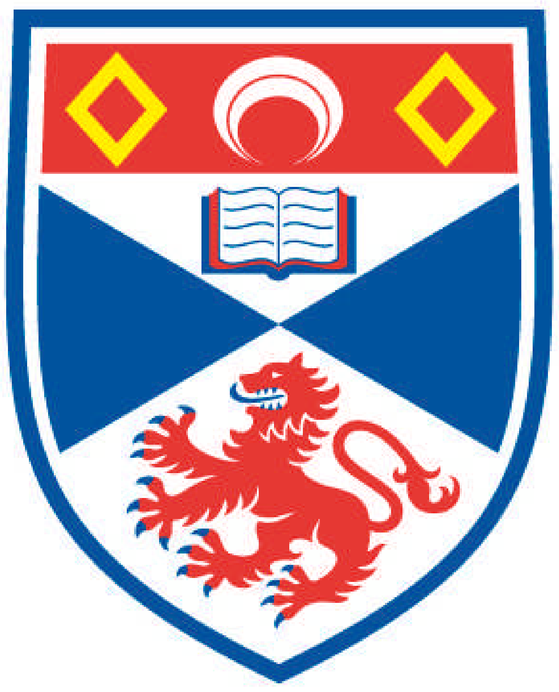
# LINGUISTIC AND EXTRA-LINGUISTIC PROBLEMS IN THE TRANSLATION OF THE HOLY QUR'ÃN

**Asim Ismail Ilyas**

**A Thesis Submitted for the Degree of PhD**
**at the**
**University of St Andrews**



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# LINGUISTIC AND EXTRA-LINGUISTIC PROBLEMS IN THE TRANSLATION OF THE HOLY QUR'ĀN

BY

ASIM ISMAIL ILYAS

THESIS SUBMITTED TO THE UNIVERSITY OF ST.ANDREWS FOR THE DEGREE OF Ph.D IN AUGUST 1981

# ABSTRACT

This thesis is the first to study the English translations of the Holy Qur'ān, and is mainly concerned with the translators' approach in handling the linguistic (lexical & syntactic), and extra-linguistic (variant readings & cultural) problems of the text.

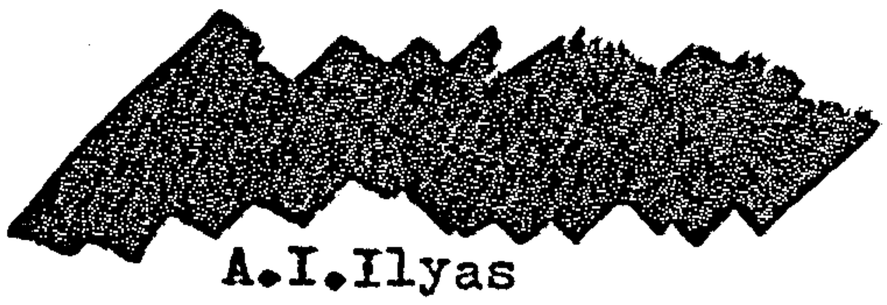
The works that are the subject of the study are those of six English translators (Sale, Rodwell, Palmer, Pickthall, Bell, and Arberry), as well as one of a non-English Muslim translator from Pakistan (Maulana Muhammad Ali).

The translators' renderings of the problematic instances are compared with the expositions of the exegetes (whom the translators have been familiar with); in order to investigate the commentators' influence on the translators. The similarities between the translators' renderings are also checked to find out the degree of dependence between the translators. The translators are found to be heavily reliant on the exegetes. The degree of dependence between the translators is found to be considerable. Some problems have been resolved by means of the context (i.e. the text as a whole); whereas others are left unresolved. The translations that have been studied are closer to commentaries than the text. The main conclusion is that the Holy Qur'ān is untranslatable in the strict sense.

I

# DECLARATION

I HEREBY DECLARE THAT THE FOLLOWING IS THE RESULT OF RESEARCH WORK CARRIED OUT BY ME, THAT THE THESIS IS MY OWN COMPOSITION AND THAT IT HAS NOT PREVIOUSLY BEEN SUBMITTED FOR ANY OTHER DEGREE.



A.I.Ilyas

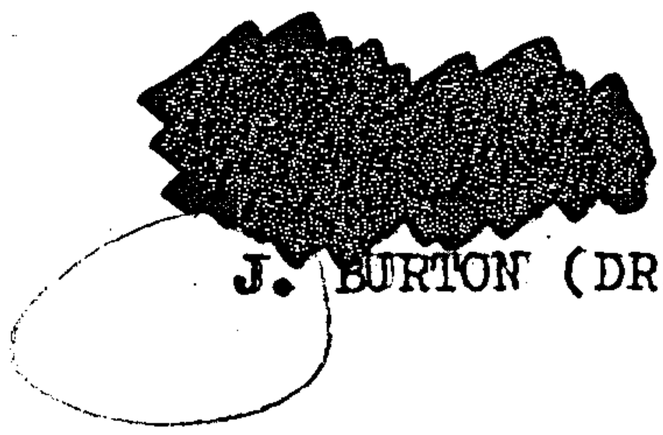
ST. ANDREWS

1981 (Aug.)

II

# CERTIFICATION

I CERTIFY THAT ASIM ISMAIL ILYAS HAS COMPLETED NINE TERMS OF RESEARCH WORK IN THE UNITED COLLEGE OF ST. SALVATOR AND ST. LEONARD , UNIVERSITY OF ST. ANDREWS ,THAT HE HAS FULFILLED THE CONDITIONS OF RESOLUTION NO.I (1967) OF THE UNIVERSITY COURT, AND THAT HE IS QUALIFIED TO SUBMIT THE ACCOMPANYING THESIS IN APPLICATION FOR THE DEGREE OF DOCTOR OF PHILOSOPHY.



J. BURTON (DR.)

SUPERVISOR

Aug. 1981

# ACKNOWLEDGEMENT

I SHOULD LIKE TO THANK DR. JOHN BURTON, MY SUPERVISOR, FOR HIS MOST SIGNIFICANT HELP AND ENCOURAGEMENT THROUGHOUT MY STUDY.

MY THANKS ARE ALSO DUE TO DR.S.HERVEY , FOR THE TIME HE OFFERED ME IN DISCUSSING MANY LINGUISTIC ISSUES.

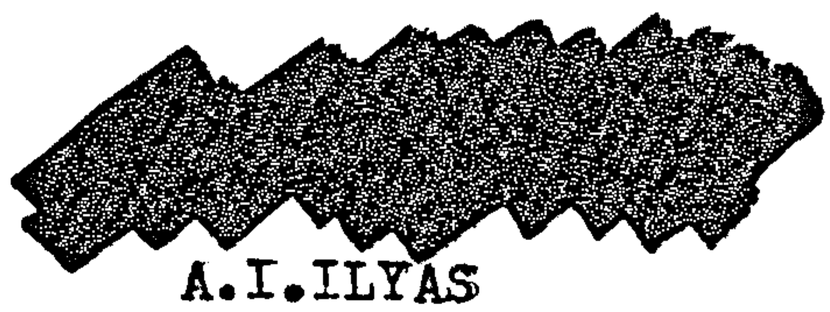
I WOULD ALSO LIKE TO THANK THE GOVERNMENT OF THE REPUBLIC OF IRAQ FOR GRANTING ME A SCHOLARSHIP, AND SPONSORING ME.

FINALLY, I THANK MY IMMEDIATE FAMILY FOR THEIR TOLERANCE AND ENCOURAGEMENT.

# IV

## RESEARCH UNDERTAKEN

I CONDUCTED MY RESEARCH UNDER THE SUPERVISION OF DR. JOHN BURTON. I WAS ADMITTED AS A RESEARCH STUDENT UNDER ORDINANCE NO. I2 (OCTOBER I977), AND AS A CANDIDATE FOR THE DEGREE OF Ph.D. UNDER THE SAME ORDINANCE AS FROM OCTOBER I977.



A.I.ILYAS

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# TRANSLITERATIONS

| | | | | | |
|---|---|---|---|---|---|
| ء | = , | ض | = ḍ | | |
| ب | = b | ط | = ṭ | | |
| ت | = t | ظ | = ẓ | | |
| ث | = th | ع | = c | | |
| ج | = j | غ | = ġ | | |
| ح | = ḥ | ف | = f | | |
| خ | = kh | ق | = q | | |
| د | = d | ك | = k | | |
| ذ | = th | ل | = l | | |
| ر | = r | م | = m | | |
| ز | = z | ن | = n | | |
| س | = s | ه | = h | | |
| ش | = sh | و | = w | | |
| ص | = ṣ | ي | = y | | |

| Short Vowels | | Long Vowels | | Diphthongs | |
|---|---|---|---|---|---|
| a | = ـَ فتحة | ā | = آ | ai | = ـَيْ |
| i | = ـِ كسرة | ī | = يـ و ـِي | au | = ـَوْ |
| u | = ـُ ضمّة | ū | = ـُو | | |

VI

# ABBREVIATIONS

Arb. = Arberry

b. = bin (i.e. the son of..)

Baid. = Baidāwī

ch. = chapter

ed. = edition

eds. = editions

Hay. = Abi Hayyān

Jall.= Jalāl al-Dīn

Kathīr= Ibn Kathīr

lit. = literally

M.Ali= Maulana Muhammad Ali

Marr.=Marracci

Pal. = Palmer

Pick.= Pickthall

Q. = Qur'ān

Razī = al-Rāzī

Rod. = Rodwell

S.L. = Source Language

S.T. = Source Text

Tab. = al-Tabarī

T.L. = Target Language

T.T. = Target Text

Zam. = al-Zamakhsharī

p. = page

pp. = pages

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# I

# INTRODUCTION

This thesis, to the best of our knowledge is the first to study the English translations of the Qur'ān.

The Qur'ān has been translated into various languages of the world such as :

Latin : in II43 by Theodorus Bibliandrus; in I698 by Marracci; in I786 by Froriep, etc.

French : in I647 by Du Ryer; in I783 by Savory ; in I840 by Kasimirski; in I852 by Pauthier; in I949/I950 by Blachere.

German: in I6I6 by Schweigger; in I772 by Megerlin; in I746 by Arnold; in I773 by Boysen; which was revised by Wahl in I828; by Ullmann in I840; in I90I by Grigmull; in I923 by Grimme ; in I96I by Paret.

Swedish: in I874 by Tormberg.

Hebrew : in I857 by Reckendorf; in I97I by Ben-Shemesh .

Dutch : in I64I at Hamburg; in I860 by Keyzer.

Russian: in I776 at St.Petersburg; in I877 by Sabloukov; etc.

Italiam : im I547 by Arrivabene; im I9I4 by Aquilio;
etc.

Czech : im I925 by VeslY .

Hindi : in I837 by Abdalkadir Shah of Delhi.

Hindustani: in I829 by Maulana Abdul al Cadir.

Urdu : im I876 by Abdul Qadir.

Persiam : im I70I by Acoluthus.

Turkish : im I70I by Acoluthus.

Hungariam: im I83I by Mugyarforditas.

Polish : in I858 by Kosciuszki.

Spanish : im I872 by Ortiz.

Swahili : in I923 by Godfrey Dale.

This study is concerned with the works of six English translators :Sale(I734); Rodwell (I86I & I876eds.); Palmer (I880); Pickthall(I930, a Muslim); Bell (I934); and Arberry (I955); as well as the work of a non-English Muslim tramslator, that of Maulana Muhammad Ali (I9I7,I928, & I95Ieds.), from Pakistam, as his work is held to have influenced some English translators, mainly Pickthall. Some of Lane's renderings (E.W.Lane, Selections From the Qur'ān, London I879) are also mentioned where they seem to have influenced a subsequent translator, and the same point applies to Muir's renderings

(from: The Coran,London,I896; & Extracts From The Coram,London, I880). The only English translation that has been excluded from this study happens to be the first English translation of the Qur'ān , that of Alexander Ross (I649, from the French version of Du Ryer), because it is generally held to be unworthy , and "faulty in the extreme" , in Zwemer's words, ( M.W. 5,I9I5, p.250).

That the Qur'ān is a difficult book not only for the native speakers of Arabic, but also for the scholars of Arabic , is beyond doubt. Not a few linguistic (such as lexical and syntactic ) and extra-linguistic (such as variant readings and cultural) problems have been a source of continual dispute and investigation throughout the centuries.

This is why it is interesting to check and study the translators' approach in handling such problematic instances.

One easily feels the impact of the exegetes on the translators' work from the exegetical matter

which they incorporate into the text,the footnotes, and their making explicit what is originally ambiguous or implicit as a result of their reliance on the commentators. The commentators' influence is checked by comparing the translators' renderings of the difficult instances with the expositors' interpretations.

The earlier group of translators (Sale,Rodwell, and Pal.,) seem to have been familiar with the exegetical works (or to be more precise , have been influenced by the works ) of Baiḍāwī, Zamakhsharī, Ibn Kathīr , and Jalāl al-Dīn whereas the later translators (M.Ali, Pickthall, Bell, and Arberry) seem to have been influenced by the additional commentaries of Rāzī, Ṭabarī, and Abū-Ḥayyān.

When discussing the problematic instances ,the exegetical influence on each translator will be mentioned, and an appendix with tables that clearly present such exegetical influences is also provided.

It is also found that some of the translators' renderings are similar ,as a result of undergo-

ing the influence of previous translations. This too is investigated in this work.

The problematic instances that are the subject of this study are of two types:Linguistic (lexical and syntactic), and Extra-linguistic problems (variant readings and cultural). Each type is preceded by an introductory.

Many general linguistic views and notions have been found useful and employed in the study, but no particular linguistic theory has been solely adopted. Nida's works on translation have also been of significant help.

In some instances, the problems that have been given contradictory expositions by the exegetes and translated differently by the translators, are simply resolved by the context (i.e. the text as a whole). Such solutions have escaped the commentators and the translators/ because their approach seems to be that of atomisation (i.e. concentrating on constituents, not on the whole context).

# SECTION I.:

# LINGUISTIC PROBLEMS IN THE TRANSLATION OF THE QUR'ĀN

# CHAPTER I. :

# LEXICAL PROBLEMS IN THE TRANSLATION OF THE QUR'ĀN

# I

# LEXICAL PROBLEMS IN THE TRANSLATION OF THE QUR'ĀN

## Introductory

Lexical ambiguity is a common feature of religious books, and one of the major problems in translating. This is due to the nature of the language employed in such religious texts, and to belonging to relatively remote historical periods of time. For instance it has been suggested that there are about 700 lexical and grammatical ambiguities in the Greek Gospels.(I)

Until the 20th century, scholars were uncertain about the signification of the Hebrew sign "pim", the signification of which was taken to be "file". In this century, however, archaelogical excavations in Palestine have uncovered sets of stones on which the word "pim" is written, which in fact denoted "the wage paid to a farmer for his work".(2)

The context may be of great help in overcoming lexical ambiguity or indeterminacy, in certain cases. Richard Bell(3), a well-known translator of the Qur'ān, has expressed such a view concerning the problematic instances in the Qur'ān :

> "where the historical circumstances of Muhammad's deliverances can be recovered ,they are for the most part clear and forcible. Unfortunately the historical circumstances are often obscure."

It is a prima facie fact that it is most difficult (if ever possible) to reconstruct the historical background of certain ambiguous signs in the religious texts.

The linguistic context too may have a great effect on the meaning of a certain sign;and may even change its signification to its contrary as in the case of ironical interjections.For instance, in "like hell, she is beautiful",the significance of the sign "beautiful" is "not beautiful".

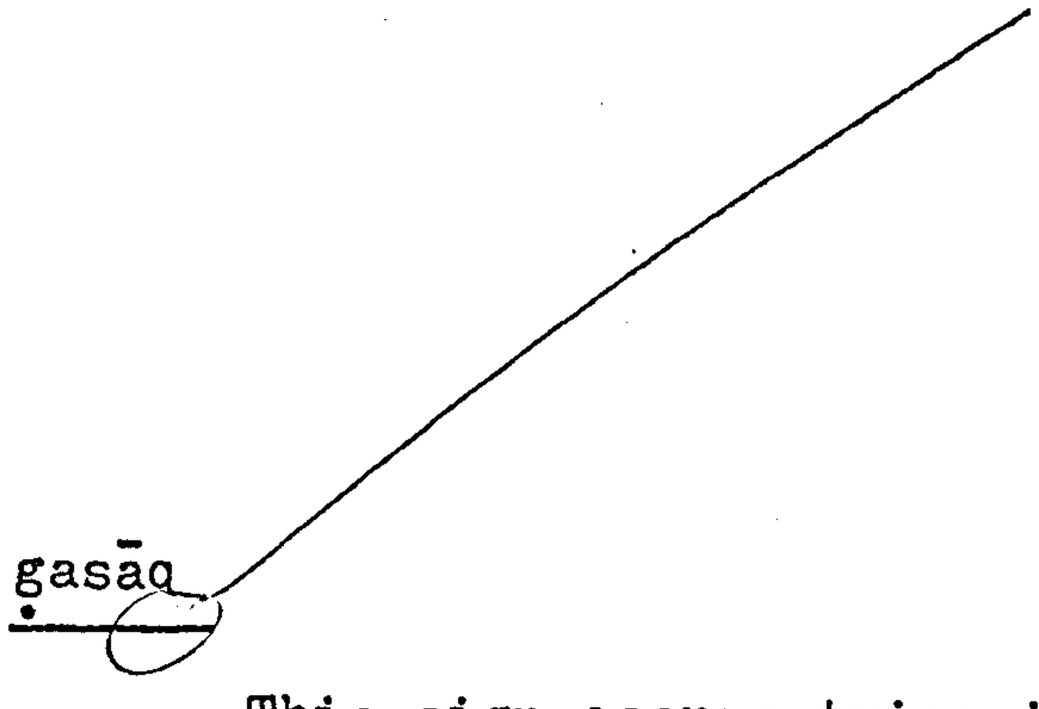
It has been suggested that out of the 78,000 words of the Qurān, about I,850 are separate lexical entries, of which about 455 are hapax legomena (precluding nomina propria).(4)

The majority of the Qurānic problematic lexical signs could be classified under "denotational indeterminacy".The other main type of lexical problem in the Qurān is "homonymy".

In what follows, instances of such Qurānic lexical problems (which are serious pitfalls for the translators) will be discussed.

A./ Signs With Indeterminate

Denotation :




This sign occurs twice in the text with identical contexts.In both instances, it appears in collocation with the sign ḥamīm (Q.38,57 & Q.78,25).

From the context one may find out that it refers to a token of torture for hell-dwellers. As to the question of its specific sense ,there is no unanimous answer.

According to the commentators, this sign is supposed to denote:

"A": pus

"B": very severe cold

"C": intolerable cold liquid

The translators have translated the sign in question(Q38,57) differently:

Sale : "corruption"

Rod. : "gore"

Pal .: "pus"

M.Ali: "intensely cold(drink)"

Pick : "ice-cold draught"

Bell : "tears "

Arb. : "pus"

Sale, Rod., Pal., and Arb. seem to have employed sense "A". M.Ali sides with sense "C" . Pick. renders it according to sense "B". Bell's translation seems to be based on the morphological root of "ġasaqa"

as in the construction "ġasaqat al-ᶜain ", i.e. the eye burst into tears. This has not been suggested by any of the commentators as a possible sense of the sign in question; but merely mentioned by both Baid., and Zam., in the course of their discussion of it.(5)

The commentators' interpretations are different too . Jall., and Baid., assign signification "A" to it. Kathīr assigns sense "B" to it in Q38,57; but both "A" and "B" to it in Q.78,25. Tab., mentions both "A" and "C" as possible interpretation.

There are some similarities between the translators' renderings, and the commentators' expositions of the sign under discussion. Sale's translation of this sign as well as those of Rod., Pal., and Arb., seems to go with the interpretation forwarded by Jall., and/or Baid. M.Ali's translation agrees with Tab.'s commentary. Pickthall's rendering seems to be in accord with Kathīr's explanation of the sign in its occurrence in Q.38,57 only, i.e. sense "A", since Kathīr's interpretation of the sign in Q78,25 includes both options, "A" and "B". Bell's rendering goes with the morphologically-based explanation

forwarded by Baid.,and Zam. One cannot tell whether Bell's translation is a result of misunderstanding the explanations of Baid.,and Zam. ;or whether he aimed at such a morphologically-based rendering.

Though both occurrences of gasāq are stylistic variants of one and the same signification, some translators are inconsistent in their translations of both instances: Rod.,translates it into "gore" in Q.38, 57; but into "running sores" in Q.78,25. M.Ali renders it into "intensely cold (drink)" in Q.38,57; but he translates it into "cold water" in Q.78,25. Pickthall renders it into "ice-cold draught" in Q38,57 ;but in Q.78,25, he translates it into "paralysing cold".Sale makes a slight change in the rendering of both instances as he translates the sign into "corruption in Q.38,57 whereas he renders it into "filthy corruption" in Q.78,25.

