيَدْخُلْنَهُمْ مُدْخِلًا يَرْضَوْنَهُ، وَإِنَّ اللَّهَ
لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾

ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوِقَبَ بِهِ،
ثُمَّ يُغِي عَلَيْهِ لِيَنْصُرْتَهُ اللَّهُ، إِنَّ اللَّهَ
لَعَفُوفٌ غَفُورٌ ﴿٦٠﴾

ذَلِكَ يَأْتِ اللَّهُ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ
وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ، وَأَنَّ اللَّهَ
سَمِيعٌ بَصِيرٌ ﴿٦١﴾

ذَلِكَ يَأْتِ اللَّهُ هُوَ الْحَقُّ وَأَتِ مَا يَدْعُونَ
مِنْ دُونِهِ، هُوَ الْبَاطِلُ وَأَتِ اللَّهُ
هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٢﴾

الْقُرْآنَ اللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ
الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَكِيمُ ﴿٦٤﴾

الْقُرْآنَ اللَّهُ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي
فِي الْبَحْرِ بِأَمْرِهِ، وَيُتَسِّكُ السَّمَاءَ أَنْ تَقَعَ
عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ، إِنَّ اللَّهَ بِالنَّاسِ
لَرءُوفٌ رَحِيمٌ ﴿٦٥﴾

هُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ
ثُمَّ يُحْيِيكُمْ، إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿٦٦﴾

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْكَاهُمْ نَاسِكُوهُ
فَلَا تَنْزِعُنَّكَ فِي الْأَمْرِ، وَادْعِ إِلَى رَبِّكَ، إِنَّكَ لَعَلىٰ

(Makkah) during the *Hajj* (pilgrimage)] which they must follow; so let them (the pagans) not dispute with you on the matter (i.e. to eat of the cattle which you slaughter, and not to eat of the cattle which Allâh kills by its natural death), but invite them to your Lord. Verily you (O Muhammad صلى الله عليه وسلم) indeed are on the (true) straight guidance (i.e. the true religion of Islâmic Monotheism).

68. And if they argue with you (as regards the slaughtering of the sacrifices), say "Allâh knows best of what you do.

69. "Allâh will judge between you on the Day of Resurrection about that wherein you used to differ."

70. Know you not that Allâh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (*Al-Lauh-al-Mahfûz*). Verily that is easy for Allâh.

71. And they worship besides Allâh others for which He has sent down no authority, and of which they have no knowledge; and for the *Zâlimûn* (wrong-doers, polytheists and disbelievers in the Oneness of Allâh) there is no helper.

72. And when Our Clear Verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allâh has promised to those who disbelieved, and worst indeed is that destination!"

73. O mankind! A similitude has been coined, so listen to it (carefully): Verily those on whom you call besides Allâh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought.

هُدًى مُسْتَقِيمٍ ﴿١٧﴾

وَإِنْ جَدَلْتُمْ بِهِمْ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨﴾

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ
فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٩﴾

أَلَمْ تَعْلَمَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ
إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٠﴾

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا
وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٢١﴾

وَإِذْ أَنْتَلَى عَلَيْهِمْ آيَاتِنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ
الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ
يَسْطُورُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا
قُلْ أَفَأَنْتُمْ بِشَيْءٍ مِنْ ذَلِكَ مِنَ النَّارِ وَعَدَهَا
اللَّهُ الَّذِينَ كَفَرُوا وَيَسَّ الْمَصِيرُ ﴿٢٢﴾

يَتَأْتِيهَا النَّاسُ ضُرِبَ مِثْلِ فَاسْتَمِعُوا لَهُ
إِنَّ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا
ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ، وَإِنْ يَسْلُبْهُمُ الذُّبَابُ
شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ
الطَّالِبِ وَالْمَطْلُوبِ ﴿٢٣﴾

74. They have not estimated Allâh His Rightful Estimate. Verily, Allâh is All-Strong, All-Mighty.

75. Allâh chooses Messengers from angels and from men. Verily, Allâh is All-Hearer, All-Seer.

76. He knows what is before them, and what is behind them. And to Allâh return all matters (for decision).

77. O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.

78. And strive hard in Allâh's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islâmic Monotheism to mankind by inviting them to His religion of Islâm), and has not laid upon you in religion any hardship:^[1] it is the religion of your father Ibrâhîm (Abraham) (Islâmic Monotheism). It is He (Allâh) Who has named you Muslims both before and in this (the Qur'ân), that the Messenger (Muhammad صلى الله عليه وسلم) may be a witness over you and you be witnesses over mankind!^[2] So perform *As-Salât* (*Iqamat-as-Salât*), give *Zakât* and hold fast to Allâh [i.e. have confidence in Allâh, and depend upon Him in all your affairs]. He is your *Maulâ* (Patron, Lord), what an Excellent *Maulâ* (Patron, Lord) and what an Excellent Helper!