One may also notice a full similarity between the translations of Pal. and Arb.:

Pal.: "pus"

Arb. : "pus"

Before being able to specify the real significance of the sign in question, one cannot judge a certain rendering as a better or more successful one.

## al-ṭāriq

This sign occurs only in Q.86,I. Its denotation is indeterminate. According to the exegetes it may signify :

"A": things that come at night

"B": a star

"C": a meteor

The translators have translated it differently :

Sale:" and that which appeareth by night"
Some take the words to signify any bright star, without restriction; but others think some particular star or stars to be thereby intended; which one supposes to be the morning star.

Rod. :" and by the Night-Comer!"

Pal. :" and by the night star!"

M.Ali:" and the comer by night"

Pick.:" and the morning star"

Bell :" and the meteor"

Arb. :" and the night-star!"

Sale, Pal., Pick., and Arb. opt for sense "B". Rod. and M.Ali translate it according to signification "A" . Bell's translation is in accord with sense "C".

The commentators' interpretations of it are far from being unanimous. Rāzī and Hay., suggest signification "A". Kathīr and Baid., support sense "B".

Jall. and Tab., mention both options,(i.e."A"&"B"), without committing themselves to either of them. Zam., suggests signification "C" only.

The translations of Sale,Pal., and Arb., go with the expositions of Baid., and/or Kathīr.Pick's rendering agrees with the interpretations of Baid., and/or Kathīr. Bell's translation seems to be influenced by Zam. Rod's rendering agrees with one of the significations suggested by Jall.,(i.e. "A"). M.Ali's translation (which seems to be influenced by Rod.'s) also agrees with one of Jall's interpretations("A"), as well as with the expositions of Hay., and/or Rāzī.

As to the similarities between the translators' renderings,

A/M.Ali follows Rod.:

Rod.:" the Night-Comer"

M.Ali:"the Comer by-night"

B. Pick. follows Sale's footnote:

Sale("the morning star")

Pick."the morning star"

C. Arb.follows Pal.:

Pal.:"the night-star"

Arb.:"the night-star"

tasnīm

This sign appears once only in the text, in Q.83,27.

Its denotation is indeterminate. Jeffery[6] takes it as a technical term introduced into Arabic through the Qurʾān. Some commentators however, have taken it as a derivation from the root sanama, i.e. to rise; or from sanima which designates "to be high".[7]

Owing to its denotational indeterminacy, different significations have been suggested:

"A": a fountain in paradise

"B": the spiritual ecstasy of knowing God and being close to him.

"C": water that descends from above which is supposed to be the best in Paradise.

One finds similar differences between the translators' renderings,:

Sale:"Tasnīm"

Is the name of a fountain in Paradise.

Rod.: "Tasnīm"

Derived from the root sanima, to be high: This water being conveyed to the highest apartments in the Pavilions of Paradise.

Pal. : "Tasnīm"

Name of a fountain in Paradise.

M.Ali:"a water coming from above"

...The water coming from above signifies spiritually the knowledge of Allah.

Pick.:"Tasnīm"

Bell :"Tasnīm"

the meaning and derivation of this word are also unknown.

Arb. :"Tasnīm"

All the translators but M.Ali have transliterated the sign . In their explanatory footnotes , Sale, Rod., and Pal. have sided with sense "A". M.Ali's translation is in accord with sense "C" , but his footnote goes with signification "B".The transliterations of Pick. and Arb. have no such footnotes.Bell's footnote too gives no explanation, but merely states the fact that the sign in question is ambiguous. Such renderings for the reader are no more than perplexing instances of meaninglessness.

The commentators are not unanimous on the issue. Baid., Zam., and Jall., suggest signification "A". Kathīr and Tab., support "C". Hay., suggests both "A" and "C" without committing himself to either. Rāzī mentions "A", "B", and "C" without siding with any particular one.

The explanatory footnotes of Sale, Rod., and Pal., go with the commentaries of Jall., Baid ,

and/or Zam. M.Ali's translation seems to be influenced by Rāzī (as explicit in his footnote)(8)

That this problematic sign is a hard nut to crack, is clear from the fact that six out of seven translators, had to transliterate it. Its signification is a matter of dispute for the scholars of the S.L. themselves. What makes the situation more bedevilled is that this sign has no equivalence in English owing to the fact that it is a technical term rooted in a disjunct culture.

One wonders whether Jackobson's(9) suggestions would actually make for a practical solution for such problems (as those of the Quran):

> "Whenever there is deficiency terminology may be qualified and amplified by loan-words or loan translations, neologism or semantic-shift, and finally by circumlocutions"

Indeed, Jackobson's suggestions do not seem practical when dealing with signs of indeterminate denotation that belong to disjunct cultures, particularly when the S.T. is of a religious nature.

II

When encountering a word (or notion) that does not exist in the T.L., some translators transliterate it; and such transliterations may seem inexpressive and tiresome for the reader who is not familiar with the S.L. Although a certain loan word may find its way into some meaningful usage in the T.L., it generally loses some of its original range of meanings. For instance, the Russian sign "sputnik" has found its way into English usage with the signification "satellite", which is only one of the significations it denotes in Russian, as it also signifies "fellow-farer", and "companion".(IO) Other translators paraphrase such signs; and such an appreach may involve the filtering of lengthy (and sometimes inaccurate) details into the body of the text, which may do more harm to it than good. This certainly goes against the grain of accurate translation.

It is an established fact that the translation tends to be longer than the original (particularly when it takes place between languages that belong to different linguistic families and cultures such as between Arabic and English), because the S.L. receptors are thought to (unlike the receptors of the T.L.) have the

necessary background to understand a message in its implicit form.(II) In rendering an implicit sense into an explicit one, the problem lies in the possibility of distorting the original signification of the S.L. This problem becomes acute when the original denotation is itself indeterminate( as in the case of the sign tasnīm ).

One may say that Nida hits the mark when he compares the python which "coils his body around the animal, crushes it , and thus squeezes it out lóng and thin" when the animal is too big to swallow, to what the translators do to a difficult linguistic instance.(I2) The crushed and squeezed animal will still have similarities to its previous form yet, it would be mere exaggeration to claim that it is "equivalent" to its previous form and condition when still alive.

The suggestion advanced by Nida and Taber(I3) when borrowing "completely unknown terms " does not seem to be of much avail:

" when certain completely unknown terms are borrowed ,one may find it very useful to add "so-called" classifiers. e.g.(animals called camels ),....."

Any meaningfulness of the above instance is not due to the use of "so-called" classifiers, but to the reader's available information about it. Applying the "so-called" classifiers to the sign tasnīm does not functionally help in overcoming its denatational indeterminacy, for we shall still have the different options:

"A": "the fountain called Tasnīm in Paradise"
"B": "the spiritual ecstasy called tasnīm in Paradise"
"C": "the water called tasnīm which descends from above in Paradise"

In the case of the sign tasnīm, the suggestion of the "so-called classifiers" seems to strike against a blank wall.

hitta.

This sign occurs twice in the text(Q.2,58 and Q.7,I6I) with identical contexts. Its denotation as well as its termination are disputed.

al-Farrā' considers it of a Nabataean origin; but al-Suyūti's authorities relate it to Hebrew.(I4) Qurtubi relates it to the Hebrew word that denotes " grain "(I5). Rāzī(I6) mentions unhelpfully that it may be a term of ahl-al-kitāb,i.e. the Jews or Christians. The orientalists too are disagreed on the issue. de Sacy, Geiger, and Hirschfeld are in favour of the Hebrew origin; Dvorak considers it Syriac; but Horovitz is not satisfied with such suggestions; for him its origin remains a puzzle,(I7) which seems to be Jeffery's view too. Some commentators(I8) take it as a possible derivation from the form hatta (such as Zam., Baid., Jall., Ibn al-Jawzī, etc).

Various significations have been assigned to the sign in question by the exegetes:

"A": asking God for forgiveness

"B": settling down

"C": the profession of God's unity

"D": repentance

The translators have rendered the sign under discussion differently:

Sale: "forgiveness"

> The Arabic word is Hittaton, which some take to signify that profession of the unity of God....,la ilaha illa 'llaho.....

Rod. :"forgiveness"

Pal. :"hittatun"

> the word means Remission, or laying down the burdens (of sin..)

M.Ali:(I9I7); &(I928eds.):"Put down from us our heavy burdens"

I95Ied. :"and make petition for forgiveness"

> ....or for being repentant.

Pick.:"repentance"

Bell:"Hitta"

> Perhaps Heb.hēṭ=sin. The reference is obscure, but some reminiscence of the attempt to enter the promised land at Kadesh, lies behind.

Arb.:"unburdening"

Two of the translators (Pal., and Bell ) transliterate the sign "ḥiṭa", and use explanatory footnotes to make it meaningful.

Sale's translation agrees with option "A", but he mentions "C" too in his footnote, which reflects his uncertainity about its denotation.This is like betting on more than a horse at a time. Rod.'s rendering, Pal.'s footnote, M.Ali's translation, and Arb.'s go with sense "A". Pick.'s rendering is in accord with signification "D". Bell's footnote goes with "B".

This indeterminate sign is an apple of discord for the commentators too. Jall., Zam., and Ṭab., suggest sense "A". Baiḍ., and Rāzī mention "A", and "B" without commitment to either. Kathīr suggests "A", "C", and "D". Ḥay., mentions all the suggested expositions without siding with any.

Sale's translation and explanatory footnote go with the expositions of Kathīr.The translations of Rod., Pal. , M.Ali , and Arb. seem to be influenced by the commentaries of Jall., and/or Zam.; as well as Ṭab., in the case of M.Ali and Arb. Rod.'s rendering and M.Ali's may have also been influenced by one of Kathīr's suggestions("A") either directly or through Sale(since their renderings are after Sale's).

Pick.'s translation agrees with Hay.'s exegesis and Kathīr's Bell's footnote agrees with the expositions of Baid., Hay., and/or Rāzī.

The similarities between the translators' renderings are:

A. Rod. seems to follow Sale. So does M.Ali in the I95Ied.:

   Sale:"forgiveness"

   Rod.:"forgiveness"

   M.Ali:"petition for forgiveness"

B. M.Ali in the I928ed., and Arb. seem to follow Pal.'s footnote:

   Pal.:"or laying down the burdens (of sin)"

   M.Ali:"Put down from us our heavy burdens"

   Arb. :"unburdening"

In his I95Ied., it is perhaps remarkable that M.Ali has changed his previous rendering of the I9I7,and I928 eds.,which reflects his dissatisfaction with the previous ones. Such changes are certainly the result of certain extra-linguistic influences (since the text is a constant factor), such as further theological reading as he himself states.(I9)

> "In fact,it is not only the change of circumstances that called for a revision; my own knowledge of the Holy Book has since increased to a very large extent owing to the fact that I have been engaged day and night in further research in this line, studying the Holy Qurān, the Hadīth and other religious literature of Islām"

Arb.'s rendering "unburdening" seems to be an attempt at reproducing a relatively rhythmic imitation of the original Arabic sign (hitatun). Each language has its unique phonological, stylistic, and other supra-linguistic features, which certainly carry their part of impact and aesthetic appeal in the process of communication. Any attempt at reproducing such formal features in a different linguistic system will not be fruitful, for one will have to encounter insurmountable sets of problems, more complex than those of content.(20) By this however, one does not imply that form should not be taken into consideration when translating. On the contrary ,form is a meaningful intrinsic element in the communication of messages particularly in sacred texts.

When translating , one unfortunately has to sacrifice such formal features as well as the stylistic niceties for the sake of rendering what is possible of the content.

al-jibt

This sign appears only once in the text in collocation with another problematic sign (ṭāgūt) in Q.4,5I.

There has been much difference of opinion concerning its origin and signification. al-Suyūṭī relates it to an Abyssinian origin signifying "devil", or "sorcerer".(2I) Margoliouth takes it to be of a Greek origin denoting "engrave", or "carve", but Jeffery agrees with al-Suyūṭī .(22) Baid., thinks that it is a dialectical variant of the Arabic term "jibs" meaning "worthless".(23) As to its signification, different interpretations have been suggested :

"A": false gods or deities

"B": idols of the pagan Arabs

"C": sorcerers or sorcery

"D": demons

"E": diviner or priest

"F": a certain person

"G": a vile thing

"H": a group of Jews who went over to Quraish.

The translators have rendered the sign under discussion variously:

Sale:"false gods"
...it seems rather to signify any false deity in general.

Rod.:"Djibt"
This refers to certain renegade Jews, who out of hatred against Muhammad ,went over to the Koreisch.

Pal.: "Jibt"
idols of the ancient Arabs.

M.Ali(I9I7 & I928eds.): "enchantment"
M.Ali (I95I) : "sorcery"

Pick.: "idols"

Bell : "Jibt"
No explanation of this word has been found

Arb. : "demons"

Sale adopts sense "A". Rod.'s footnote is in accord with option "H". Pal.'s footnote, and Pick.'s rendering agree with signification "B". M.Ali's translations are according to "C". Bell does not side with any of the suggested interpretations ,as explicit in his footnote," no explanation of this word has been found". Arb.'s translation goes with interpretation "D".

Commentators are not agreed on the specific denotation of the sign in question. Jalāl al-Dīn backs "B". Kathīr mentions "A", "B", "C", "D", and "E" without backing a particular one. Baidāwī mentions "B","F","G",and "H". Zam., suggests "B" and"D". Tab., supports option "A". Hay., mentions "A" and"B". Rāzī suggests "A","B","C","D", "E", "F", and "G".

Sale's rendering seems to be influenced by one of the significations suggested by Kathīr,i.e. "A". Rod.'s explanatory footnote agrees with Baid.'s commentary. Pal.'s footnote, as well as Pick.'s translation, seem to be influenced by Jall's interpretation. M.Ali's translation of the sign in question seems to be influenced by al-Bukhārī's collection of Hadīth, as explicit in his footnote No. 585,I95Ied.,(p.205). Arb.'s translation of this sign agrees with one of the significations suggested by Kathīr ,Zam., and/or RāzĪ("D").

As to the similarities between the trans lators' renderings , one may mention that between Pick.'s

translation and Pal.'s explanatory footnote:

Pal.: (idols of the ancient Arabs)

Pick.:"idols"

al-ṭāgūt

This sign appears eight times in the text, in the wide sense of (what is being worshipped or relied on instead of God). In one occurrence only,(Q .4,5I) it occurs in collocation with "al-jibt".

Diverse opinions have been put forward concerning its morphological origin as well as its semantic domain. al-Suyūṭī mentions that in Ethiopic it signifies "diviner".(24) Geiger suggests that it has a Hebrew origin meaning "error"which is sometimes used for idols ; Nöldeke notes a derivation from Aramaic signifying "false deity"; and Jeffery agrees with al-Suyūṭī .(25) So does Bell.(26) Serjeant suggests that the pre-Islamic signification of this sign was "law and custom", and quotes the Sīrah of Ibn Hishām in describing "ṭawāgīt" as "temples".(27) Rod., conceives of it as Hebrew.(28) Some Arab philologists and commentators derive it from the Arabic root „ṭagā„(29),i.e."exceed the limit". Owing to its indeterminate denotaion, various significations have been suggested( which may be the result of confusing different senses that are assigned to it in different languages):

"A": false gods and deities

"B": idol, or idols

"C": sorcerers or sorcery

"D": devil(s)

"E": diviner(s)

"F": tyrant(s)

The translators have rendered it differently:

Sale: "Tagut"
This word properly signifies an idol or whatever is worshipped besides God- particularly the two idols, of the Meccans, Allat and Al Uzza; and also the devil or any seducer.

Rod.: "Thāgoot"
a name applied to idol or idols.

Pal.:" Tāghūt"
The idols and demons of the ancient Arabs

M.Ali(I9I7& I928eds.):"the devil"

M.Ali(I95Ied.): "diviners"

Pick. : "false deities"

Bell:"Taghūt"
idols.

Arb.: "idols"

Sale, Rod., Pal., and Bell transliterate the sign . In his explanatory fóotnote, Sale mentions "A"; "B" , and "D" as possible significations. Rod., and Bell mention sense "B" in their footnotes. Pal. mentions both "B" and "D". M.Ali's rendering of I9I7 and I928 eds., is according to signification "D"; but his translation in the I95Ied., is in accord with sense "E". Pick.'s translation is in accord with "A". Arb.'s translation agrees with option "B".

The commentators are at odds about the denotation of the sign in question. Jall., suggests both "B", and "D". Kathīr mentions both "A" and"B". Baid., mentions the significations "A","B", and "D". Zam., suggests "A", and "D". Ṭab., supports "B" only. Ḥay., suggests "A", "B"."C", "D", and "E". Rāzī's expositions of the sign include "B", "C", "D", "E", and "F".

Sale's footnote seems to be influenced by Zam.'s exegesis. Rod.'s footnote agrees with one of the significations suggested by Baid., Jall., and/or Kathīr. Pal.'s footnote seems to be after Jall's expositions(" "B" & "D").. M.Ali's

I9I7 and I928-renderings are in accord with one of the significations suggested by Jall., Baid.,Zam., Rāzī , and Hay. , (that of sense "D"). His I95I-rendering seems to be influenced by Bukhārī's collection of Hadīth as explicit in his foot-note No. 585(p.205) . Pick.'s translation agrees with the exegeses of Kathīr, Baid., Zam., and/or Hay. Bell's translation and Arb.'s seem to be influenced by Tab.'s interpretation; or by one of the senses mentioned by Baid., Jall., and/or Kathīr (i.e."B") either directly, or through Rod.

Some translators are inconsistent in their translations of the sign "ṭāgūt" in its occurrences with identical contexts.For instance, M.Ali translates it(Q.4,5I) into "devils" in the I9I7 and I928 eds.; but into "diviners" in the I95Ied. Pick., renders it into "idols" in Q4,5I,76 and Q5,60; but into "false deities" in Q.4,60 as well as in Q2,256,257; whereas in Q39,I7 and QI6,36 ,he translates it into "false gods".

Such inconsistent translations reflect the translators' incertitude about the specific denotation of the sign.

Some translators have assigned the denotation of both "token" and "class" , to the same sign, as does Sale in his explanatory footnote: "an idol or whatever is worshipped besides God". "an idol " is a "token", or hyponym in relation to "whatever is worshipped besides God" which has a wider denotation that includes that of "idols", and is therefore a hyperonym.

It is not unusual for a sign to have a denotation of a "token" as well as of a" class" ; but this takes place , or is brought about by certain factors such as contrast, the combination of the grammatical context with facts of the real world, gestures, and other supra-linguistic means.(30) For instance, in the sentence" I have a dog and a bitch ",the sign "dog" may serve as an example. Its denotation class of "domestic canines" is narrowed in this context to "male dog" only,i.e. narrowed to a "token" by the context.

The sign "tāgūt" however, has undergone no such contextual limitation , or connotative narrowing. One may be justified in considering the translators' different renderings of the same sign in its different occurrences( but identical contexts)

as instances of incónsistency; and uncertainty about its specific denotation.

Since both signs "al-tāgūt" and "al-jibt" which have been discussed separately occur in collocation within one construction (Q.4,5I), it may be interst-ing to reconsider their translation as two syntag-memes within one syntagm,(i.e. the sign+ its syntac-tic position).

Both signs have been given similar signifi-cations by the exegetes with little variation ; and this reflects the problematic nature of both signs.The significations "A", "B", "C", "D", "E", and "F" are assigned to "al-tāgūt" ; whereas the expositions "A", "B", "C", "D", "E", "F", "G", and "H" are allocated to "al-jibt".

In order to render a construction in which both signs are constituents, a certain sense should be assigned to each unless they be synonyms (which does not seem to be the case, or which cannot be proved to be the case).This implies that some commutation will have to take place in the process of choice or selection of the signification which is to be taken as the designation of each of the

two signs. Such commutation in fact does not simplify the problem, but adds oil on the flames , since the probabilities only multiply:

I. A,A. (i.e. both signs are taken to be synonymous, denoting "deities".The first symbol "A" represents the signification of the sign "jibt"; the second represents that of "al-ṭagūt" .)

2. A,B. (i.e. deities; and idols, respectively")

3. A,C (i.e. deities; and sorcerers, " )

4. A,D (i.e. deities; and devils , " )

5. A,F (i.e. deities; and diviners, " )

6. A,F (i.e. deities; and tyrants, " )

7. B,A (i.e. idols ; and deities " )

8. B,B (i.e. idols ; i.e. both being synonyms)

9. B,C (i.e. idols ; and sorcerers, respectively)

10. B,D (i.e. idols ; and devils " )

II. B,E (i.e. idols ; and diviners " )

I2. B,F (i.e. idols ; and tyrants " )

I3. C,A (i.e. sorcerers ;and deities " )

I4. C,B (i.e. sorcerers; and idols " )

I5. C,C (i.e.both being synonymous,denoting "sorcerers" )

16. C,D (i.e. sorcerers ; and devils respectively)

17. C,E (i.e. sorcerers ; and diviners " )

18. C,F (i.e. sorcerers ; and tyrants " )

19. D,A (i.e. devils ;and deities " )

20. D,B (i.e. devils ;and idols " )

21. D,C (i.e. devils ; and sorcerers " )

22. D,D (i.e. devils;both being synonyms )

23. D,E (i.e. devils ; and diviners " )

24. D,F (i.e. devils ; and tyrants " )

25. E,A (i.e. diviners ; and deities " )

26. E.B (i.e. diviners ; and idols " )

27. E,C (i.e. diviners ; and sorcerers " )

28. E,D (i.e. diviners ; and devils " )

29. E,E (i.e. diviners; both being synonyms )

30. E,F (i.e. diviners ; and tyrants " )

31. F,A (i.e. tyrants ; and deities " )

32. F,B (i.e. tyrants ; and idols " )

33. F,C (i.e. tyrants ; and sorcerers " )

34. F,D (i.e. tyrants ; and devils " )

35. F,E (i.e. tyrants ; and diviners " )

36. F,F (i.e. tyrants; both being synonyms )

37. G.A. (i.e. a vile thing; and deities respectively )
38. G.B. (i.e. a vile thing; and idols = )
39. G.C. (i.e. a vile thing; and sorcerers = )
40. G.D. (i.e. a vile thing; and devils = )
41. G.E. (i.e. a vile thing; and diviners = )
42. G.F. (i.e. a vile thing; and tyrants = )

43. H.A. (i.e. a group of Jews; and deities = )
44. H.B. (i.e. a group of Jews; and idols = )
45. H.C. (i.e. a group of Jews; and sorcerers = )
46. H.D. (i.e. a group of Jews; and devils = )
47. H.E. (i.e. a group of Jews; and diviners = )
48. H.F. (i.e. a group of Jews; and tyrants = )

Though about a dozen of these probabilities overlap, yet what remains is sufficient to leave the translators at a loss. One wonders whether Ray's[31] statement that if "the translator is competent no language problem exists for the reader" is not too general.

The similarities between the translators' renderings and explanatory footnotes are found :

A. between Rod.'s footnote, and Bell's footnote to the sign (in Q.2,258, p.37) :

Rod. : "...idol or idols "

Bell : "."idols"

B. between Rod.'s footnote, and Arb.'s rendering :

Arb. : "idols"

## hanīf

This sign appears twelve times in the text (as an adjective qualifying Ibrāhīm in eight instances, and in association with the new religious stand of Islam in the other four occurrences).

The majority of the commentators take it to be a derivation from the Arabic form" ḥanafa",i.e. to turn away from. Bell was of such a view first.(32) Macdonald is of a similar view, and takes it to mean "heretic".(33) Grimme relates it to some South-Arabian cult; Winkler considers it of an Ethiopic origin Deutsch as well as Hirschfeld suggests a Hebrew origin; and Jeffery supports Nöldeke's suggestion that it is of a Syriac origin (hanpa), which is also accepted by Ahrens, Andrae, and Mingana.(34) Jeffery quotes Masʿūdī's Tanbīh as considering it of Syriac origin ..(35) Bell too accepts this later, and takes it to signify "heathen".(36)

The commentators seem to be unanimous in their interpretations of the sign under discussion ( as denoting being upright" , or "sound in faith").

The translations;(Q.IO,IO5):

Sale : "be orthodox "

Rod. : "sound in faith"

Pal. : " as a Hanif "

"inclining to what is right"

M.Ali: " uprightly"

Pick.: " as a man by nature upright "

Bell : " as a Hanīf "

Singular of hunafa =Syr. hanephe , heathen, the term applied by Christians to the Arabs..

Arb. : " a man of pure faith "

The translations of Sale, Rod., M.Ali, Pick.,Arb.,and Pal.'s footnote agree with the general interpretations of the exegetes. Bell's explanatory footnote is in accord with Jeffery's Foreign Vocabulary of the Quran , as stated before.

Sale's rendering of the sign into "be orthodox" employs the notion of "orthodoxy" which is associated with the Christian culture, and therefore does not seem suitable for describing a stand in a different religion.

The similarities between the translators' renderings

are ;

A. between Pal.'s, and Bell's:

Pal. : " as a Hanīf "

Bell : " as a Hanīf "

B. between M.Ali's, and Pick.'s:

M.Ali:"uprightly"

Pick.:"as a man by nature upright"

kalāla :

This sign appears twice in the text ( in Q.4, I2,I76 ) in association with inheritance.

There has been much dispute about its specific denotation as well as its origin.

Kathīr takes it as a derivation from the Arabic sign "iklīl",(wreath). Zam., considers it a derivation from "kalāl",i.e. feebleness. In Hebrew, the sign "kalāl" denotes "entirely"; or "in general", which seems to correspond to the Arabic sign "kull" i.e. "all".(37) In Syriac, it designates "crowning", "perfection", or "commemoration of a saint or a martyr".

The commentators have also differed about its syntactic function within the construction. Some are of the view that "kalāla" in Q.4,I2 is the object of the verb "yūrithu ", i.e. leave possessions as inheritance.Others take it as a circumstantial adverb ( حال ), and read the verb "yūrathu" which is equivalent to a past participle form in a passive construction. ( The renderings of Sale, Pal., and Bell seem to be according to the latter reading of it,i.e. "yūrathu " ).

Different interpretations have been suggested for the sign under discussion :

"A": heirs excluding offspring and parents.

"B": heirs excluding offspring only.

"C": heritage (or possessions being inherited)

The translations:

Sale :

Q.4,I2: "and if a man or woman's substance be inherited by a distant relation"

Q.4,I76:"God giveth you these determinations concerning the remote degrees of kindred."

Rod. :

Q.4,I2 "If a man or a woman make a distant relation their heir"

Q.4,I76:"Say: God instructeth you as to distant kindred"

Pal. :

Q.4,I2: "And if the man's or the woman's (property ) be inherited by a kinsman who is neither parent nor child."

Q.4,I76:"say,'God will give you a decision concerning remote kinship"

M.Ali(38):

Q.4,I2:"and if a man or a woman having no

children leaves inheritance"

Q.4,I76:"Say : God gives you a decision concerning the person who has neither parents nor offspring".

Pick.:"

Q.4,I2: "And if a man or a woman have a distant heir (having left neither parent nor child) "

Q.4,I76:"Say : Allah hath pronounced for you concerning distant kindred."

Bell:"

Q.4,I2:"If a man -or a woman- whose property falls to be inherited have no direct heirs "

Q.4,I76:"Say: 'Allah giveth you a deliverance in regard to the person who leaves no direct heirs ' "

Arb.:

Q.4,I2 :"If a man or a woman have no heir direct"

Q.4,I76:"Say :'God pronounces to you concerning the indirect heirs.'"

The translations of Sale, Rod., Pal., and Pick of the sign in question in both occurrences are in accord

with sense "A". M.Ali's rendering of the sign in Q.4,I2 is in accord with "B"; but his translation of it in Q.4,I76 is according to interpretation "A". Bell's translation and Arberry's in both occurrences is in agreement with "B"(excluding direct heirs implies excluding "offspring").

The inconsistent renderings of some translators seem to be a reflection of some commentators' inconsistent expositions of the sign in both occurrences. Jall., Zam., and Baid., suggest "A" for Q.4,I2, but "B" for the same sign in Q.4,I76. Kathīr suggests "A" for the former occurrence, but both "A", and "B" for the latter. Ḥay., allocates "A" and "C" for Q.4,I2, but "A", "B", and "C" for Q.4,I76.Ṭab., and Rāzī are the only ones who assign one option or signification to the sign in Q.4,I2 and Q.4,I76("A").

The translations of Sale, Rod., and Pal., of Q.4,I2 seem to agree with the expositions of Jall., Zam., and/or Baid.; but their renderings of Q.4,I76 seem to follow one of the significations advanced by Kathīr (i.e."A"). M.Ali's translation of Q.4,I2 seems to be after the interpretation presented in Garāib al-Qurān[39](i.e. "B"; and this goes with Ṭab.'s interpretation and Rāzī's ,too).His rendering of the

sign in Q.4,I76 agrees with the expositions of Ṭab., and Rāzī. Pick.'s renderings of the sign in both occurrences seems to be in accord with the explanations of Ṭab., Rāzī, and/or one of Kathīr's ("A", directly influenced by Kathīr,or through Rod.). Bell's translation , and Arb.'s of Q.4,I2 seem to be in agreement with one of Ḥay's explanations("B"); but their renderings of Q.4,I76 follow the expositions of Jall., Baiḍ., and/or Zam.; as well as one of Ḥay.'s expositions ("B").

By "the more remote degrees of kindred", "distant kindred", and "remote kinship", Sale, Rod., Pal., and Pick., seem to have meant all degrees of kinship but offspring and parents. Hence, sisters, brothers, uncles , aunts, nephews,etc., are being presented or considered within the category of "distant" and "remote" kinship.This seems quite odd, for albeit such relatives are not direct heirs, they are not "distant" and "remote" kindred within the Arab social structure.

The similarities/ found between the translators' renderings are

I.Q.4,I2

A. Sale and Rod.:

Sale:" a distant relation"

Rod.: " a distant relation"

B. Bell and Arb. :

Bell: " no direct heirs"

Arb.: " no heir direct"

Q.4,I76 :

A. Sale and Rod. :

Sale : "remote degrees of kindred"

Rod. : "distant kindred "

B. Rod. and Pick.:

Rod.:"distant kindred"

Pick.:"distant kindred"

C. Bell and Arb. :

Bell: " no direct heirs"

Arb.: " indirect heirs"

D.Pick., is followed by M.Ali(I95Ied.), and Bell, in using the term "Allah":

Pick.: "Allah.."

M.Ali: "Allah..."

Bell : "Allah.."

wasaṭan:

This sign appears once in association with "umma" , i.e. nation, or community, in Q.2,I43; another time with "salāt", i.e. prayer, in Q.2,238 . The comparative form "ausaṭ" occurs twice too , once qualifying "food" in Q.5,89 ; another time qualifying a person ,in Q.68,28.

Only the occurrences of this sign in Q.2,I43 and Q.68,28 are being considered here, since there are not significant differences between the translators' renderings in the other two occurrences (i.e. Q.2,38 and Q.5,89).

The sign "wasaṭan" literally denotes "intermediate or "moderate ". Other significations have been assigned to it ; :

"A": best

"B": moderate , or middle

"C": just

The translations :

Sale : " an intermediate nation"

Some commentators (Jall., Yahya) take this

to mean that the Arabians are here declared to be the most <u>just</u> and <u>good</u> nation.

Rod.: " a central people "
Or,<u>intermediate</u>,i.e., according to the commentators, not addicted to excess, just. Ullm. <u>ein vermittelndes Volk</u>, <u>zwischen Juden und Christen die Mitte haltend</u>.

Pal. :" a middle nation "

M.Ali(I9I7 & I95I eds.):"an exalted nation"
The commentators explain <u>wasaṭ</u> as meaning <u>equitable</u> and <u>exalted</u>... and this sense fits the context.

M.Ali (I928):" an equitable nation"

Pick.:" a middle nation"

Bell: " a community in the middle"

Arb. : " a midmost nation"

Sale, Pal., Pick., Bell, and Arb., translate the sign according to sense "B". Sale mentions both "A", and "C" in his footnote as he quotes two of the commentators' interpretations. Rod.'s translation is also in accordance with "B";(and he mentions , or quotes , Ullmann's rendering as well

which also agrees with "B"). M.Ali translates it in the I9I7 and I95I eds., in agreement with "A", but mentions "C" too as fitting the context. In the I928ed.,he translates it in accordance with "C".

The commentators too differ on the specific denotation of the sign in question. Jall., Zam., Kathīr,and Ṭab., suggest both "A" and "C" as possible interpretations. Baiḍ., Rāzī, and Ḥay., mention all the three options.

The translations of Sale, Pal., Pick., Bell, and Arb. agree with one of the suggestions forwarded by Baiḍ., Rāzī, as well as and/or Ḥay.,(in the case of Pick., Bell, and Arb., i.e., "B"). Rod.'s rendering goes with one of Baiḍ.'s expositions,("B"). M.Ali's translations seem to follow one or more of the commentators : Jall., Zam., Kathīr, and Ṭab.

The similarities between the translators' renderings are found between :

A. Sale and Pal.:

Sale : " an intermediate nation"

Pal. : " a middle nation"

B. Pal. and Pick.:

Pal.: " a middle nation "

Pick.: " a middle nation"

C. Sale and Arb.:

Sale :" an intermediate nation"

Arb. : "a midmost nation"

D. Rod. seems to be influenced by Ullmann:

Ullmann: "ein Vermittelndesvolk, zwischen Juden und Christen die Mitte haltend"

Rod. : " a central people "

ausat (Q.68,28):

The translations :

Sale : " The worthier of them said"

Rod. : " The most right-minded of them said"

Pal. : " Said the most moderate of them "

M.Ali: " The best of them said "

Pick. :" The best among them said "

Bell. :" The most moderate one of them said"

Or, "the middle one in age".

Arb. : "Said the most moderate of them"

Sale, M.Ali, and Pick. opt for "A". Pal., Bell, and Arb. render it according to sense "B". Rod.'s translation seems to be in accordance with option "C".

The commentators are not unanimous on the specific denotation of it. Jall., is in favour of signification "A". Baid., suggests "B". Zam., Kathīr, and Rāzī mention both options: "A", and "C". Tab., and Hay., support "C".

The translations of Sale, M.Ali, and Pick., seem to follow Jall.'s interpretation. Rod.'s

renderings go with one of the significations suggested by KathĪr, and Zam., (that of option "C"). Pal.'s translation, Bell's, and Arb.'s agree with Baid.'s commentary.

The prepositional phrase "of them" (which is used by all the translators ) is a redundancy in the comparative English construction, which seems to be a reflection of the Arabic comparative construction. Pal.'s rendering (and Arb.'s too ) which begins with the saying verb, "Said the most moderate of them", seems to be an imitation of the Arabic construction. In Arabic, the reporting verb precedes the direct speech(40), (i.e., the actual words uttered by the speaker). Contrarily , statements in English begin with the subject normally, and the saying verb follows the subject unless the direct speech precedes the saying verb(which is not the case here). It is futile to enforce the forms and features of a certain language on another, since such an attempt adds up to vagueness.

The Arabic form "ausat" is a comparative degree derived from "wasat". The contexts of both signs

"wasat" and "ausat" seem to be similar, since both qualify "nation" and "a certain person" respectively, who are described as being in a better position than those around them.

One therefore expects to find consistent interpretations of both signs on the part of the commentators, and consistent renderings by the translators as far as the general signification is concerned. This is not the case however. In the case of "wasatan", Jall., suggests sense "A" and "C"; but in the case of the other sign ("ausat"), he suggests "A" only. Tab., assigns "A" and "C" to the former; but "B" to the latter. Baid., suggests the three significations in the case of the former ("A", "B", & "C"-);but only "B" in the case of the latter. Rāzī too suggests the three expositions in the case of the former; but both "A", and "C" in the other case. Hay., allocates the three interpretations to the first sign (i.e., wasat); but only "C" to the other one. This is perhaps due to atomism of their approach. Only Zam., and Kathīr suggest "A", and "C" for both occurrences.

Sale , Rod., M.Ali, and Pick., translate both instances (i.e., "wasaṭ", and "ausaṭ" ) inconsistently. Sale and Pick., opt for "B" when rendering "wasaṭ"; but "A" when translating "ausaṭ" . Rod.'s rendering of the former is according to "B"; but his translating of the latter agrees with "C". M.Ali's translation of "wasaṭ" is in accord with "A" in the I9I7 and I95I eds.; but in accordance with "C" in the I928 ed. His rendering of "ausaṭ" agrees with "A" .

The similarities found between the translators' renderings are :

A. Pal., and Arb.:

Pal.:"Said the most moderate of them"

Arb.:"Said the most moderate of them"

B. Pal., and Bell:

Pal. : " Said the most moderate of them"

Bell:" The most moderate one of them said"

C.M.Ali, and Pick.:

M.Ali:" The best of them said"

Pick.:" The best among them said"

sabga :

This sign appears twice only in the text, in Q.2,I38, in association with God.

If taken literally, it denotes "dye". Its denotation in the construction (sabgatu'llah ) which seems to be metaphorical, is indeterminate.

This reminds one of Palmer's[41] criticism of: Wittgenstein's well-known statement ,"Don't look for the meaning of a word, look for its use"; for it is quite true that in certain cases "we are not much clearer about the 'use' of a word than we are about its meaning".

Many a metaphorical construction can be an apple of discord , since it may be given various interpretations. Indeed ,the very definition (and analysis) of "metaphor" has been differently conceived of by linguists , and other scholars interested in the subject , such as philosophers, and literary critics. John Lyons[42] conceives of metaphor as a "natural connexion between the primary referent and the secondary referent to which the word was applied". For F.Palmer[43], metaphor is "fairly

haphazard". Generative-transformational linguists[44] such as Chomsky, Katz, Ziff, as well as Mathews[45] view metaphor in terms of deviance of the "selectional restriction" criteria. They consider utterances that do not violate such criteria as mere propositions (albeit having metaphorical implications). Selectionally deviant utterances on the other hand, are conceived of as being potential metaphors. In other words, Generative-transformationalists conceive of a linguistic theory of metaphor in terms of la-langue, mainly by distinguishing between deviant, and non-deviant sentences.

Other linguists have rejected the Generative-transformational approach to metaphor. Jackobson considers it entirely misleading; Cohen and Margalith, Reddy, Bickerton, Wissman Bruss and Gopnik argue against it too.[46] Bickerton, for instance, accuses the "deviance" approach of doing no more than identifying metaphor as "deviant"..and of being incapable of accounting for metaphoric production and its connotative effect, and distinguishing meaningful metaphors from anomalies.[47] Reddy[48] too argues that not all such violations (of selectional restriction) add up to metaphors, and states that many statements are taken

as metaphors because of their context (without deviancy to selectional restriction or categorical violation in the Chomskian sense).He proposes to identify metaphor in terms of "literal spheres of reference ", and defines it as an unconventional use of a word for which no referent can be suggested in its literal aspect. Eric Partridge(49) states that a metaphor amalgamates the two parts of what is originally a simile into one image. G. H. Vallins(50)says that a metaphor can say "in little what the simile would express in cumbrous periphrasis".

Though the commentators mention different significations for the sign "ṣabga" , ( such as : God's moulding or creating;God's religion; devotion to God; circumcision ,etc.); they are agreed on taking this sign as having a figurative signification. The interpretations they suggest seem to overlap in this context,(purification, faith,religion etc.)

Jeffery conceives of it as a very early borrowing from Syriac, and takes it to designate "baptism".(5I) Ullmann takes it to denote "circum-

cision".

Some translators render it literally; but others figuratively :

Sale: "The baptism of God <u>have we received</u> and who is better than God to baptise?"

By <u>baptism</u> is to be understood the religion which God instituted in the beginning,....(Jallaloddin) .

Rod.(I86Ied.):"<u>Islam</u> is the Baptism of God, and who is better to baptise than God?"

Rod. (I876):"We <u>have</u> the Baptism of God, and who is better ↑ <u>to</u> baptise than God "

This may be understood either of Islam generally , or, with Ullmann, in the more restricted sense of circumcision..

Pal.: "The dye of God ! and who is better than God at dyeing?"

The metaphor is derived from dyeing cloth, and must not be translated by the technical word <u>baptism</u>, as in Sale's version.

M.Ali(I9I7 & I92βeds.): "(receive ) the baptism of God- and who is better than God in

baptizing."

M.ALI(I95Ied.):"(We take) Allah's colour, and who is better than Allah at colouring?" I87 ....The religion of Islam is called Allah's colour...

Pick.: "(We take our) Colour from/ Allah, and who is better than Allah at colouring?"

Bell: " The savour of Allah, and in savour who is better than Allah?" The exact meaning of the word is uncertain.

Arb.: " the baptism of God , and who is there that baptizes fairer than God ?"

The translations of Pal., Pick., and M.Ali (in the I95Ied.) are literal."The dye of God", "colour from Allah", and "Allah's colour" are vague, and inexpressive; and this is why M.Ali tries to clarify it in his footnote.This applies to Bell's rendering too.

Sale's rendering "The baptism of God" is followed or imitated by Rod.(in the I876ed.), M.Ali (in the I9I7 & I95I eds.), and Arb. Rod.'s

other translation "Islam is the baptism of God" (I86Ied.), is also not much different from Sale's.

From the context one may deduce that the sign in question refers to , or designates a certain aspect of the religion of Islam. Consequently, "baptism" is not a suitable or appropriate translation of it; because the latter evokes certain connotations that are associated with the Christian culture and religion. Pal., is indeed right in warning against such a rendering (in his footnote).