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنْ اللَّهَ لَقَوْا
عَزِيزٌ ﴿٧٤﴾

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا
وَمِنَ النَّاسِ إِبْرَاهِيمَ اللَّهُ سَمِيعٌ بَصِيرٌ ﴿٧٥﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَالِلَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٦﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا
وَأَسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ
لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ
وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ قَبْلَ
إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ
وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ
وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ
وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ
فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴿٧٨﴾

^[1] (V.22:78) Religion is very easy. And the statement of the Prophet صلى الله عليه وسلم: "The most beloved religion to Allâh عز وجل is the tolerant *Hanifiyyah* [i.e., Islâmic Monotheism, i.e., to worship Him (Allâh) Alone and not to worship anything else along with Him.]"

Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by offering the *Salât* (prayers) in the mornings, afternoons and during the last hours of the nights." (See *Fath Al-Bari*, Vol. 1, Page 102) (*Sahih Al-Bukhari*, Vol. 1, *Hadith* No. 38)

^[2] (V. 22:78) See the footnote of (V. 2:143).

APPENDIX FOUR
ARBERRY'S
TRANSLATION
OF SUURAT AL-
HAJJ

XXII

THE PILGRIMAGE

In the Name of God, the Merciful, the Compassionate

O men, fear your Lord!

Surely the earthquake of the Hour is a mighty thing;
on the day when you behold it, every suckling woman shall
neglect the child she has suckled, and every pregnant woman
shall deposit her burden, and thou shalt see mankind drunk,
yet they are not drunk, but God's chastisement is terrible.

And among men there is such a one
that disputes concerning God without knowledge
and follows every rebel Satan,
against whom it is written down that
whosoever takes him for a friend, him he
leads astray, and he guides him to the
chastisement of the burning.

5

O men,
if you are in doubt as to the Uprising,
surely We created you of dust
then of a sperm-drop,
then of a blood clot,
then of a lump of flesh, formed and unformed
that We may make clear to you.
And We establish in the wombs
what We will, till a stated term,
then We deliver you as infants,
then that you may come of age;
and some of you die,
and some of you are kept back
unto the vilest state of life, that after
knowing somewhat, they may know nothing.
And thou beholdest the earth blackened,
then, when We send down water upon it,

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it quivers, and swells, and puts forth
herbs of every joyous kind.

That is because God—He is the Truth,
and brings the dead to life, and is powerful
over everything,

and because the Hour is coming, no doubt of it, and
God shall raise up whosoever is within the tombs.

And among men there is such a one
that disputes concerning God without knowledge
or guidance, or an illuminating Book,
turning his side to lead astray
from God's way; for him is degradation
in this world, and on the Resurrection Day.
We shall let him taste the chastisement
of the burning:

10

'That is for what thy hands have forwarded
and for that God is never unjust
unto His servants.'

And among men there is such a one
as serves God upon the very edge—
if good befalls him he is at rest in it,
but if a trial befalls him he turns
completely over; he loses this world
and the world to come; that is indeed
the manifest loss.

He calls, apart from God, upon that
which hurts him not, and which neither
profits him anything; that is indeed
the far error.

He calls upon him who is likelier
to hurt him, rather than to profit him—
an evil protector indeed, he,
an evil friend!

God shall surely admit those who believe
and do righteous deeds into gardens
underneath which rivers flow; surely God does

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that He desires.

15 Whosoever thinks God will not help him
in the present world and the world to come,
let him stretch up a rope to heaven,
then let him sever it, and behold
whether his guile does away with what
enrages him.

Even so We have sent it down as signs,
clear signs, and for that God guides
whom He desires.

Surely they that believe, and those of Jewry,
the Sabaeans, the Christians, the Magians
and the idolaters—God shall distinguish
between them on the Day of Resurrection;
assuredly God is witness
over everything.

Hast thou not seen how to God bow all who are in the
and all who are in the earth, [heavens
the sun and the moon, the stars and the mountains,
the trees and the beasts,
and many of mankind? And many merit the chastisement;
and whom God abases,
there is none to honour him. God does whatsoever He will.