Rod., must have been dissatisfied with the I86I-rendering since he changes it in the I876ed. In the former, he contextually limits the denotation of "baptism" to "Islam" only; but in the I876ed., he does not make any contexual limitation. In his explanatory footnote (I876ed.), he suggests that "baptism" may either be understood as"Islam", or "circumcision"(after Ullman's rendering).

The same point of inconsistency applies to M.Ali as well, who changes the I9I7 and I928-renderings of the sign under discussion into a literal one in the I95Ied., probably as a result

of Pick.'s influence.

The similarities between the translators' renderings are found:

A. between Sale, and Rod.(I876), :

Sale:"the baptism of God"

Rod.: " the baptism of God"

B. between Sale and M.Ali(I9I7&I928eds.):

Sale:"the baptism of God"

M.Ali:"(receive) the baptism of God"

C.Sale and Arb.:

Sale :"the baptism of God"

Arb.:"the baptism of God"

D.Pick., and M.Ali (I95Ied,):

Pick.:"(We take our) Colour from Allah, and who is better than Allah at colouring?"

M.Ali: "(We take ) Allah's colour, and who is better than Allah at colouring?"

E.Rodwell's footnote and Ullmann as explicit in Rod.'s footnote.

al-sijil :

This sign occurs once only in the text, in Q. 21,104.

The origin of it has been a matter of dispute. al-Suyūṭī[53] relates it to an Abyssinian or Persian origin. Mingana suggests that it passed into Arabic through Syriac; but Jeffery[54] rejects the suggested Persian and Abyssinian origins and quotes Vuller's lexicon Persico-Latinum Etymologicum that the Persian "sijil" is a borrowing from Arabic. Jeffery suggests a Greek origin instead. Some Arab philologists take it as a derivation from the Arabic sign "musājala" .

Because of the indeterminate denotation of this sign, various significations have been suggested by the exegetes:

" A" : angel that registers man's deeds.

"B" : scroll

"C" : a proper name of the prophet's scribe.

"D" : man (as in Ethiopic)

The translations:

Sale: "On that day we will roll up the heavens, as the angel Al-Sijil rolleth up the book wherein every man's actions are recorded"

Some pretend one of Muhammad's scribes is here meant ....or....signifying a book

or written scroll; and accordingly render the passage, as a written scroll is rolled up.(Beid., Jall.)

Rod.:" On that day we will roll up the heaven as one rolleth up written scrolls" ...which is supposed by some to be the name of the angel who writes down the actions of every man's life upon a scroll, which is rolled up at his death....; by others, to be the name of one of Muhammad's secretaries. The text may be rendered literally- as the rolling up a scroll for writings.

Pal.: " The day when we will roll up the heavens as es-Sijill rolls up the books;"

Es-Sijill is the name of the angel who has charge of the book on which each human being's fate is written, which book he rolls up at a person's death. The word, however, may mean a scroll or register, and the passage may be rendered ,"like the rolling up of a scroll for writings"

M.Ali(I9I7 & I928eds.):"On the day when We will roll up heaven like the rolling up of the scroll for writings"

M.Ali(I95Ied.):"The day when We roll up heaven like the rolling up of the scroll of writings."

Pick.:" The day when We shall roll up the heavens as a recorder rolleth up a written scroll."

Bell: "On the day when We shall roll up the heaven like the rolling up of a scroll for the books"

Arb.:"On the day when We shall roll up heaven as a scroll is rolled for the writings."

Sale's translation is in accord with "A", but "B" and "C" are also mentioned in his footnote as other possibleties. Rod., seems to neglect the constituent "al-sijil" in his rendering of the verse in which it occurs as he renders it in a literary manner; but he mentions sense "A" and "C" in his footnote. M.Ali's

renderings are according to interpretation "B". Bell's translation, and Arb.'s are also in accord with "B". Pick.'s translation seems to be in agreement with option "C".

The commentators are also disagreed on the signification of the sign in question. Jall., suggests "A" and "B" without commitment to either. Kathīr and Ṭab., mention "B". Baiḍ, Zam., and Ḥay., suggest "A", "B", and"C". Rāzī mentions "B", "C", and "D" as possible interpretations.

From the many instances of similarity between the commentators' views and interpretations of the signs (that have already been discussed, and from those to come) and the translators' renderings, one may be quite justified to conjecture that such similariies, in fact, reflect the commentators' great influence on the translators. In many instances, as in the one under discussion, their renderings seem to be rather of what the commentators say about the sign than a rendering of the text itself.

The differences one finds between the translators are often a reflection of identical differences between the exegetes.

In the instance being discussed , (i.e., al-sijil), Sale quotes both Baid., and Jall. Sale's rendering and explanatory footnote however , seem to follow Baid.'s interpretation. Jall., mentions only sense "A" and "B"; whereas Baid., mentions "A", "B", and "C". Zam.'s expositions too are "A","B", and "C", yet Sale does not quote him.One would therefore be inclined to think that Sale was influenced by Baid., since Jall.,whom he quotes too , makes no mention of option "C". Rod.'s explanatory footnote agrees with Baid.'s interpretations and Zam's. Pal., who mentions sense "A" and "B" seems to have been influenced by Jall. M.Ali, Bell, and Arb., seem to have been influenced by Kathīr who solely supports "B". Pick.'s translation seems to bear the influence of one or more of the commentators who suggest option "C", i.e., Baid., Zam., Hay., and Rāzī.

There are certain similarities between the translators' renderings of the sign in question, which seem to be the result of certain influences between them:

A. Sale's footnote-rendering and Rod's rendering:

Sale: "as a written scroll is rolled up"

Rod.: "as one rolleth up written scrolls"

B. Sale's footnote-rendering and Arb.'s rendering:

Sale: " as a written scroll is rolled up "

Arb. : " as a scroll is rolled "

C. Rod.'s footnote-rendering and Pal.'s :

Rod.: " as the rolling up a scroll"

Pal.: " like the rolling up of a scroll"

D. Pal's footnote-rendering and M.Ali's I917 and I928-renderings:

Pal.: " like the rolling up of a scroll"

M.Ali:" like the rolling up of the scrolls"

E. Pal.'s footnote-rendering and Bell's translation:

Pal.:"like the rolling up of a scroll"

Bell: " like the rolling up of a scroll"

It is obvious that Sale in this instance has the most influence on the subsequent translators: a direct influence on Rod.,Pal., and Arb.; and an indirect one on M.Ali and Bell (through Pal.,) as well as on Pick., perhaps (through Rod.):

Rod.: " as one rolleth up written scrolls"

Pick.: "as a recorder rolleth up a written scroll."

When considering the translators' renderings of the first part of the figurative construction in which the sign "al-sijil" occurs, one does not find significant differences between the translators. In fact, one finds many similarities. In order to check the influence of the translators more accurately, one may better compare their renderings of the immediate constituents of the construction, separately. Such an attempt at comparing the translators' renderings of the immediate constituents becomes conceivable when the method of translating is mainly a "literal" (55) one (as is the case with translators under discussion). The translators' similar renderings of the constituents are presented in page 67B.

The difference between the translators as well as the commentators lies in the denotational indeterminacy of both signs "al-sijil" and "kutub" which occur in the second part of the simile.

The commentators assign various significations to "lil-kutub"(56) :

"A": writing

"B": book or register of man's deeds

"C": books (plural of "kitāb")

"D" : scroll

It is remarkable that both signs are interdependent in their denotation in this context. If "al-sijil" is to be taken as "angel", "lil-kutub" would then be interpreted as "book of actions"; but if the former is taken as "scroll", the other would most probably be taken as "writing".

Sale's rendering of "lil-kutub", and Pal.'s are according to sense "B". Rod., and Pick., side with "D". Bell follows "C". M.Ali's translation and Arb.'s are in accord with "A".

The commentators too are disagreed on this. Kathīr and Ṭab., suggest sense "A". Baiḍ., and Rāzī suggest "A" and "B". Jall., and Ḥay.,mention "B", "C", and "D" without commitment to any certain signification.

Sale's rendering and Pal.'s seem to have been influenced by one of the significations suggested by Baiḍ., and/or Jall.,("B"). Rod.'s translation and Pick.'s seem to have undergone the influence of one of the significations suggested by

Jall., and/or Zam., as well as one of the senses suggested by Hay., (i.e., "D"), in the case of Pick. The renderings of M.Ali and Arb., agree with one of the options suggested by Kathīr and/or Tab. Bell seems to have undergone the influence of Jall., and/or Hay., (that of sense "C").

There are some similarities between the translators' renderings of "lil-kutub" :

A. Sale and Pal.:

Sale:" the books"

Pal.:" the books"

B. Rod., and Pick.:

Rod.: "written scrolls"

Pick.:" a written scroll"

C. M.Ali(I9I7 & I928 eds.):

M.Ali: " for writings "

Arb. : " for the writings"

In rendering the figurative construction in which both signs ("al-sijil"and"lil-kutub") occur, most of the translators seem to have approached it at the word rank,(i.e., literally ). This results in overloading the translation , or ending in vague-ness and stylistic imbalance. Bell's rendering "like the rolling up of a scroll for the books",

and Arb.'s "as a scroll is rolled for the writings", may be good instances of such vagueness.

When translating a figurative expression, one may not seek equivalents for each of the immediate constituents of the figurative construction (unless it be the case that the S.L. and the T.L. happen to have identical figurative expressions). This becomes a necessity when one has to translate a figurative construction that contains a problematic constituent, whereas the intended message of the image is explicit, as is the case with the image under discussion which contains the problematic constituents "al-sijil" and "lil-kutub". That is, one may not concentrate on the problematic constituents, but try to reproduce the intended effect of the original simile by employing any acceptable comparison in the T.L., since the function of imagery in literary language is "to intensify , to clarify, to enrich...."[57] One may render the figurative construction under discussion which expresses God's supreme might in the instance of "rolling up heaven.." into something like, "On the day when We will roll up heaven like the rolling up of a scroll ". Such a rendering expresses the

intended effect of the original construction despite the fact that the problematic sign "al-sijil" has been disregarded. Such a literary approach is by and large better than the literal one, when translating literary texts.

"yawma natwi 'l-samā' "

I. "yawma" :

A.: Sale: "On that day"

Rod.:" On that day"

B.: Pal.: "the day"

Pick.:"the day"

C.: M.Ali: "On the day"

Bell : "On the day"

Arb.: "On the day"

2."natwi" :

A.: Sale: "will roll up"

Rod.: "will roll up"

Pal.: "will roll up"

M.Ali: "will roll up"

B. Pick.: "shall roll up"

Bell : "shall roll up"

Arb.: "shall roll up"

3."al-sama'" :

A.: Sale: "the heavens"

Pal.: "the heavens"

Pick.: "the heavens"

B. Rod.: "the heaven"

Bell: "the heaven"

C. M.Ali: "heaven"

Arb.: "heaven"

"dihān" :

This sign appears only once in the text in Q.55,37 within a simile. Its specific denotation is indeterminate, and according to the commentators it may designate :

"A". : oil (or melting oil)

"B" : leather

The translations:

Sale : " and shall become red as a rose ,
and shall melt like ointment."
Or, shall appear like red leather;
according to a different signification of the original word.

Rod.: " and become rose- red, like stained leather."

Pal., :" and become rosy red- (melting) like grease'!"
The word is also said to mean red leather.

M.Ali: " and becomes red like red hide"

Pick.: " and becometh rosy like red hide"

Bell: and becomes rosy like grease"
Or "like a red hide," but this meaning of the word is doubtful.

Arb.: " and turns crimson like red leather"

Sale and Pal., opt for sense "A", but mention "B" in their footnotes as another possible signification of the sign. Bell too translates it according to "A" , and mentions "B" in his footnote with doubt,(i.e., he sides with option "A"). Rod., M.Ali, Pick., and Arb., follow "B" , in their translations.

The commentators are not agreed on the specific signification of it. Jall., adopts sense "B". Tab., supports "A". Baid., Zam., Kathīr, Rāzī, and Hay., suggest both "A", and "B".

The translations of Rod., M.Ali, Pick., and Arb., seem to follow Jall.'s interpretation. The renderings (and explanatory footnotes) of Sale and Pal., agree with the expositions of Baid., Zam., and/or Kathīr. Bell's translation seems to agree with Tab.'s commentary, yet since his rendering is after Pal.'s, one may assign the influence of Baid, Zam, and Kathīr to him as well.

There are some similarities between the translators' renderings :

A. Sale's footnote, and Arb.'s rendering:

Sale: " like red leather"

Arb.: " like red leather"

B.Pal's rendering, and Bell's :

Pal.: "like grease"

Bell: " like grease"

C. M.Ali and Pick. :

M.Ali: "like red hide"

Pick.: "like red hide"

D.M.Ali and Bell's footnote-rendering:

M.Ali:"like red hide"

Bell: " like red hide"

The denotation of "dihān" is indeterminate . What makes the situation worse is that the other constituent of the simile (i.e., "wardatan", or "waridatan" which signify "rosy" and "flowing down" respectively(58) )is also problematic.

Taking the whole text into consideration, one finds a helpful clue in Q.69,I6 in which the sky is described under identical circumstances (which seem to constitute signs of the last Hour) as being fragile. One may therefore be inclined to be in favour of sense "A" with regard to the sign "dihān" in Q.55,37 since "melting oil" seems to be a more consistent image with the other image of sky as being "fragile" ,(than is "hide").

"al-tannūr" :

This sign appears twice in the text with similar contexts ( in association with the Deluge) in Q.II,40 and Q.23,27, in the construction :" wa fāra 'l-tannūr" , which literally designates , "the oven boiled" .

Contradictory views have been suggested about its origin . Rāzī considers it of a foreign origin.(59) Aṣma$^{c}$ī as well as Ibn Duraid take it to be of Persian origin ; al-Tha$^{c}$ālibī considers it common to both Arabic and Persian; Iranian scholars relate it to a Semitic origin;Frankel takes it to be Aramaic; Dvorak conceives of it as Hebrew; and Jeffery agrees with Lagarde on its Semitic origin signifying "oven".(60) This sign also occurs in Armenian and Akkadian(6I) mainly signifying "oven" as it does in Arabic when taken literally.

As to its occurrence in the Qurʾān, its denotation seems to be indeterminate; and the exegetes suggest various interpretations :

"A". : oven

"B" : the surface of the earth

"C" : " place from where water gushes up , or is collected"

"D" : dawn light

"E" : a high land

"F" : a proper name of a certain fountain.

The translations:

Sale : " and the oven poured forth water" Or as the original literally signifies, boiled over ..... tannūr, .....also signifying the superficies of the earth, or a place whence waters spring forth,or where they are collected , some suppose it means no more in this passage than the spot or fissure whence the first eruption of waters broke forth.

Rod. : " and the earth's surface boiled up " Or, oven; .....reservoir ;or,a place whence waters gush forth.

Pal. : " and the oven boiled"

...signifies also a reservoir of water.

M.Ali : " and water came forth from the valley" (I928ed.)

Tannur means oven, surface of earth, a place whence waters spring forth or where they are collected. The first meaning does not suit the context.

M.Ali(I95Ied.): " and water gushed forth from the valley"

Pick.:" and the oven gushed forth water" This was a sign of the deluge , water gushing from underground as well as falling from the sky .

Bell : " and the oven boiled"

Arb.: " and the oven boiled"

Sale translates it in accord with sense "A" , but mentions "B", and "C" in his footnote as possible interpretations. As for Rod., he renders it according to signification "B", but he mentions "A", and "C" too in his footnote. Pal.'s translation is in agreement with "A", but he mentions "C" also in his footnote. M.Ali's renderings seem to be in accordance with signification "C". Pick., Bell, and Arb., render it in accord with option "A" .

The commentators are not unanimous on the specific denotation of the sign under discussion.Jall., Zam., Tab., Rāzī, and Hay., interpret it as in "A". Kathīr suggests "B", and "D". Baid.'s interpretation includes sense "A", "B", and "C".

The translations and explanatory footnotes of Sale, Rod., as well as Pal.'s rendering seem to follow Baid.'s commentary.M.Ali's rendering of "tannūr" into "valley" seems to be influenced by one of the significations mentioned in Baid.'s commentary , ("C"), and/or the dictionary : al-Qāmūs al-muhīt by al-Firūzābādī(62). Pick.'s translation, Bell's, and Arb.'s agree with the expositions of Jall., Zam., Tab., Rāzī, and/or Hay., as well as with one of Baid.'s interpretations ("A") , directly , or through Sale.

Some similarities between the translators' renderings of the sign:(tannūr) are found, between :

A. Sale, and ( Pal., Pick., Bell, Arb.):

Sale : "the oven"

Pal. : "the oven"

Pick.: "the oven"

Bell: "the oven"

Arb.: " the oven"

Some of the translators render the construction "fāra 'l-tannūru) similarly:

A. Sale and Pick.:

Sale: "and the oven poured forth water"

Pick.: "and the oven gushed forth water"

B.Pal., and (Bell, Arb.):

Pal.: "and the oven boiled"

Bell: "and the oven boiled"

Arb.: "and the oven boiled"

The construction (fāra 'l-tannūru) , which is taken literally by some, figuratively by others, and idiomatically by another viewpoint(63) (signifying, "when the situation became critical" ), seems to remain a perplexing instance that defies accurate translation.

sarīm :

This sign occurs only once in the text in Q.68,20 as a constituent of a simile. According to the commentators, it may signify:

"A": a reaped garden

"B": black like night

"C": white because of being withered

"D": black sands

"E": a proper name of a barren place

The translations:

Sale : " and in the morning it was like a garden whose fruits had been gathered "

Or....like a dark night, it being burnt up and black.

Rod.: " And in the morning it was like a garden whose fruits had all been cut"

Pal.: " and on the morrow it was as one the fruit of which is cut"

M.Ali: " so it became as black , barren land"

Pick.: And in the morning it was as if plucked"

Bell: " And in the morning it was as if it had been reaped "

Arb.: " and in the morning it was as if it were a garden plucked."

Sale's rendering goes with sense "A"; but he mentions "B" too in his footnote. Rod., Pal., Pick., Bell, and Arb., side with "A". M.Ali's translation is according to "B".

The commentators are much disagreed on the specific denotation of the sign under discussion. Jall., supports signification "B" only. Kathīr mentions both "A", and "B" . Tab., suggests "B" and"E". Baid., Zam., and Rāzī mention "A", "B", "C", and "D" . Hay., mentions "A", "B", "C", "D", and "E".

Sale's translation and explanatory footnote seems to be based on Baid.'s interpretations.The translations of Rod., and Pal., go with the expositions of Baid., and/or Zam. M.Ali's rendering seems to be in accord with Jall.'s commentary . Pick.'s translation, Bell's, and Arb.'s

agree with one of the significations suggested by Baid., Zam., Kathīr, Rāzī, and Hay.,("A").

The similarities found between the translators' renderings are :

A. Sale and Rod.:

Sale:"like a garden whose fruits had been gathered."

Rod.: "like a garden whose fruits had all been cut"

B. Sale and Pal.:

Sale:"like a garden whose fruits had been gathered"

Pal.: "as one the fruit of which is cut"

C. Pick., and Arb.:

Pick.: "it was as if plucked"

Arb.: "as if it were a garden plucked"

M.Ali's rendering of the other constituent of the simile (i.e., "asbahat") is inaccurate. This sign may signify (64):

"A": became

"B": was such upon the time of the morning

This sign in the construction "asbahat kal-sarīm" denotes that the garden "was found like that in the morning ", and not that the devastation took place

in the morning.

M.Ali renders it inaccurately . He translates it into "became", disregarding the "time"factor which seems to be emphasised in the context as one night stands between the plans of harvest , and the utter devastation and disappointment .The crucial message of the simile is to express effectively . . the surprising state in which the garden was found the morning of its pre-planned harvest. In other words, the problematic sign "ṣarīm" is expected to designate the condition of such a devastation.

One may therefore try to reproduce a similar effect without much concentration on the separate constituent "ṣarīm" , by finding an equivalent figurative construction in English with a similar denotation such as :

"like a bare destitution"

or, "like a land that has been devastated ".

tāgiyə :

This sign appears only once in the text in Q.69,5, with an indeterminate denotation. According to the commentators, it may signify :

"A" : cry(taken by some as Gabriel's scream)

"B" : thunderbolt, (or thunderstorm)

"C" : earthquake

"D" : a violent event

"E" : disbelief

"F" : transgression (alluding to the killing of the she-camel in the story of the prophet Sālih )

The translations :

Sale : "by a terrible noise"

Rod.: "by a crashing thunderstorm"

Pal. : "by the shock"

M.Ali : "by an excessive severe punishment"

Pick.: "by the lightning"

Bell : "by the Outburst"

Lit."that which passes its limits"

The reference would naturally be to a flood.

Arb. : " by the Screamer"

Sale and Arb., opt for signification "A". Rod., and Pick., side with "B". Pal., follows "C". M.Ali's rendering and Bell's seem to be in accord with "D".

The exegetes' expositions are much different. Jall., and Tab., are in favour of option "A". Zam., suggests "A", "B", and "C". Baid., mentions "A", "C", and "D". Kathīr's interpretation includes "A", "C"and "E". Hay.,suggests "A", and "F". Rāzī mentions all the above-mentioned significations, without commitment to any.

By comparing the translators' renderings with the commentators' interpretations , one sees at once the unmistaken influence of the commentators. Sale's rendering seems to be influenced by Jall.'s commentary. Rod.'s goes with Zam.'s. Pal.'s translation seems to be in accord with one of the significations mentioned by Baid., Zam., and/or Kathīr,("C"). M.Ali's translation and Bell's go with one of the significations suggested by Baid., and/or Rāzī.(Bell's suggestion that "the reference would naturally be to a flood " seems unjustifiable). Pick.'s translation seems to be in accord with one of the interpretations suggested by Zam., and/or Rāzī. Arb's rendering agrees with the interpretations of Jall., and/or Tab.

The punishment that destroyed the Thamūdites which is called "ṭāgiya" here) is called differently elsewhere in the text. It is called "ṣaiḥa" in Q.II,67(lit., scream); "rajfa" in Q.7;78 (lit.,quake) ; and "ṣāᶜiqa" in Q.5I,44 (lit., thunderbolt, or thunderstorm).

The three signs ("ṭāgiya","ṣaiḥa", and "rajfa") have the same underlying denotatum[65] in the Quranic context, and therefore a total overlap exists between their denotation classes.[66] This is tantamount to saying that the three signs may be considered context-dependent synonyms,(i.e., being synonymous only within a certain context[67] ).

The sign "ṣāᶜiqa" seems to have a wider denotation class than those of the three signs "rajfa", "ṣaiḥa", and "ṭāgiya" .[68] In Q.5I,44, "ṣāᶜiqa" not only denotes the punishment of the Thamūdites, but also that of the ʿĀdites which in Q.69,5 is specified to be a storm. One may therefore assume that "ṣāᶜiqa" seems to be a hyperonym in relation to the other three signs ("ṣaiḥa", "rajfa", and "ṭāgiya") in the Qurʾānic text(the latter signs are hyponyms in relation to "ṣāᶜiqa" , but paronyms in relation to one another.).

One should not therefore render "ṣāᶜiqa" as if it were synonymous with "rajfā", "ṣaiḥa", and "ṭāġia" .

Under the exegetes' influences, some translators have assigned different significations to the sign "ṣāᶜiqa" ,(as if it were synonymous with the other three above-mentioned signs) in many instances; :

"A": Cry

"B": thunderstorm

"C": earthquake

"D": a violent punishment

"E": tempest

Sale renders it according to "A" in Q.5I,44 and Q.4I,I7, but in accord with "D" in Q.2,55 as well as Q.4I,I3; and after "B" in Q.4,I53. Rod., translates it in accordance with "B" in Q.2,55 and Q.4,I53(in the I86Ied.); but "E" in Q.5I,44 ;Q.4I,I3; Q.4I,I7; and Q.4,I53 (in the I876ed.). Pal., translates it as in "A" in Q.5I,44; but as in "B" in Q.2,55; Q.4I,I3; Q.4,I53; and Q.4,I7. M.Ali renders it according to "A" in Q,5I,44 and Q.4,I53(in the I928ed.); but as in "D" in Q.2,55; Q.4I,I3; Q.4,I53(in the I95Ied.); and Q.4,I7. Pick., Bell, and Arb., translate it in accord

with sense "B" in all its occurrences.

As for the translators' renderings of "saiha", Sale and Rod., render it in accordance with "E", (i.e. storm). Pal., M.Ali, Pick., Bell, and Arb., render it in agreement with "A",(i.e., cry,shout,noise, or rumbling).

As for "rajfa", Sale translates it according to "A" in Q.7,78 and Q.29,37; but mentions "B" as well in his footnotes. The other translators employ "B".

There are some similarities between the translators' renderings of the signs in question:

I. "saiha" ;(Q.II,94):

A. Sale and Rod.:

Sale: "storm"

Rod.: "tempest"

B. Pick. and Arb.:

Pick.:"Cry"

Arb. :"Cry"

2. "rajfa" ;(Q.7,78):

A. Rod., and (Pal.; M.Ali;Pick.; Bell;& Arb.):

Rod.:"the earthquake"

Pal.:"the earthquake"

M.Ali:"the earthquake"

Pick.: "the earthquake"

Bell:" the earthquake"

Arb.: "the earthquake"

3. "rajfa" ,(Q.29,37):

A. Sale's footnote and (Rod., and M.Ali):

Sale: "an earthquake"

Rod.: " an earthquake"

M.Ali: "a severe earthquake"

B. Bell and Arb.:

Bell: "the earthquake"

Arb.: "the earthquake"

4. "sāʿiqa" (Q.2,55):

A. Sale and M.Ali:

Sale:"a punishment"

M.Ali:"the punishment"

B. Rod., and (Pal.,Bell, & Arb.):

Rod.: "the thunderbolt"

Pal.: "the thunderbolt"

Bell: "the thunderbolt"

Arb.: "the thunderbolt"

5."sāʿiqa" , (Q.5I,44):

A.Sale and Pal.:

Sale: "a terrible noise"

Pal.: " the noise"

B.Pick., and (Bell; Arb.):

Pick.:" the thunderbolt"

Bell: "the thunderbolt"

Arb.: " the thunderbolt"

6. "sā$^{c}$iqa" , (Q.4I,I3):

A. Pick., and (Bell and Arb.):

Pick .: " a thunderbolt"

Bell : " a thunderbolt"

Arb. : " a thunderbolt"

rājifa:

This sign appears only once in the text in Q.79,6. Its denotation is indeterminate . Some take it as a derivation from "rajafa"; but others take it with an eschatological signification, denoting "the first blast at Doomsday". According to the exegetes , it may denote:

"A": the first Blast (at Doomsday)

"B": earthquake

"C": the earth and such planets

"D": those who have prepared themselves for war (from the construction "rajafa 'l-qaumu")

The translations:

Sale: "the disturbing blast of the trumpet"

Rod.: " the disturbing trumpet-blast"

Pal.: " the quaking"

The trumpet blast at the last day.

M.Ali:"the quaking one"

(1951ed., footnote 2654): The word rajafa in relation to a people -rajafa al-qaumu- signifies that the people prepared themselves for war.

Pick.: "the first trump"

Bell: "the quake "

..Referring to the earthquake which heralds the Judgment Day.

Arb. : "the first blast"

Sale, Rod., Pick., and Arb., opt for signification "A". Pal., adopts sense "B", but also mentions "A" as another possible choice. M.Ali renders it in accord with "B", but in his footnote, he explains his rendering in terms of option "D". Bell sides with sense "B".

One encounters similar differences between the commentators' interpretations of this sign . Kathīr and Tab., are in favour of sense "A" . Jall., and Zam., suggest both options "A", and "B". Baid., and Hay., mention "A", "B", and "C". Razi suggests "A", "B", "C", and "D" .

The translations of Sale and Rod., seem to undergo the influence of Kathīr's commentary. Pal.'s rendering and explanatory footnote go with the expositions of Jall., and/or Zam. M.Ali's translation and Bell's agree with one of the

significations suggested by Jall., Zam., Baid., Rāzī, and/or Hay, ("B"); but M.Ali's footnote explains the significance as indicating the efforts of the faithful in bringing about the convulsion in the situation (mainly through fighting). This explanation seems to be based on Lane's interpretation of the construction "rajafa 'l-qaumu", as "the people prepared themselves for war"(69). Pick., and Arb., seem to follow Kathīr and/or Tab.

There are some similarities between the translators' translations:

A. Sale and Rod.:

Sale: "the disturbing <u>blast of the trumpet</u>"

Rod.: "the disturbing <u>trumpet-blast</u>"

B. Pick., and Arb.:

Pick.: " the first trump"

Arb. : " the first blast"

C. Pal., and (M.Ali , Bell) :

Pal.: "the Quaking"

M.Ali:"the quaking"

Bell: "the quaking"

al-rādifa:

This sign too falls within the category of hapax legomena signs. It occurs only in Q.79,7 with an indeterminate denotation .

It appears in collocation with the other problematic sign "rājifa" , (which has already been discussed).

Those who take "rājifa" with an eschatological signification (the first blast), take"al-rādifa" as signifying "the second blast". According to the exegetes, it may signify:

"A": the second blast

"B": the second quake

"C": victory

"D": resurrection

"E": enemy cavalry

"F": sky and planets

The translations:

Sale: "the subsequent blast"

Rod.: "the second blast"

Pal.: "the following one"

M.Ali[70]: "What must happen afterwards"
....the doom of the opponents and the triumph of the faithful.

Pick.: "when the first trump resoundeth,
And the second followeth it"
Bell: "That which rides behind "
The Ressurection
Arb. : "the second blast"

Sale, Rod., Pick., and Arb., translate it in accordance with "A". Pal., opts for "B". M.Ali renders it as in "C". Bell's translation is as in "D".

The commentators too are not unanimous on the issue. Jall., Kathīr, and Ṭab. suggest "A". Baiḍ., and Ḥay.,suggest "A", and "D". Zam., mentions "A", "B", and "D". Rāzī mentions "A", "B" , "D", "E", and "F".

The translations of Sale and Rod., agree with the commentaries of Jall., and/or Kathīr. Pal.'s rendering seems to be based on one of the significations suggested by Zam., ("B"). Bell's translation goes with one of the significations mentioned by Zam., Rāzī, and/or Ḥay.,("D").
M.Ali's translation and explanatory footnote seems

to be influenced by Lane's lexicon (as in the case of "rājifa")[71] which seems to be derived from such a construction as "irtadafa 'l-ᶜadū" , i.e. gained mastery over the enemy. The translations of Pick., and Arb., seem to follow the interpretations of Jall., Kathīr, and/or Ṭab.

The similitude between the translators' renderings:

A. Rod. and Pick.:

Rod.: "the second blast"

Pick.:"the second follows"

B. Rod., and Arb.:

Rod.: "the second blast"

Arb.:"the second blast"

sujjirat :

This sign appears three times in the text, (twice in collocation with "sea"):

Q.8I,6: "wa iṯā 'l-biḥāru sujjirat "

Q.40,72:"fi 'l-nāri yusjarūn"

Q.52,6: "wa 'l-baḥri 'l-masjūr"

Because of its denotational indeterminacy, this sign has been given different significations.According to the exegetes , this sign (Q.8I,6) signifies:

"A": burnt

"B": gathered and flooded , or swelled

"C": dried up

"D": controlled

"E" : heated

The translations:

Sale: "and when the seas shall boil"

Rod.,(I86I):" and when the seas shall boil"

Rod.,(I876ed.) :"And when the seas shall be swollen"

Pal.:"And when the seas shall surge up"

M.Ali(I9I7ed.): "And when the cities are set on fire"

or "seas are set on fire ", or "seas are made to swell"

M.Ali(I928 & I95Ieds.): " And when the cities are made to swell"

2673:...The swelling of cities is a clear indication that the advancing civilization of man will result in men gathering more and more in cities..

Pick.: "And when the seas rise"

Bell: "When the seas shall be made to boil up"

Arb.: " When the seas shall be set boiling"

Lane: "And when the seas shall be set on fire"

Sale, Rod.(in the I86Ied.), Bell , and Arb., employ signification "E". Rod.'s I876-rendering, Pal's, and Pick.'s agree with "B". Lane's translation and M.Ali's (in the I9I7ed.), are in accordance with "A"; but M.Ali also mentions sense "B" in his footnote as another possible option. M.Ali's I928 and I95I-renderings are according to option "B" .

The commentators too are disagreed on the specific denotation of the sign under discussion. Jall., is in favour of "A". Tab., supports "B" . Baid., suggests both significations "B" and "E". Zam., Kathīr, and Rāzī mention "A", "B", and "C" . Hay., suggests "B" and "D".

The translations of Sale, Rod.(in the I86I ed.), Bell Arb., seem to have been influenced by Baid.'s interpretation of the sign. Rod.'s I876-rendering, and Pal.'s agree with one of the expositions advanced by Zam., Baid., and/or Kathīr. Lane's translation and M.Ali's (in the I9I7ed.), seem to be based on Jall.'s commentary. M.Ali's I928 and I95I-renderings as well as Pick.'s seem to have been influenced by Tab.

Some similitude exists between the translators' renderings :

A. Sale and (Rod.'s I86I-rendering; Bell):

Sale : "when the seas shall boil"

Rod.: " when the seas shall boil"

Bell : " when the seas shall be made to boil up"

B. Bell and Arb.:

Bell : "when the seas shall be made to boil up"

Arb. : "when the seas shall be set boiling. "

C. Rod.(I876ed.), and M.Ali(I928 & I95Ieds.):

Rod. : " shall be swollen"

M.Ali: " are made to swell"

D. Lane and M.Ali (I9I7ed.):

Lane: "shall be set on fire"

M.Ali :"are set on fire"

It is remarkable that M.Ali and Rod., are inconsistent in their renderings of the same sign in their different editions. It is also remarkable that M.Ali renders "bihār" into "cities" in the I9I7ed., and mentions "seas" as another possible rendering; whereas in the I928 and I95Ieds., he translates it into "cities" only. The justification he offers for such a rendering (in his footnote 2673,I95Ied.) is that the "swelling of cities is a clear indication that the advancing civilization of man will result in men gathering more and more

in cities ". This seems to go against the context, for the verse in question, the preceding verses, and the following ones seem to represent or allude to certain signs of Resurrection.

raihān :

This sign appears twice in the text in Q.55,I2 and Q.56,89.

In both instances, its denotation is indeterminate . For the former instance , the following significations have been suggested by the exegetes:

"A": leaves or shoots

"B": scented herb

"C": food or maintenance

The translations :

Sale : "leaves"

Rod(I86I): " the fragrant plants"

Rod.(I876): "and the supports of life"

Pal.:"frequent shoots"

M.Ali:"fragrance"

Pick.:"scented herbs"

Bell : "fragrant herbs"

Arb.: "fragrant herbs"

Sale, and Pal., employ sense "A" in their renderings. Rod.(in the I86Ied.), M.Ali, Pick., Bell , and Arb., adopt "B". Rod.(in the I876ed.) opts for "C".

The commentators' interpretations are much different too. Kathīr suggests "A". Jall., is in favour of "B". Baid., mentions both "B" and "C", Zam., Tab., Rāzī, and Hay., suggest "C".

The translations of Sale and Pal., seem to go with the commentary of Kathīr. Rod.'s I86I-rendering as well as M.Ali's ,Pick.'s, Bell's , and Arb.'s agree with Jall.'s commentary. Rod.'s I876-rendering seems to be in agreement with Zam.'s interpretation of the sign.

Some similarities are found between the translators' renderings :

A. Rod.(in the I86Ied.), and (M.Ali,Pick.,Bell):

Rod.: "fragrant plants"

M.Ali: "fragrance"

Pick.:" scented herbs"

Bell :"fragrant herbs"

B. Pick., and Bell:

Pick.: "scented herbs"

Bell: " fragrant herbs"

C. Bell, and Arb., :

Bell: "fragrant herbs"

Arb.: "fragrant herbs"

As for the other occurrence of the sign under discussion in Q.56,89, other different significations have been suggested :

"D": mercy

"E": pleasure

"F": plenty or bounty (of maintenance).

"G": immortality

The translations:

Sale: "mercy"

Rod. : "pleasure"

Pal. : "fragrance"

M.Ali: "bounty"

Pick.: "plenty"

Bell : "fragrance"

Arb. : "ease"

Sale employs "D". Rod., and Arb., adopt signification "E". Pal., and Bell opt for sense "B". M.Ali's rendering and Pick.'s are in accord with "F".

The commentators give various interpretations. Jall., Baid., and Zam., suggest sense "F". Tab., is in favour of "B". Rāzī mentions "A", "B", and "G". Hay., mentions "B", "E", and "F". Kathīr mentions both "E", and "F".

Sale seems to have mistaken the commentators' interpretations of the sign "rauh" (which precedes "raiḥān") for that of "raiḥān", as they interpret the former as "mercy", but not the latter. Rod.'s rendering seems to be influenced by Kathīr. Pal.'s translation and Bell's seem to be influenced by Jall.'s interpretation of the sign in Q.56,89. The renderings of M.Ali and Pick., agree with the exegeses of Baid., Zam., and Jall. Arb.'s translation goes with one of the options suggested by Kathīr and/or Hay.

There is full similarity between Pal.'s rendering and Bell's:

Pal.: "fragrance"

Bell: "fragrance"

The sign "raiḥān" in Q.56,89, occurs in collocation with another problematic sign "rauḥ" for which too, many significations have been suggested such as "mercy", "rest", "peace", "immortality, and "garden". Taking both problematic signs together multiplies the possible choices,(72) which constitute a perplexing situation for the translator.

ma$^{c}$rūshāt :

This sign appears twice in the same passage in Q.6,141 , with indeterminate denotation. According to the commentators , it may designate :

"A": plants supported above the ground. "ġair ma$^{c}$rūshāt" is then taken to signify low plants that are left to grow on the ground.

"B": low-growing plants such as vegetables. "ġair ma$^{c}$rūshāt" is then taken as designating trees.

"C": what is planted by man. "ġair ma$^{c}$rūshāt" is then taken as denoting wild vegetation.

"D": what is similar in outlook, but different in flavour.

The translations:

Sale :"He it is who produceth gardens of vines,both those which are supported on trails of wood, and those which are not supported,"

Or: trees or plants which are planted

by the labour of man, and those which grow naturally...

Rod.: "He it is who produceth gardens with trellises for vines , and without them" Or,..... gardens of low-growing herbs, and....those which mount aloft.

Pal.: "He it is who brought forth gardens with trailed and untrailed vines" Trailed over an ʿArīsh, that is a sort of hut made of boughs.

M.Ali: "And He it is Who produces gardens (of vine-), trellised and untrellised".

Pick.: "He it is Who produceth gardens trellised and untrellised"

Bell : "He it is Who hath produced gardens , trellised and untrellised"

Arb. : "It is He who produces gardens trellised ,and untrellised."

Sale employs sense "A" in his rendering, but mentions "C" too in his footnote. Rod., opts for sense "A" too in his rendering , but mentions "B" in his footnote as

another possible option. Pal., M.Ali, Pick., Bell, and Arb., adopt "A" only.

The commentators' interpretations are different. Jalāl al-Dīn's interpretation is that of "B". Baid., and Zam., suggest "A", and "C". Kathīr mentions "A", "C", and "D". Tab., and Hay., suggest sense "A". Rāzī mentions "A", "B", and "C".

Sale's translation and footnote agree with the exegeses of Baid., and/or Zam. Rod.'s, too, goes with the expositions of Baid., and/or Zam., but his explanatory footnote is in agreement with Jall.'s commentary,(i.e. "B"). Pal.'s translation is in agreement with one of the significations mentioned by Baid., Zam., and/or Kathīr ("A"). M.Ali, Pick., Bell, and Arb., seem to have undergone the influence of Tab., and/or Hay., as well as one of the interpretations ("A") mentioned by Baid., Zam., and/or Kathīr directly or through Rod., (as their renderings seem to be after Rod.'s).

There are some similarities between the translators' renderings of the sign in question:

A.Rod., and M.Ali:

Rod.: "gardens, with trellises for vines and without them"

M.Ali: "gardens (of vine) trellised and untrellised"

"B": M.Ali ,and Pick.:

M.Ali: "gardens (of vine) trellised and untrellised"

Pick.: "gardens trellised and untrellised"

"C": Pick., and (Bell, Arb.):

Pick.:" gardens trellised and untrellised"

Bell: "gardens trellised and untrellised"

Arb. : "gardens trellised and untrellised"

Pick. , M.Ali , Bell, and Arb., seem to have imitated the word-order of the Arabic construction :

(Jannāt / ma$^{c}$rūshāt / wa gair / ma$^{c}$rūshāt )
(Gardens / trellised / and un- / trellised ).

al-qāni$^{c}$ :

This sign appears once only in the text in Q.22,36 in collocation with another problematic sign "al-mu$^{c}$tar" . Its denotation is indeterminate. It falls within the category of"al-addād";(73) i.e. signs with contradictory significations(74).

This sign is supposed to signify :

"A": a poorman who is content and does not beg.

"B": beggar

The translations:

Sale: "who is content with what is given him, without asking"

Or,....who asketh in a modest and humble manner.

Rod.(I86Ied.) : "who is content and asketh not"

Rod.(I876) : "who asketh humbly"

Pal.: " the easily contented"

M.Ali(I928) :"who is contented"

M.Ali(I95I) :"the contented"

Pick.: "the beggar"

Bell: "the suppliant"

Arb. : "the beggar"

Sale adopts sense "A", but mentions sense "B" too in his footnote. Rod., (in the I86Ied.), Pal.; and M.Ali employ option "A". Rod., ( in the I876ed.), Pick., Bell, and Arb., opt for "B" .