20 These are two disputants who have disputed
concerning their Lord. As for the unbelievers,
for them garments of fire shall be cut,
and there shall be poured over their heads
boiling water
whereby whatsoever is in their bellies
and their skins shall be melted; for them await
hooked iron rods;
as often as they desire in their anguish
to come forth from it, they shall be restored
into it, and: 'Taste the chastisement
of the burning!'
God shall surely admit those who believe

THE KORAN INTERPRETED

and do righteous deeds into gardens
 underneath which rivers flow; therein
 they shall be adorned with bracelets of gold
 and with pearls, and their apparel there
 shall be of silk;

and they shall be guided unto goodly speech,
 and they shall be guided unto the path
 of the All-laudable.

25 Those who disbelieve, and bar from God's way
 and the Holy Mosque that We have appointed
 equal unto men, alike him who cleaves to it
 and the tent-dweller,
 and whosoever purposes to violate it
 wrongfully, We shall let him taste
 a painful chastisement.

And when We settled for Abraham the place
 of the House: 'Thou shall not associate
 with Me anything. And do thou purify
 My House for those that shall go about it
 and those that stand, for those that bow
 and prostrate themselves;
 and proclaim among men the Pilgrimage,
 and they shall come unto thee on foot
 and upon every lean beast, they shall come from
 every deep ravine
 that they may witness things profitable to them
 and mention God's Name on days well-known
 over such beasts of the flocks as He has
 provided them: "So eat thereof, and feed
 the wretched poor."

30 Let them then finish with their self-neglect
 and let them fulfil their vows, and go about
 the Ancient House.'

All that; and whosoever venerates
 the sacred things of God, it shall be better
 for him with his Lord. And permitted
 to you are the flocks, except that which is
 recited to you. And eschew the abomination

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of idols, and eschew the speaking
of falsehood,
being men pure of faith unto God,
not associating with Him anything;
for whosoever associates with God anything,
it is as though he has fallen from heaven
and the birds snatch him away, or the wind
sweeps him headlong into a place
far away.

All that; and whosoever venerates
God's waymarks, that is of the godliness
of the hearts.

There are things therein profitable
to you unto a stated term; thereafter
their lawful place of sacrifice is by
the Ancient House.

35

We have appointed for every nation
a holy rite, that they may mention
God's Name over such beasts of the flocks
as He has provided them. Your God is One God,
so to Him surrender. And give thou good tidings
unto the humble
who, when God is mentioned, their hearts
quake, and such as endure patiently
whatever visits them, and who perform
the prayer, and expend of what We have
provided them.

And the beasts of sacrifice—We have appointed
them for you as among God's waymarks;
therein is good for you. So mention
God's Name over them, standing in ranks;
then, when their flanks collapse, eat of them
and feed the beggar and the suppliant.
So We have subjected them to you; haply
you will be thankful.

The flesh of them shall not reach God,
neither their blood, but godliness from you
shall reach Him. So He has subjected them

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to you, that you may magnify God for that
He has guided you. And give thou good tidings
unto the good-doers.

Assuredly God will defend those
who believe; surely God loves not any
ungrateful traitor.

40

Leave is given to those who fight because
they were wronged—surely God is able
to help them—

who were expelled from their habitations
without right, except that they say
'Our Lord is God.' Had God not driven back
the people, some by the means of others,
there had been destroyed cloisters and churches,
oratories and mosques, wherein God's Name
is much mentioned. Assuredly God will
help him who helps Him—surely God is

All-strong, All-mighty—

who, if We establish them in the land,
perform the prayer, and pay the alms,
and bid to honour, and forbid dishonour;
and unto God belongs the issue
of all affairs.

If they cry lies to thee, so too before them
the people of Noah cried lies, and Ad
and Thamood, and the people of Abraham,
the people of Lot, and the men of Midian;
to Moses also they cried lies. And I respited
the unbelievers, then I seized them; and
how was My horror!

How many a city We have destroyed
in its evildoing, and now it is fallen down
upon its turrets! How many a ruined well,
a tall palace!

45

What, have they not journeyed in the land
so that they have hearts to understand with
or ears to hear with? It is not the eyes
that are blind, but blind are the hearts

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within the breasts.

And they demand of thee to hasten
the chastisement! God will not fail
His promise; and surely a day
with thy Lord is as a thousand years
of your counting.