The commentators' interpretations are different. Jalāl.al-Dīn and Ḥay., suggest "A". Ṭab., supports"B". Zam., Baiḍ., Rāzī, and Kathīr mention both "A", and "B".

Sale's rendering as well as Rod.'s agree with the interpretations advanced by Zam., Baiḍ., and/or Kathīr. Pal.'s rendering and M.Ali's seem to go with Jall.'s exposition; and/or Ḥay., in the case of M.Ali ; as well as with one of the significations suggested by Baiḍ., Zam., and/or Kathīr , (directly or through Sale). The translations of Pick., Bell, and Arb., seem to have been influenced by Ṭab.

There are some similarities between the translators' renderings :

A. Sale and (Rod.,in the I86Ied.; Pal;&
M.Ali in the I928ed.)

Sale: "who is content"

Rod.: "who is content"

Pal.: "the easily contented "

M.ALi(I928ed.): "who is contented"

B. Pal., and M.Ali(I95Ied.):

Pal.: "the easily contented"

M.Ali: "the contented"

C. Pick., and Arb.,:

Pick.: "the beggar"

Arb. : "the beggar"

al-mu$^{c}$tar :

This sign appears once in the text in Q.22, 36 in collocation with "al-qāni$^{c}$ (which has been discussed).

The denotation of this sign too is indeterminate, and the same significations assigned to "al-qāni$^{c}$ " are assigned to this too:

"A": a poor man who is content, and does not beg.

"B": a beggar

The translations:

Sale :" who asketh"

Or,.....,and unto him who wanteth but dare not ask.

Rod.(I86I): "who asketh"

Rod.(I876): "who asketh not , though poor"

Pal.: "who begs"

M.Ali:"the beggar"

Pick.: "the suppliant"

Bell: "the calmant"

Arb. : "the suppliant"

Sale's translation is in accord with sense

"B", but in his footnote he mentions sense "A" as another possibility. Rod.(I86Ied.), Pal., Bell, M.Ali, Pick., and Arb., employ "B". Rod.(in the I876ed.), sides with option "A".

The commentators are disagreed on its specific signification. Jall., Hay., Baid., and Tab., suggest "B". Zam., Kathīr, and Rāzī mention both options "A", and "B".

Sale's translation and footnote seem to be in accord with the interpretations advanced by Zam., and/or Kathīr. The translations of Rod., (I86I); and Pal., agree with Jall.'s exposition and Baid.'s as well as with one of the senses suggested by Zam., and/or Kathīr (either directly or through Sale). The renderings of M.Ali, Pick., Bell, and Arb., agree with the expositions of Jall., Baid., Tab., and/or Hay.

with one of the senses suggested by Zam., and/or Kathīr (either directly or through Sale). Rod.'s Rodwell's I876-rendering agrees with one of Zam.'s expositions and/or Kathīr.

The similarities found between the trans-lators' translations are:

A. Sale and Rod.(I86Ied.):

Sale : "who asketh"

Rod. : "who asketh"

B. Pal.: "who begs"

M.Ali: "the beggar"

C. Pick., and Arb.:

Pick.: "the suppliant"

Arb. : "the suppliant"

The significations assigned to both problem-atic signs ("al-qāni$^{c}$" and al-mu$^{c}$tar") may lead to the misunderstanding that both signs are synonyms. The exegetes' contradictory views lead to similar contradictions in the translations of both signs, (e.g. Pick., gives the latter, but Bell gives the former the same rendering "suppliant"). Rod.'s translations of both signs are inconsistent as he employs contradictory senses in the two editions(I86Ied., and I876ed.).

sau'a :

This sign appears twice in the singular, in Q.5,3I with indeterminate denotation; and five times in the plural explicitly signifying "genital organs".(75) According to the exegetes, this sign(Q.5,3I) may designate:

"A": corpse

"B": the genital organs

"C": the wrong deed (of murder)

The translations:

Sale: "how he should hide the shame of his brother"
His dead corpse.

Rod.(I86Ièd.):"how he might hide his brother's wrong"

Rod.(I876ed.): "how he might hide his brother's wrong"
Or, corpse.

Pal. : "how he might hide his brother's shame"

M.Ali : "how to cover the dead body of his brother"

Pick.: "how to hide his brother's naked corpse"

Bell: "how he might hide the vile (body) of his brother"

Or, "the vile deed done to his brother.

Arb.: "how he might conceal the vile body of his brother"

Sale, Pal., M.Ali, Pick., and Arb., adopt option "A". Rod.,(in the I86Ied.) translates it in accord with sense "C". His I876-rendering is too according to "C", but he mentions sense "A" also in his footnote as another possible option. Bell translates it in accordance with "A", but mentions "C" too in his explanatory footnote as another possibility.

The commentators are not unanimous on the issue. Jall., Baiḍ., Kathīr, and Ṭab., are in favour of "A". Zam., suggests "B" and "C". Rāzī supports "B". Hay., mentions "A", "B", and "C".

The translations of Sale, Pal., M.Ali, and Pick.'s seem to be influenced by one or more of the commentators: Baid., Jall., and Kathīr, as well as Tab., in the case of M.Ali and Pick. Rod.'s renderings (and footnote) agree with the expositions of Zam. Bell's translation and footnote as well as Arb.'s rendering (which is after Bell's), agree with Zam., and/or Hay.

The similarities found between the translators' renderings are :

A.: Sale and Pal.:

Sale: "the shame of his brother"

Pal. : "his brother's shame"

B. : Bell and Arb., :

Bell : "the vile (body) of his brother"

Arb. : "the vile body of his brother" .

Sale's rendering "hide the shame of his brother", and Pal.'s "hide his brother's shame" are vague and inexpressive. This applies to Rod.'s translation too( "his brother's wrong"). M.Ali's translation "the dead body of his brother" manifests some redundancy or paraphrase, for one may employ "corpse" instead of "the dead body".

$^{c}as\,^{c}asa$ :

The sign " $^{c}as\,^{c}asa$ " appears once in the text in Q.8I,I7 in association with "night" .It falls within the category of "al-addād "[76],denoting two contradictory senses :

"A": come on

"B": depart

In other words, this sign is indeterminate as to directionality.

The translations:

Sale: "when it cometh on"

Rod.: "when it cometh darkening on"

Pal.: "when darkness draws on"

M.Ali: "when it departs"

Pick.: "And the close of night"

Bell : "when it lingers"

The meaning is disputed ; according to some "departs", according to others "comes on" .

Arb. :"by the night swarming"

Sale, Rod., and Pal., opt for "A". M.Ali,and

Pick., follow sense "B". Bell and Arb., seem to have aimed at an ambiguous rendering , as their renderings seem to be an amalgamation of both interpretations.

The commentators too are disagreed on the matter. Kathīr suggests "A". Ṭab., supports "B". Zam., Baiḍ.,Jall., Rāzī, and Ḥay., mention both options without commitment to either.

The translations of Sale, Rod., and Pal., seem to be influenced by the commentary of Kathīr. M.Ali's rendering and Pick.'s seem to have undergone Ṭab.'s influence. Bell's translation , and Arb.'s agree with the expositions of Zam., Baiḍ., Jall., Rāzī, and Ḥay.

One finds some similarity between Sale's translation and that of Rod.'s:

Sale: "when it cometh on"

Rod.: "when it cometh darkening on"

There is a helpful clue in the text for suggesting a solution for the problem under dis-

cussion, in Q.74,33: "wa 'l-laili itha adbara, wa 'l- subhi itha asfara " . Q.74,33 seems to be a stylistic variant of "wa 'l-laili itha ᶜasᶜasa wa 'l-subhi itha tanaffasa" , for both are oaths in which "night" and "morning" are the subject of the oath. In both verses, the denotation of the second part (in which "morning" is the object of the oath), is manifestly that of "the coming on of morning". In Q.74,33 the denotation of the first part of the verse (in which "night" is the object of the oath) is explicitly set as "when the night departs". Taking this into consideration, one may tend to take the denotation of "ᶜasᶜasa" as being equivalent in the Quranic context to that of "adbara" (in Q.74,33, i.e."depart") .

This solution seems to have escaped the commentators(77), (except Tab., who supports "B"); as well as some of the translators (Sale,Rod., Pal., and Arb.) which most probably is the result of their approach of atomism.

yasri :

This sign occurs once in the text only, in Q.89,4 with indeterminate denotation. It occurs in association with "night" which here too is the object of oath "wa 'l-laili idā yasri".It is held to be indeterminate to directionality . According to the commentators, it may designate:

"A": come on

"B": depart

The translations:

Sale: "cometh on"

Rod.: "pursues its course"

Pal.: "travels on"

M.Ali: "departs"

Pick.: "departeth"

Bell : "runs its course"

Arb. : "journeys on"

Sale adopts sense "A". The translations of Rod., Pal., Bell, and Arb., are an amalgamation of both significations into a sense of continuity which implies both "coming on" and "departing". M.Ali, and Pick., adopt sense "B".

The translators' differences are a reflection of the commentators' dispute concerning the denotation of this sign. Kathīr is in favour of sense "A". Zam., Ṭab., and Ḥay., support sense "B". Baiḍ., Jall., and Rāzī mention both options,("A", and "B").

Sale seems to have undergone the influence of Kathīr. M.Ali, and Pick., are perhaps influenced by one or more of the commentators Zam., Ṭab., and Ḥay. The renderings of Rod.,and Pal., agree with the expositions of Baiḍ., and/or Jall. Bell's translation and Arb.'s are perhaps influenced by one or more of the commentators: Baiḍ., Jall., and Rāzī.

Certain similarities are found between the translators' renderings:

A. Pal., and Arb.:

Pal.: "travels on"

Arb.: "journeys on"

B. M.Ali and Pick.:

M.Ali: "departs"

Pick.: "departeth"

muqtaṣida :

This sign appears once only in the text in collocation with "umma", in Q.5,66, with indeterminate denotation : "minhum ummatun muqtaṣida". According to the exegetes, it may denote :

"A": upright

"B": moderate in belief

"C": moderate in enmity

The translations :

Sale: "Among them are people who act uprightly."

Rod.(I86Ied.):"Some there are among them who act right"

Rod.(I876ed.): "Some there are among them who keep the right path"

Pal.: "a nation who are moderate"

M.Ali: "there is a party of them keeping to the moderate course"

Pick.: "Among them there are people who are moderate."

Bell: "Among them is a community which aims at doing right"

Or "which is moderate"

Arb.: "Some of them are a just nation"

Sale, and Rod., translate it in accord with signification "A". Pal., M.Ali, Pick., and Arb., opt for sense "B". Bell's rendering is in agreement with "A", but he mentions sense "B" too in his footnote as another possible interpretation.

The commentators are at odds in regard to the signification of the sign in question. Jall., and Hay., are in favour of sense "A". Kathīr and Tab., support option "B". Zam., suggests both "A", and "C". Baid., and Rāzī mention "B", and "C".

Sale's rendering and Rod.'s seem to have been influenced by Jall. The translations of M.Ali., Pick., and Arb., agree with the exegeses of Kathīr and/or Tab. Pal.'s rendering seems to be influenced by Kathīr. Bell's translation goes with the expositions of Jall., and Hay.; but his explanatory footnote agrees with those of Kathīr and Tab.

The similarities between the translators' renderings are:

A. Sale and (Rod.; Bell;):

Sale: "who act uprightly"

Rod.: "who act right"

Bell: "aims at doing right"

B. Pal., and (M.Ali; Pick.,) :

Pal.: "who are moderate"

M.Ali: "keeping to the moderate course"

Pick.: "who are moderate"

The construction "minhum ummatun muqtasida" seems to be a stylistic variant of "minhum ummatun qā'ima" in Q.3,I33. Both verses refer to the good of those who have received the scriptures. Both signs may therefore be taken as context-dependent synonyms (signifying "being upright"), as this is the explicit denotation of the sign "qā'ima" in Q.3,I33).

Some of the translators have assigned different significations to the two signs when rendering them ;

Q.5,66, "muqtaṣida":

Pal.: "who are moderate"

M.Ali: "keeping to the moderate course"

Pick.: "who are moderate"

Bell: "which aims at doing right"

Or: "which is moderate."

Q.3,I33, "qā'ima" :

Pal.: "a nation upright"

M.Ali: "an upright people"

Pick.: "a staunch community"

Bell: "which is steadfast"

akhfi'ahā :

This sign appears in 24 passages in the text, explicitly signifying "hide"(79), except in Q.20,I5 where its denotation is disputed .It has been regarded as falling within the category of "al-addād"(80) (i.e. , signs with contradictory senses), denoting :

"A": conceal.

"B": manifest (or to reveal).

The translations:

Sale: "will surely manifest"

Rod.: "all but manifest it"

Pal.: "almost make it appear "

This may be also rendered, "I almost conceal it (from myself)".

M.Ali: "about to make it manifest"

Pick.: "will to keep it hidden"

Bell: "almost conceal it"

Arb. : "would conceal it"

Sale, Rod., and M.Ali opt for sense "B". Pal.,'s rendering is in accordance with "B" too, but he mentions "A" as another possible option,

in his footnote . Pick., Bell , and Arb., adopt sense "A" .

The commentators too are far from being agreed on the issue. Kathīr and Ṭab., support option "A". Jall., is in favour of sense "B". Zam., Baiḍ., Rāzī, and Ḥay., mention both significations without commitment to either.

The translations of Sale, Rod., and M.Ali seem to undergo Jall.'s influence. Pick.'s translation,Bell's , and Arb.'s agree with the exegeses of Kathīr, and/or Ṭab. Pal., seems to be influenced by Zam., and/or Baiḍ.

The similarities found between the trans-.lators' renderings are between:

A.Sale and (Rod.; M.Ali):

Sale: "will surely manifest"

Rod.: "manifest"

M.Ali: "make it manifest"

B. Bell and Arb.:

Bell: "conceal it"

Arb.: "would conceal it"

This sign occurs in collocation with "al-sā$^{c}$a", i.e. the last Hour. The dispute about

whether this sign ("akhfiʸahā") designates "to hide", or "to manifest" may be resolved from the context. The last Hour is handled in the Qurʾānic text as a divine secret of which "no human being , not even a prophet ,knows".(8I) Taking the denotation of the sign under discussion as designating "to conceal" the last Hour would be more appropriate than the contrary signification "make it manifest", as the latter contradicts the context.

asarrū :

. This sign appears I8 times (II times as perfect predicate, and 7times in the imperfect). This sign too (which is supposed to fall within the category of al-addād[82] ), is a matter of dispute for the exegetes as to whether it signifies:

"A": to conceal

"B": to manifest

The translations :

Sale : "they will conceal their repentance"

...Some, however, understand the verb which is here rendered will conceal, in the contrary signification, which it sometimes bears; and then it must be translated- They will openly declare their repentance.

Rod. : "they will proclaim their repentance"

Pal.: "they will utter their repentance"

M.Ali(I928ed.): "they will manifest regret"

M.Ali(I95Ied.): "they will manifest regret"

Asarra is one of the words which have contrary meanings. It means he concealed it as well as

he manifested it.

Pick.: "they will feel remorse within them"

Bell : "they will be full of secret regret"

Arb. : "they will be secretly remorseful."

Sale's rendering is in accordance with "A", but he mentions "B" too in his footnote as another possible option. Rod., and Pal., adopt sense "B". M.Ali's translations are in accord with "B", but in the I95Ied., he mentions signification "A" too as another possibility. Pick., Bell, and Arb., opt for "A".

The commentators are disagreed too. Jall., and Ṭab., support "A". Zam., Baiḍ., Rāzī, and Ḥay., mention both significations "A", and "B".

Sale's rendering and footnote agree with the expositions of Zam., and/or Baiḍ. Rod., and Pal., seem to have been influenced by one of the significations suggested by Zam., and/or Baiḍ., too ("B"). M.Ali's renderings agree with the interpretations of Zam., Baid., Razi and/or Ḥay. Pick., Bell , and Arb., seem

to be influenced by Jall., and/or Tab.

The following similarites between the translators' renderings are found :

A. Bell and Arb.:

Bell: "they will be full of secret remorse"

Arb.: "they will be secretly remorseful"

B. Rod., and Pal.:

Rod.: "they will proclaim their repentance"

Pal.: "they will utter their repentance"

In most occurrences of the sign under discussion, it explicitly signifies "to conceal"; (as for instance in Q.I3,I0; and Q.2,77).The sign "asarra" seems to be derived or related to "sirr" (i.e. secret). One therefore tends to take the signification of the sign in question as in "A", i.e. "to conceal", or do something in secret.

autād :

This sign appears three times in the text, twice in collocation with Pharaoh(Q.38,II and Q.89,IO ), and once in collocation with mountains in Q.78,8. If taken literally,the sign "autād" (plural of "watad") denotes "pegs".This is the signification assigned to it by the commentators in Q.78,8. As to its specific denotation in the other two occurrences in the construction "thi 'l-autād" (Q.38,II and Q.89,IO ), there is no agreement. The following significations have been suggested :

"A": stakes by which Pharaoh tortured people.

"B": pegs (figuratively expressing Pharaoh's might and dominion).

The translations:

Sale : "and Pharaoh the contriver of the stakes"

Some interpret the words , which may also be translated the lord or master of the stakes, figuratively,

of the firm establishment of Pharaoh's kingdom.

Rod.: "And Pharaoh the impaler"

lit. Lord of the stakes, to which Pharaoh is fabled to have fastened the Israelites and then subjected them to various torments.

Pal.: " And Pharaoh of the stakes"

Some say this refers to the punishment which Pharaoh used to inflict upon those who had offended him, whom he used to tie to four stakes and then torture. Others take the expression to refer to the stability of Pharaoh's kingdom. The word in the original is applied to the pegs with which Arabs fasten their tents.

M.Ali: " And Pharaoh, the lord of hosts"

...And generally it is also taken as meaning lord of a strong dominion.(I95Ied.)

Pick.: " And Pharaoh , firmly planted"

Bell : " Pharaoh of the stakes"

...it is often supposed to refer to some form of torture practised by him.

Arb.: " and Pharaoh, he of the tent-pegs"

Sale's rendering and Pal.'s are in accord with sense "A"; but they mention "B" too in their footnotes as another possibility. Rod.'s translation is according to "A". The translations of M.Ali, Pick., Bell, and Arb., are in agreement with "B".

The commentators' interpretations are different also. Baid., Kathīr, Zam., Rāzī, and Hay., suggest both interpretations. Jall., and Tab., support "A".

Sale's translation, and Pal.'s go with the exegeses of Baid., Zam., and/or Kathīr . Rod.'s rendering seems to be influenced by Jall.'s commentary. The translations of M.Ali, Pick., Bell, and Arb., seem to be influenced by one of the significations advanced by Zam., Baid., Kathīr, Hay., and/or Rāzī,(i.e. "B").

The similarities found between the translators' renderings are between:

A.Sale and Pal.:

Sale : "Pharaoh the contriver of the stakes"

Pal.:" Pharaoh of the stakes"

B., Pal., and Bell :

Pal.: "Pharaoh of the stakes"

Bell : "Pharaoh of the stakes"

Ben-Shemesh(84) makes an interesting suggestion that the construction should rather be rendered into "Pharaoh of the Pyramids", yet the justification he gives for such a rendering is not quite convincing:

> "....in 78:7 where mountains are described as awtād. Relying on this passage it should be translated 'Pharaoh of the mountains'".

It seems that he deduces the suggested rendering from the metaphorical construction in Q.78,8 "wa ja$^{c}$alnā 'l-jibāla autādan" in which mountains are compared to pegs. He employs this figurative relationship between the sign "autād" and "jibāl" in his interpretation of the sign "autād" in the construction "fhi 'l-autād", as if both signs are synonyms (i.e. "autād" and "jibāl"). Having arrived at this conclusion, he then suggests "Pharaoh of the Pyramids" (instead of "Pharaoh of the mountains") as "a most fitting, and sensible translation".

Comparing one thing to another in a figurative construction does not imply that both have the same denotation; nor that one could generalize such a criterion as a basis for interpreting one in terms of the other. For instance, in a figurative utterance,

comparing a "child" to a "lamb" does not justify interpreting the signification of "child" in terms of the signification of "lamb". This is why one may find Ben-Shemesh's new rendering unconvincing.

One may find some similarities between the translators' renderings of "autād" in Q.78,7 :

A. Sale and (Rod., Pal.):

Sale: "and the mountains for stakes"

Rod.: "And the mountains its tent-stakes"

Pal. : "the mountains as stakes"

B. Bell and (M.Ali.'s 1951-rendering;Arb.):

Bell: " And the mountains as pegs"

M.Ali: " And the mountains as pegs"

Arb. : "And the mountains as pegs"

<u>ᶜan yadin</u> :

This construction appears once in the text in Q.9,29 with indeterminate denotation. Various expositions[85] have been suggested by the exegetes:

"A": in humility and subjectivity

"B": from hand to hand (i.e. directly or in cash).

"C": for a favour(i.e. for sparing their lives)

"D": out of sufficient means

"E": for all the community as a group (with no exception).

<u>The translations:</u>

Sale: "until they pay tribute by right of subjection, and they be reduced low"

Rod.: "until they pay tribute out of hand, and they be humbled"

<u>i.e.</u> without the intervention of a third person. Or, <u>by right of subjection</u>,Sale; <u>in cash</u>,Wahl;<u>all without exception</u>,K.

Pal.: "until they pay the tribute by their hands and be as little ones"

M.Ali: " until they pay the tax in aknowledgment of superiority and they are in a state of subjection"

Pick.: " until they pay the tribute readily"

Bell: " until they pay the jizya(2) off-hand,(3) being subdued"

(2)Tribute; later a distinction was drawn between jizya (poll-tax), and kharaj (land-tax).

(3): the exact meaning of the phrase is uncertain.

Arb.: "until they pay the tribute out of hand and have been humbled"

Sale, M.Ali, and Pick., opt for sense "A". Rod.'s rendering seems to be in accord with "B"; as explicit in his explanatory footnote. The translations of Palmer and Arberry are also

in accord with option "B". Bell's rendering is literal, and indeterminate in its signification, as Bell himself states in his footnote.

The commentators are widely disagreed on the signification of the construction in question. Kathīr is in favour of sense "A". Ṭab., supports "B". Jall., suggests "A" and "B". Zam., and Rāzī mention "A", "B", and "C". Baiḍ., suggests "A", "B", "C", and "D". Ḥay., mentions "A", "B", "C", "D", and "E".

Sale, M.Ali and Pick., seem to have been influenced by Kathīr. Rod.'s rendering, and explanatory footnote agree with one of the significations mentioned by Jall., Baiḍ., and/or Zam., (i.e. "B"). This applies to Pal.'s rendering and Arb.'s as well, with the addition of Rāzī's influence and Ḥay.'s in the case of Arb.

The similarites between the translators' renderings are :

A. Sale's footnote-rendering, and (Rod., Pal.,Bell, and Arb.):

Sale : "by or out of hand"

Rod. : " out of hand"

Pal. : " by their hands "

Bell: " off-hand"

Arb. : " out of hand"

It may be interesting to mention some orientalists' contradictory views on the issue. Cahen(86) conceives of the construction as denoting submission. Kister(87) interprets the phrase in accord with sense "D", (i.e. out of sufficient means), deducing his viewpoint from some historical data such as the pacts concluded with "ahlu 'l-ḏimma ",(i.e. the Christians and Jews ), of Aṣfahān and Jurjān, in which tribute is decided according to their means; and the rendering he suggests is "until they pay the jizya out of ability and sufficient means, they (nevertheless) being inferior". Bravmann(88) rejects such interpretations, and the rendering he suggests agrees with signification "C": "until they give the reward (due) for a benefaction, while they are ignominious".

The phrase in question seems to remain a perplexing instance for the translators.

fa-ummuhū hāwiya (Q.IOI,9) :

The sign "um" in Arabic denotes mother when taken literally. It acquires other figurative and idiomatic significations in certain compounds ; such as :

ummu 'l-qurā ; i.e. the main town (usually Mecca in the Qurʾān).

ummu 'l-kitāb: i.e. the main (or divine) Book.

bi-ummi ᶜainihi : i.e. with his plain eyes (or clearly)

ummahātu 'l-ḥawādith : i.e. the major events

In the construction under discussion, some exegetes take "um" literally , and relate the construction to that of "hawat ummuhu" which is taken to designate "bereft of him is his mother", or "he is condemned to ruin" (Zam., Rāzī, Ḥay.). Others take "um" figuratively with the signification "abode" while they take "hāwiya" as a name of hell (Baiḍ., Jall., Kathīr , Ṭab.,).

Orientalists too are disagreed on the matter. Sprenger and Fischer side with the former view (i.e.

relating the construction to the formula "hawat ummuhū" ); Torrey suggests a Hebrew origin for "hāwiya" that denotes "disaster"; but Jeffery suggests an Ethiopic origin that signifies "the fiery red glow of the evening sky" a derivative of which designates "fire" or "coal", and considers "hāwiya" as a name of hell.(89) O'Shaughnessy(90) considers "hāwiya" as a native Arabic word akin to the Hebrew "hawwāh" and the Syriac "hawtā" which mean "chasm". Burton(9I) has an interesting suggestion as he takes the first constituent of the construction as a derivation from the Arabic verb "amma" , with the signification "destination", and the construction would thus be rendered into "hell shall be his destination".

The translations:

Sale: "his dwelling shall be the pit of hell"
The original word Hāwiyat is the name of the lowest dungeon of hell, and properly signifies a deep pit or gulf.

Rod.: "his dwelling-place shall be the lowest (pit of Hell"
lit.:mother.

Pal.: " his dwelling shall be the pit of hell"

M.Ali(I9I7 & I928eds.): "His abode shall be the abyss"

M.Ali(I95Ied.): "The abyss is a mother to him"

Pick.: "The Bereft and Hungry One will be his mother"

Bell: "his mother shall be Hāwiya"

I.e. childless; a phrase implying that the man will perish, or at least meet misfortune. The added explanation, however, takes Hāwiya as a designation for Hell.

Arb.: " shall plunge in the womb of the Pit"

The translators' renderings (and explanatory footnotes) are in accord with the figurative signification assigned to "um" as signifying "abode"; taking "hāwiya" as a name of hell. The commentators who solely suggest such an exposition are Jall., Kathīr, Baiḍ., and Ṭab. Hay., Zam., &Rāzī mention the other designation based on the formula "hawat ummuhu", as well.

There are some similarities between the translators' renderings:

A. Sale and (Rod.; Pal.,):

Sale: "His dwelling shall be the pit of hell"

Rod. : " His dwelling-place shall be the lowest pit of hell"

Pal. : "His dwelling shall be the pit of hell"

B. Pick., and M.Ali's I95I-rendering;Bell):

Pick.: "The Bereft and Hungry One will be his mother"

M.Ali: "The abyss is a mother to him"

Bell : " his mother shall be Hawiya"

B./ Homonymous Signs :

Problematic homonymous signs may account for another type of lexical problems in the Qur'anic text that is encountered by the translator. In contrast to synonyms, homonyms intersect in the form, but differ in denotation.

Some homonyms do not manifest any ambiguity by virtue of the context or certain grammatical features, as in the case of the English sign "book" in "I book a seat on the train" and "I buy a book every week". In French, "mousse" may signify both "a cabin boy" and "moss", but gender disambiguates it as in "le mousse" which denotes "the cabin boy" and "la mousse" which designates "the moss".

The distinction between homonymy and polysemy seems to be a difficult one. In dictionaries, a homonym is usually given a separate entry, in a very arbitrary way. The dictionary maker usually depends on the

etymology of a sign. If some words have one origin they are treated as polysemic, but if they have different origins, they are given different entries(i.e. taken to be homonymous). Lyons[92] conceives of the etymological criterion as not being a decisive and straightforward one. For instance , the English sign "port"I. (harbour) is derived from the Latin "portus"; and "port"2 (a kind of wine) that takes its name from "Oporto" the name of a city in Portugal (which originally had the signification of harbour) , and which is also a derivation from the Latin origin "portus".They are not etymologically different , yet it would be awkward to consider them polysemic. Some linguists have suggested "the relatedness of meaning "[93] as viewed by the native speakers of a language as a criterion for distinguishing between homonymy and polysemy.This too is not a straightforward process since relatedness of meaning is a matter of degree[93]. Palmer[94] suggests a different solution for making such a distinction:

> "We might be tempted to say that where the antonym is the same we have polysemy and that difference of antonym implies homonymy."

Hervey[95] sets two theorems for the identification of homonymy : that homonyms do not overlap in their denotational classes; nor have a semantic feature in common.

In what follows, some problematic homonymous signs in the Qurʾan (which constitute serious pitfalls for the translators) will be presented and discussed.

## ᶜurdat-an :

This homonymous sign appears once only in the text, in Q.2,224, denoting :

"A": butt

"B": a hindrance

The translations:

Sale :"Make not God the object of your oaths"

So as to swear frequently by him.

The word translated object , properly signifies a butt to shoot at with arrows (Jali.)

Rod.: " Swear not by God when ye make oath "

Pal.: "Make not God the butt of your oaths"

M.Ali( I928) : "And make not God, because of

your swearing (by Him), an obstacle to your doing good and doing your duty."

M.Ali(I95I): " And make not Allah by your oaths a hindrance to your doing good"

Pick.: " And make not Allah, by your oaths, a hindrance to your being righteous "

Bell: "Do not on account of your oaths make Allah an obstacle to your acting virtuously "

Arb. : " Do not make God a hindrance, through your oaths, to being pious and god-fearing "

Sale, Rod., and Pal., side with sense "A". M.Ali, Pick., Bell, and Arb., adopt "B".

The commentators too are disagreed. Jall., Ṭab., and Rāzī support option "A". Kathīr, and Ḥay., suggest signification "B". Zam., and Baid., mention both "A", and "B" without commitment to either.

Sale, Rod., and Pal., seem to be influenced by Jall. M.Ali, Pick., Bell, and Arb., seem to be influenc-

ed by the commentaries of Kathīr , and/or Hay.

The similarities found between the translators' renderings are :

A. Sale and Pal.:

Sale : " Make not God the object of your oaths "

Pal.: " Make not God the butt of your oaths "

B. M.Ali(I928), and (Pick. ; Bell) :

M.Ali: "And make not God,because of your swearing (by Him), an obstacle to your doing good and doing your duty"

Pick.: "And make not Allah, by your oaths, a hindrance to your being righteous"

Bell: "Do not on account of your oaths make Allah an obstacle to your acting virtuously"

C.Pick., and (M.Ali's I95I-rendering; Arb.):

Pick.: "And make not Allah, by your oaths, a hindrance to your being righteous "

M.Ali:" And make not Allah by your oaths a hindrance to your ..."

Arb.: "Do not make God a hindrance through your oaths to..."

The translation given by Rod., " Swear not by God when ye make oath" holds some ambiguity as it may be taken to signify "never swear by God but by other things ..", which is not the significance of the original.

As both significations which have been assigned to the sign in discussion match the context, it remains a serious pitfall for the translators.

ya$^{c}$mur-u

This sign occurs twice in the text, in the same verse,Q.9,I7 &I8. According to the commentators , it may designate:

"A": visit (for worship)

"B": maintain and repair

The translations:

Sale: "shall visit"

Rod.: "should visit"

Pal.: "shall repair to"

M.Ali(I9I7& I928eds.): "shall visit"

M.Ali(I95Ied.):"can maintain"

Pick.: "shall tend"

Bell: "shall manage"

Or, "visit", "visitation"; this is the usual meaning of the word, but in this passage it seems to imply more than the performance of the $^{c}$umra .

Arb.: "shall inhabit"

Sale, Rod., Pal., and M.Ali(in the I9I7 amd I928eds.), seem to side with "A". Pick., M.Ali(in the I95Ied.), Bell, and Arb., follow "B".

The translators' differences reflect the commentators' differences too. Kathīr, Jall.,and Ṭab., support "A". Zam., Baiḍ., Rāzī, and Ḥay., mention both "A", and "B".

The renderings of Sale, Rod., Pal., and M.Ali(I9I7 & I928eds.), seem to be influenced by Jall., and/or Kathīr, as well as Ṭab., in the case of M.Ali (since Sale, Rod., and Pal., were not aquainted with Ṭab.'s commentary). The translations of Pick., M.Ali( in the I95Ied.), Bell, and Arb., agree with one of the expositions suggested by Zam., Baiḍ., Rāzī, and/or Ḥay.,("B").

Some similarities are found between the translators' renderings:

Sale and renderings): (Rod.;M.Ali's I9I7 & I928-

Sale: "shall visit"

Rod.: "should visit"

M.Ali:"shall visit"

## ᶜaddada-hu , (or ᶜadada-hu )

This sign occurs once in the text in Q.I04,2 . According to the exegetes, it may designate:

"A": to store (as a verb)

"B": to numerate (as a verb)

"C": manpower (as a noun, when read ᶜadaduhu )

The translations:

Sale : "and prepareth the same for the time to come!"

Rod.(I86Ied.): "and storeth it against the future"

Rod.(I876ed. ): "and stored it against the future!"

Pal.: "and counts it"

M.Ali(I9I7 & I928eds.): " and considers it a provision (against mishap)"

M.Ali (I95Ied.) : "and counts it"

ᶜAddada-hu signifies he considered it a provision against the casualties of fortune(L.A). It also means he reckoned or counted it (LL).

Bell : "and counts it over"

Or, "hoards it " as a precaution against coming calamity.

Arb.: " and counted them over"

Sale, Rod., and M.Ali (in the I9I7 & I928eds.), follow "A". Pal., M.Ali(in the I95Ied.), and Arb., employ "B". Bell renders it in accordance with "A", but mentions "B" as another possible option. Pick.'s translation is vague and seems to be an attempt at amalgamating both options.(I96)

The commentators are disagreed on the matter. Kathīr, supports sense "B". Jall., Baid., and Ṭab., suggest both "A" and "B". Zam., Rāzī, and Ḥay., mention "A", "B", and "C".

The translations of Sale, Rod., and M. Ali (in the I9I7 & I928 eds.), go with one of the expositions advanced by Baid., Jall., and Zam., ("A"). Pal., and Arb., seem to be influenced by Kathīr. M.Ali's rendering (in the

I95Ied.), too agrees with Kathīr's commentary, yet he also seems to be influenced by Lane's Lexicon as explicit in his footnote. Pick.'s translation ,as well as Bell's rendering and footnote agree with the exegeses of Jall., and/or Baid.

The similarites between the translators' renderings are between :

A. Pal., and (M.Ali's I95I-rendering; & Bell):

Pal.: "and counts it"

M.Ali: "and counts it"

Bell: "and counts it over"

B. Bell; and Arb.:

Bell: "and counts it over"

Arb.: "and counted them over"

M.Ali is inconsistent in his renderings as he adopts "A" in the I9I7 and I928eds., but shifts to option "B" in the I95Ied.

al-takāthur :

This sign appears twice in the text in Q.57,20 and Q.I02,I. It has been suggested that it may denote :

"A": increase in wealth and offspring.

"B": contending or vying concerning the possession of wealth and children.

The translations (Q.I02,I):

Sale : "the emulous desire of multiplying riches and children employeth you"

...According to the exposition of some commentators ,the words should be rendered thus: The contending or vying in numbers wholly employeth you.

Rod.: " The DESIRE of increasing riches occupieth you"

Pal.: "The contention about numbers deludes you"

M.Ali(I928 ): "The desire of increasing riches diverts you"

M.Ali(I9I7 & I95Ieds.): "Abundance diverts you"

Pick.: "Rivalry in worldly increase distract-
eth you "

Bell: "Emulation occupies you"
"Rivalry with one another in wealth
or perhaps as to the number and
strength of their clans.

Arb.: "Gross rivalry diverts you"

Sale, Rod., and M.Ali follow "A".
Pal., Pick., Bell, and Arb., adopt "B".

The commentators differ in their interpretation of the sign. Jall., Ṭab., and Ḥay., support "B". Zam., Baiḍ., Kathīr, and Rāzī mention both "A", and "B".

The translation of Sale and his explanatory footnote agree with the exegeses of Baiḍ., Zam., and/or Kathīr ("A" and "B" ).Rod.'s rendering seems to agree with one of the significations suggested by Zam., Baiḍ., and/or Kathīr , ("A"). Pal., seems to be influenced by Jall.,("B"). M.Ali seems to follow Baiḍ., Zam., Kathīr, and/or

Rāzī. Pick., Bell and Arb., seem to follow Jall., Tab., and/or Hay.

The similarities found between the translators' renderings are:

A. Sale and Rod.:

Sale: "The emulous desire of multi-plying (riches and children) employeth you"

Rod.: "The DESIRE of increasing rich-es occupith you"

B. Rod., and M.Ali(1928ed.):

Rod.: "The DESIRE of increasing riches.."

M.Ali: "The desire of increasing riches"

C. Sale's footnote-rendering, and Pal.,:

Sale: "The contending or vying in numbers.."

Pal.: "The contention about numbers"

al-shuhadā' :

This sign appears I9 times in the text; denoting "witnesses" in the majority of cases, yet its denotation in Q.57,I9 is a matter of dispute as it may signify:

"A": witnesses

"B": martyrs

The translations:

Sale : " the witnesses"

Rod.: "the witnesses"

Pal.: "the martyrs"

M.Ali: "the faithful"

Pick.: "the martyrs"

Bell: "the witnesses"

Arb.: "the martyrs"

Sale, Rod., and Bell opt for sense "A". Pal., Pick., and Arb., side with sense "B". M.Ali's rendering too goes with "A".

The commentators' expositions are different too. Jall., is in favour of option "A".

Zam., and Kathīr support "B". Baid., Rāzī, and Hay., mention both "A", and "B".

Sale, Rod., M.Ali, and Bell follow Jall. Pal., Pick., and Arb., seem to be influenced by Kathīr and/or Zam.

The similarities found between the translators' renderings are :

A. Sale and (Rod.; Bell):

Sale: " the witnesses"

Rod.: "the witnesses"

Bell: "the witnesses"

B. Pal., and (Pick.; Arb.,):

Pal.: "the martyrs"

Pick.: "the martyrs"

Arb.: "the martyrs"

tawallait-um :

This sign appears in many passages of the text . In the majority of the occurrences , it seems to denote "turn away from the right position or path" as in Q.2,83; Q.7,79; Q.9,I23 etc.In other instances , it explicitly signifies "to support, or stand by someone" as in Q.5,80; and Q.7,I96 for instance.The other possible signification is "to be in command, or be of authority", which is assigned to it by some exegetes in Q.47,22.

This sign in Q.47,22 is taken to denote :

"A": turned away, or turned back.

"B": held command or authority.

The translations:

Sale :"if ye had been put in authority"

Or, as the words may also be translated, If ye had turned back, and apostatized from your faith.

Rod.(I86Ied.): "if ye had turned back from Him"

Rod.(I876ed.) : "if ye had been put in authority "

Or, <u>if ye had turned back</u> from Islam to idolatry.Thus Ullmann and others.

Pal.: " if ye had turned back"

M.Ali(I9I7 & I928eds.): "if you held command"

M.Ali(I95Ied.) : "if you turn away"

Pick.: "if ye were given the command"

Bell : "if ye turn away"

Arb.: " if you turned away"

Sale's rendering is in accord with "B", but he also mentions sense "A" in his footnote ,as another possibility. Rod., in the I86Ied., adopts sense "A", but in the I876 ed., he follows "B" in his rendering and mentions "A" in his footnote as another possible option. Pal., M.Ali(in the I95Ied.), Bell, and Arb., opt for sense "A". M.Ali(in the I9I7 and I928eds.), and Pick., employ signification "B".

The exegetes suggest different expositions. Jall., Kathīr, Ṭab., and Ḥay., support sense"A". Zam., Baiḍ., and Rāzī mention both options.

Sale seems to follow the exposition of Baiḍ., and/or Zam. Rod.'s I876-rendering and footnote agree with Zam.'s interpretation and/or Baiḍ.'s, too. Rod.'s I86I-rendering and Pal.'s agree with Jall.'s explanation and/or Kathīr's. M.Ali's I95I-rendering, Bell's, and Arb.'s go with the expositions of Jall., Kathīr, Ṭab., and/or Ḥay. M.Ali's I9I7 and I928-renderings , as well as Pick.'s translation seem to be in agreement with Baiḍ.'s interpretation , Zam., and/or Rāzī's.

The similarities between the translators' renderings are :

A.Sale's footnote-rendering, and(Rod.;Pal.):

Sale: "if ye had turned back.."

Rod.: "if ye had turned back.."

Pal.: " if ye had turned back."

B. Bell and (M.Ali's I95I-rendering; Arb.):

Bell : " if ye turn away"

M.Ali : "if you turn away"

Arb.: "if you turned away"

C. M.Ali(I9I7 & I928 eds.); and Pick.'s :

M.Ali :"if you held command"

Pick.: "if ye were given the command"

Rod.'s renderings, and M.Ali's (in their different editions) seem to be inconsistent .

nuḥās :

This sign appears once in the text in Q.55,35 "shuwāẓẓa min nārin wa nuḥās" . It is taken to designate :

"A": smoke

"B": brass (or copper)

The translations:

Sale : " a smoke without flame"
Or, as the word also signifies, molten brass.

Rod.: "molten brass"

Pal. : "molten copper"

M.Ali(I9I7 & I928eds.): "smoke"

M.Ali(I95Ied.) : "sparks of brass"

Pick.: "flash of brass"

Bell: " smoke"
Or "molten brass" .