How many a city I have respited
in its evildoing; then I seized it, and to
Me was the homecoming.

Say: 'O men, I am only for you
a plain warner.'

Those who believe, and do deeds of
righteousness—theirs shall be forgiveness
and generous provision.

50 And those who strive against Our signs
to void them—they shall be the inhabitants
of Hell.

We sent not ever any Messenger
or Prophet before thee, but that Satan
cast into his fancy, when he was fancying;
but God annuls what Satan casts, then
God confirms His signs—surely God is

All-knowing, All-wise—

that He may make what Satan casts
a trial for those in whose hearts
is sickness, and those whose hearts
are hard; and surely the evildoers are
in wide schism;

and that they who have been given knowledge
may know that it is the truth from thy Lord
and believe in it, and so their hearts
be humble unto Him; and assuredly
God ever guides those who believe
to a straight path.

And the unbelievers will not cease
to be in doubt of it, until the Hour
comes on them suddenly, or there shall

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come upon them the chastisement of
a barren day.

55

The Kingdom upon that day shall belong
to God, and He shall judge between them.
As for those who believe, and do deeds
of righteousness, they shall be in
Gardens of Bliss.

But as for the unbelievers, who cried
lies to Our signs, for them awaits
a humbling chastisement.

And those who emigrated in God's way
and were slain, or died, God shall provide them
with a fair provision; and surely God is the
best of providers.

He shall admit them by a gate that is
well-pleasing to them; and surely God is
All-knowing, All-clement.

All that; and whosoever chastises
after the manner that he was chastised
and then again is oppressed, assuredly
God will help him; surely God is
All-pardoning, All-forgiving.

60 That is because God makes the night to enter into the day
and makes the day to enter into the night; and that God is
All-hearing, All-seeing.

That is because God—He is the Truth, and that they call
apart from Him—that is the false; and for that God is [upon
the All-high, the All-great.

Hast thou not seen how that God has sent down out of heaven
water, and in the morning the earth becomes green? God is
All-subtle, All-aware.

To Him belongs all that is in the heavens and in the earth;
surely God—He is the All-sufficient, the All-laudable.

Hast thou not seen how that God has subjected to you
all that is in the earth

and the ships to run upon the sea at His commandment,
and He holds back heaven

lest it should fall upon the earth, save by His leave?

THE PILGRIMAGE

Surely God is All-gentle to men, All-compassionate.
 It is He who gave you
 65 life, then He shall make you dead, then He shall give you life.
 Surely man is ungrateful.

We have appointed for every nation
 a holy rite that they shall perform.
 Let them not therefore wrangle with thee
 upon the matter, and do thou summon
 unto thy Lord; surely thou art upon
 a straight guidance.
 And if they should dispute with thee,
 do thou say, 'God knows very well
 what you are doing.
 God shall judge between you on the Day
 of Resurrection touching that whereon
 you were at variance.'

Didst thou not know that God knows all
 that is in heaven and earth? Surely that
 is in a Book; surely that for God is
 an easy matter.

70 They serve, apart from God, that whereon
 He has sent down never authority
 and that whereof they have no knowledge;
 and for the evildoers there shall be
 no helper.

And when Our signs are recited to them,
 clear signs, thou recognisest in the faces of
 the unbelievers denial; wellnigh they
 rush upon those who recite to them
 Our signs. Say: 'Shall I tell you of
 something worse than that? The Fire—God
 has promised it to the unbelievers—
 an evil homecoming!'

O men, a similitude is struck; so
 give you ear to it. Surely those upon
 whom you call, apart from God, shall never
 create a fly, though they banded together

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to do it; and if a fly should rob them
of aught, they would never rescue it from him.
Feeble indeed alike are the seeker
and the sought!

They measure not God with His true measure; surely God is
All-strong, All-mighty.

God chooses of the angels Messengers
and of mankind; surely God is
All-hearing, All-seeing.

75

He knows whatsoever is before them
and behind them, and unto God all
matters are returned.

O men, bow you down and prostrate yourselves,
and serve your Lord, and do good; haply so
you shall prosper;
and struggle for God as is His due, for
He has chosen you, and has laid on you
no impediment in your religion,
being the creed of your father Abraham; He
named you Muslims
aforetime and in this, that the Messenger
might be a witness against you, and that
you might be witnesses against mankind.
So perform the prayer, and pay the alms,
and hold you fast to God; He is your
Protector—an excellent Protector,
an excellent Helper.

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