Arb.: " molten brass"

Sale adopts sense "A" in his rendering, but mentions "B" in his footnote as another

possible significance. Rod., Pal., M.Ali(in the I95Ied.), Pick., and Arb., follow option "B" . M.Ali(in the I9I7 & I928eds.) employs "A". Bell translates it according to "A", but mentions "B" in his footnote as another possibility.

The commentators advance different expositions. Jall., and Tab., support "A". The other exegetes (i.e. Baid., Zam., Kathīr, Rāzī , and Hay. ) , mention both options.

Sale's translation and footnote as well as Bell's seem to agree with Baid., and/or Zam., ("B"). The renderings of Rod., and Pal., go with one of the expositions of Baid., Zam., and/or Kathīr. M.Ali's I9I7 & I928-renderings seem to be in agreement with the expositions of Jall., and/or Tab. M.Ali's I95I-rendering , Pick.'s, and Arb.'s agree with one of the senses suggested by Zam., Baid., Kathīr, Rāzī, and Hay.,( "B").

Certain similarities are found between the translators' renderings, such as those between:

A. Sale's footnote-rendering, and (Rod.;Pal; Pick.; Arb.):

Sale : (molten brass)

Rod.: " molten brass"

Pal.: "molten copper"

Pick.: "flash of brass"

Arb.: "molten brass"

B. Sale's rendering and M.Ali's I9I7 and I928-renderings ):

Sale : " a smoke without flame"

M.Ali: " smoke"

C. M.Ali's I9I7 & I928- renderings and Bell's:

M.Ali: "smoke"

Bell : "smoke"

D. Pick.(I930) ; and M.Ali (I95Ied.):

Pick.: "flash of brass"

M.Ali: " sparks of brass"

Sale's rendering reflects the great influence of the commentators, for his rendering seems to be an accurate translation of Jall.'s interpretation " dukhān lā lahīb fīhi " (97).

M.Ali's renderings of the sign under discussion

are inconsistent as he adopts "A" in the 1917 and 1928-renderings, whereas he shifts to "B" in the 1951ed., which seems to be the result of Pick.'s influence.

raj$^{c}$ :

This sign occurs three times in the text, in Q.50,3; Q.86,8; and Q.86,II. In the first two occurrences, it explicitly signifies "return", but for the third occurrence (Q.86,II), two significations are suggested :

"A": rain

"B": return

The translations :

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Sale : "By the heaven which returneth the rain "

Or, as some expound it, Which performeth its periodic motion , returning to the point from whence it began the same .

Rod.: " I swear by the heaven which accomplish-
(I86Ied.)
..eth its revolution"

Rod.(I876ed.): " I swear by the heaven which accomplisheth its cycle"

Pal.: "By the heaven that sends back the rain"

M.Ali(I9I7 & I928eds.): " Consider the cloud pouring rain"

M.Ali(I95Ied.) : "By the cloud giving rain"

Pick.: " By the heaven which giveth the returning rain"

Bell : "By the heaven which returns"

Arb.: " By heaven of the returning rain"

Sale follows "A" in his rendering, but mentions "B" in his footnote as another possible signification. Rod., and Bell side with "B". Pal., M.Ali, Pick., and Arb., opt for "A".

The commentators' viewpoints are not unanimous on the issue. Jall., Zam., Ṭab., and Rāzī support option "A". Baiḍ., Kathīr, and Ḥay., mention both choices.

Sale's translation and explanatory footnote as well as Rod.'s rendering agree with the expositions of Baiḍ., and/or Kathīr. Pal.'s rendering goes with the signification mentioned by Jall., and/or Zam.; as well as with one of the significations mentioned by Baiḍ., and/or Kathīr ("A"), directly or through Sale. M.Ali's

translation seems to be influenced by Jall., Zam., Tab., and/or Rāzī. Pick.'s translation, and Arb.'s too go with the expositions of Jall., Zam., Tab., and/or Rāzī; as well as with one of the senses suggested by Baid., and/or Kathīr whether directly or through Sale. Bell's translation agrees with one of the significations mentioned by Baid., Kathīr, and/or Hay.

The similarites between the translators' renderings are:

A. Sale and (Pal.; Pick.):

Sale : "By the heaven which return-
eth <u>the rain</u> "

Pal.: " By the heaven that sends
back the rain !"

Pick.: "By the heaven which giveth
the returning rain"

B. Pick., and Arb.:

Pick.: "By the heaven which giveth
the returning rain"

Arb.: " By heaven of the returning
rain"

It may be remarkable that M.Ali in the I9I7 and I928eds., inaccurately translates the particle of oath "waw al-qasam" into "consider".

hillun :

This sign appears five times in the text. In four occurrences, its denotation is "being allowed or free to .." (Q.3,93; Q.5,5twice; and Q.60,10) . In Q.90,2 its denotation is a matter of dispute: "wa anta hillun bihātha'l-baladi" . According to the exegetes, it may designate :

"A": dwelling

"B": being free to act

"C": being subject to, or exposed to (harm) .

The translations:

Sale: " and thou , O prophet, residest in this territory"
Or, Thou shalt be allowed to do what thou pleasest in this territory "

Rod.: " And in this territory thou dost dwell"

Pal.: " and thou a dweller in this land"
Or, 'art at liberty to act as thou pleasest.

M.Ali : " And thou shalt be made free from obligation in this city"

Pick.: " And thou art an indweller of this city"

Or "when thou hast control over this city (prophetically)"

Bell: " And thou art a freeman in this land"

Or " open to attack"

Arb. : "and thou art a lodger in this land"

Sale, Pal., and Pick., translate the sign in accord with "A", but mention sense "B" too in their footnotes. Rod., and Arb., opt for "A". M.Ali adopts "B". Bell follows "B" in his rendering, but mentions "C" in his footnote as another possible designation.

The commentators too are unagreed on the specific denotation of the sign under discussion. Jall., Kathīr, and Ṭab., suggest "B". Ḥay., supports "A". Zam., mentions "B" and "C". Baiḍ., and Rāzī suggest "A", "B", and "C".

The translations of Sale, Pal., and Pick., agree with Baid.'s commentary, as well as Rāzī's in the case of Pick. Rod.'s rendering too seems to be after Baid.'s commentary. M.Ali's translation seems to be influenced by Jall., Kathīr,and/or Tab. Bell's rendering and footnote go with the expositions of Baid., and/or Rāzī. Arb.'s rendering agrees with Hay.'s exposition; and/or Baid.

The similarities between the translators' renderings are found between :

Pal., and (Pick.; Arb.):

Pal.: " and thou a dweller in this land"

Pick.: "And thou art an indweller of this city"

Arb. : "And thou art a lodger in this land"

al-$^{c}$asr-i :

This homonymous sign appears only once in the text , in Q.I03,I. According to the exegetes, it may denote :

"A": afternoon

"B": time (in the general sense)

"C": age (or era)

"D": the afternoon prayer.

The translations:

Sale: "By the afternoon "

...The original word also signifies, The age, or time in general.

Rod.: " I swear by the declining day!"

Pal.: "By the afternoon!"

M.Ali(I9I7 & I928eds.): " Consider the time"

M.Ali(I95Ied.): "By the time"

Pick.: "By the declining day"

Bell: " By the afternoon!"

Arb.: "By the afternoon! "

Sale adopts sense "A" in his translation but mentions "B" and "C" as well in his foot-

note. Rod., Pal., Pick., Bell, and Arb., opt for option "A". M.Ali employs "B" in his rendering.

The commentators' expositions are different. Kathīr, and Ṭab., support signification "B". Zam., is in favour of "D". Jall., and Ḥay., mention "A", "B", and "D". Baiḍ., mentions "B", "C",and "D". Rāzī suggests "A", "B", "C", and "D".

Sale's rendering, Rod.'s, and Pal.'s agree with one of the significations advanced by Jall. Sale's footnote agrees with Baiḍ.'s expositions. M.Ali's translation seems to follow Kathīr and/or Ṭab., as well as Lane's Lexicon which he quotes in his footnote. The translations of Pick., Bell , and Arb., seem to be after the interpretations of Jall., Rāzī, and/or Ḥay.

The similarities between the translators' renderings are found between:

A. Sale and (Pal.; Bell; Arb.) :

Sale : " By the afternoon"

Pal.: "By the afternoon!"

Bell: " By the afternoon!"

Arb.: "By the afternoon!"

B. Rod., and Pick.:

Rod.:. " by the declining day"

Pick.:" By the declining day"

amr (or al-amr) :

This homonymous sign appears I52 times in the singular, and I3 times in the plural in association with God and sometimes with man, and once with heaven.It is taken to denote mainly :

"A": command ,or bidding (as in Q.20,93 " afa$^{c}$aṣaita amrī " )

"B": affair, or matter (as in Q.3,I59 " wa shāwirhum fi 'l-amri" )

Baljon(98) suggests further significations for this sign such as : "providential rule", "dispensation", "intention", "conduct", "deeds", "religion" or "rites", "guidance", "mercy", "divine judgment", "punishment", "preservation of the universe","doomsday".

In some Qurānic instances, the signification of the sign in question is not problematic , but explicit. In other instances , it is a source of dispute between the commentators , as well as differences between the translators; as is the case in Q.5,52 and Q.3,I52.

The translations of "amr" in Q.5,52:

Sale: " a command"

Rod.: " event of his own ordering"

Pal.: " an order"

M.ALI(I9I7 & I928 eds.): " a punishment"

M.Ali(I95Ied.): "a commandment"

Pick.: "a commandment"

Bell: " some affair"

Arb.: " commandment"

Sale, Pal., Pick., M.Ali(in the I95Ied.), and Arb., employ sense "A". Rod., and Bell adopt option "B". M.Ali's I9I7 and I928-renderings agree with both senses , for "a punishment from God" implies a bidding ,as well as an affair.

The commentators are not unanimous in their interpretations. Jall., Kathīr, and Tab., suggest "A". Baid., Rāzī, Zam., and Hay., mention both significations.

The translations of Sale, and Pal., go with the commentaries of Jall., and/or Kathīr.

Rod.'s translation agrees with one of the significations suggested by Baid., and/or Zam.,("B"). M.Ali (in the I9I7 and I928eds.), seems to be influenced by Baid., Zam., Rāzī, and/or Hay. His I95I-rendering, Pick.'s, and Arb .'s seem to agree with Jall.'s exposition, Kathīr's , and/or Tab.'s. Bell's translation agrees with the exegeses of Zam., Baid., Rāzī, and/or Hay.

The similarities between the translators' renderings are :

A. Sale and ( Pick.):

Sale : "a command"

Pick. : " a commandment"

B. Pick., and (M.Ali's I95I-rendering,Arb.):

Pick.: "a commandment"

M.Ali: "a commandment"

Arb.:"some commandment"

The translations of "amr" in Q.3,I5I :

Sale: " the command of the apostle"

Rod.: " the order"

Pal.: " and wrangled"

M.Ali: " the affair"

Pick.: "the order"

Bell: " the affair"

Arb.: " the matter"

Sale, Rod., and Pick., opt for sense "A". M.Ali, Bell, and Arb., adopt "B". Pal., leaves it out as he renders "tanāza$^{c}$tum fi 'l-amri" into "and wrangled" .

The exegetes suggest different senses. Jall., Baid., Kathīr, Zam., and Tab., support "A". Rāzī, and Hay., mention both options, ("A", & "B").

The translations of Sale, and Rod., seem to be influenced by Jall., Baid., Zam., and/or Kathīr. M.Ali's translation, Bell's, and Arb.'s go with one of the significations advanced by Rāzī, and/or Hay., ("B"). Pick.'s rendering seems to be after the

expositions of Jall., Zam., Baid., Kathīr, and/or Tab.

The similarities between the translators' translations are :

A. Rod., and Pick.:

Rod.: "the order"

Pick.: "the order"

B. M.Ali and (Bell; Arb.):

M.Ali: "the affair"

Bell: " the affair"

Arb. : "the affair"

## kitāb (or al-kitāb)

This sign appears about 255 times in the text in the singular, and in about a dozen of verses in the plural. The compound "ummu'l-kitāb" appears in three passages too.

The sign in question is used with various senses in the Qur'ān:

"A" : scripture.

In some verses, it designates the Qur'ān as in Q.5,48. In other passages. it signifies the Torah and the Evangel as in Q.5,68 and Q.6,I57. Bell[99] points out that although "the Book" may be interpreted in some passages "as meaning merely that knowledge of the heavenly Book had been bestowed upon him (Muhammad ), in others it is clear that a Book has actually come to him"; and that "the Book had become a designation for revelation in general".

"B" : a register of men's deeds, as in Q.83,7.

"C" : a letter (in the secular sense) as in Q.27,40.

"D" : an ordinace, as in Q.4,I03.

"E" : a contract(I00) as in Q.24,33.

"F" : God's book of decrees, as in Q.57, 22.

"G" : The heavenly Book from which scriptures come, as in Q.43,4.

In many instances, the denotation of this sign is explicit and easily deduced from the context. In other cases, it becomes problematic when more than a particular sense matches the context, as in Q.7,37; and Q.I0I,I04.

The translations of "kitāb" in Q.2,235:

Sale : "until the prescribed time be accomplished"

Rod.: "until the prescribed time be reached"

Pal.: " until the Book shall reach its time"

Until the time prescribed by the Qurʾān be fulfilled.

M.Ali(I9I7ed.): " until the writing is full-filled "

M.Ali(I928ed.) :"until the writing reaches its end"

...the period of waiting written for women.

M.Ali(I95Ied.) :"until the prescribed period reaches its end"

Pick.: " until (the term) prescribed is run"

Bell : " until the Book has reached its term"

I.e. until the term prescribed above has been reached.

Arb. : "until the book has reached its term "

The commentators are unanimous on the interpretation of the sign in question as signifying the period prescribed for women before being allowed to remarry, (four months and ten days,i.e. "ᶜidda" ).

Sale, Rod., Pick., and M.Ali (in the I95Ied.), translate it in accord with the commentaries. Pal., M.Ali (in the other editions, and Bell translate the sign literally

and explain its designation by means of footnotes, (according to the commentaries too). Arb.'s rendering is literal , and unaccompanied by any explanatory footnote.

There are some similarities between the translators' renderings:

A. Sale and (Rod.; Pick.):

Sale : "until the prescribed time be accomplished"

Rod.: "until the prescribed time be reached"

Pick.: " until (the term) prescribed is run"

B. Rod., and M.Ali(I95Ied.):

Rod.: "until the prescribed time be reached"

M.Ali: "until the prescribed period reaches its end"

C. Pal., and Bell:

Pal.: "until the Book shall reach its time"

Bell: "until the book has reached its term"

D. Bell and Arb.:

Bell: " until the Book has reached its term"

Arb.: " until the book has reached its term"

The translations of "kitāb" in Q.7,37 :

" ulā'ika yanāluhum naṣībuhum min al-kitāb":

Sale : " unto those shall be given their portion of worldly happiness, according to what is written in the book of God's decrees"

Rod.: "To them shall a portion herebelow be assigned in accordance with the Book of our decrees"

Pal.: " These, their portion of the Book shall reach them"
That is, they shall have whatever portion of good or evil is written for them in the book of their fate.

M.Ali(I9I7 & I928eds.): "(As for) these,(IOI) their portion of the book shall reach them"
That is, the punishment promised in the book shall overtake them.

M.Ali (I95Ied.) : "These- their portion of the

Book shall reach them"

i.e. The punishment promised in the Book will overtake them.

Pick. : " (For such) their appointed portion of . the Book (of destiny) reach-eth them"

Bell: "These their portion of the Book will reach"

The reference seems to be to the Jews (and Christians), who have received a "portion" of the Book, and will be judged by it.

Arb. : "Those- their portion of the Book shall reach them"

Sale, Rod., and Pick., translate it according to sense "F". Pal.'s rendering is literal, yet his explanatory footnote goes with "F". M.Ali's translations seem to be literal too(perhaps after Pal.'s ) , and his footnote too is as in "F". Bell's rendering is literal, but his footnote is in agreement with "A". Arb.'s translation is literal , and vague.

The commentators are not agreed on the specific denotation of the sign in question. Baid., Jall., Zam., Kathīr, and Ṭab., interpret it as "the book of destiny,(i.e. "F"). Rāzī suggests "A", and "F". Ḥay., mentions "A", "B", and "F".

The translations of Sale, Rod., Pick., and Pal.'s footnote as well as M.Ali's seem to go with the expositions of Jall., Baid., Zam., and/or Kathīr. Bell's footnote agrees with the expositions of Rāzī and/or Ḥay.

The similarities between the translators' renderings are :

A. Sale and Rod.:

Sale : "the book <u>(of God's decrees)</u>"

Rod.: " the Book <u>(of our decrees-</u>"

B. Pal., and (M.Ali;Pick.;Bell;Arb.):

Pal.: "their portion of the Book shall reach them"

M.Ali: "their portion of the book shall reach them"

Pick. : "their appointed portion of the Book (of destiny) reacheth them"

Bell: " their portion of the Book will reach them"

Arb. : " their portion of the Book shall reach them"

<u>fitna</u> :

This sign appears 34 times in the text, and the predicate forms occur 23 times .

It may denote :

"A": temptation

"B": civil discord

"C": trial (or test)

"D": punishment (or persecution)

"E": idolatry

In some instances, the denotation of it is easily deduced from the context, and such instances constitute no difficulty for interpretation and translation, as in Q.25,20:

<u>The translations of "fitnā" in Q.25,20:</u>

"wa ja$^{c}$alnā ba$^{c}$dakum liba$^{c}$din fitna-tan"

Sale: "an occasion of trial"

Rod.: "test"

Pal.: "a trial"

M.Ali: "a trial"

Pick.: "a test"

Bell : "a test"

Arb.: "a trial"

There are some similarities between the translators' renderings :

A.Sale and Pal.:

Sale: " trial"

Pal.: "trial"

B. Pal., and (M.Ali; Arb.):

Pal.: "trial"

M.Ali: "trial"

Arb.: "trial"

C. Rod., and (Pick.;Bell):

Rod.: " test"

Pick.: "test"

Bell: "test"

In the majority of the instances however, the denotation of the sign in question is disputed, as in Q.5,7I; Q.IO,85; Q.5I,I3; Q.22,53; Q.2,I93; Q.2,2I7; Q.8,73 etc. Some such problematic occurrences of the sign "fitna" will be presented and discussed in what follows.

<u>The translations of "fitna" in Q.5,7I</u>:

"wa ḥasibū allā takūna fitnatun fa$^{c}$amū.."

Sale: "and they imagined that there should be no punishment <u>for those crimes</u>, and they became blind.." shutting their eyes and ears against conviction and the remonstrance of the law.

Rod.: " And they reckoned that no harm could come of it :- but they became blind and deaf!"

Pal.: "And they reckoned that there would be no disturbance; but they were blind and deaf!"

M.Ali: "And they thought that there would be no affliction,so they became blind and deaf"

Pick.: "They thought no harm would come of it, so they were wilfully blind.."

Bell: "They reckoned that trial would not come , so they were blind and deaf"

Arb.: " And they supposed there should be no trial,
but blind they were, ..."

Sale,Rod., Pal., M.Ali, and Pick., translate it in accord with sense "D". Bell and Arb., opt. for sense "C".

The commentators are far from being agreed on the issue. Baid., Jall., Zam., Kathīr, and Rāzī support sense "D". Tab., and Hay., suggest "C".

The translations of Sale, Rod., and Pal., seem to be influenced by Baid.,Jall.,Zam., and/or Kathīr. M.Ali's rendering and Pick.'s agree with the expositions of Baid., Jall., Zam., Kathīr, and/or Rāzī. Bell and Arb., seem to be influenced by Tab., and/or Hay.

The similarities between the translators' renderings of the sign "fitna" are :

A. Rod., and Pick.:

Rod.: "harm"

Pick.: "harm"

B. Bell and Arb.:

Bell : "trial"

Arb.: "trial"

<u>The translations of "fitna" in Q.8,73</u>:

"allā taf$^{c}$alūhu takūn fitnatun fi 'l-ardi.."

Sale : "sedition"

Rod.: " discord"

Pal.: "sedition"

M.Ali: "persecution"

Pick.: "confusion"

Bell: "dissension"

Arb.: "persecution"

Rod.,
Sale↑ and Pal., opt for "B". M.Ali, and Arb., follow "D". Pick., and Bell too seem to follow "B".

The commen^tators suggest various senses. Jall., Baid., and Zam., support "E". Kathīr seems to be in favour of sense "B". Ṭabarī suggests "D". Ḥay., mentions both "D" and "E". Rāzī's exposition seems too general:"al-fitnatu wa 'l-fasādu min wujūh...".(I02)

Sale, Rod., Pal., Pick., and Bell seem to be influenced by Kathīr. M.Ali and Arb., seem to follow Ṭab.'s interpretation("D").

There are some similarities between the translators' renderings of the sign in question (in Q.8,73):

A. Sale and Pal.:

Sale: "sedition"

Pal.: "sedition"

B. M.Ali and Arb.:

M.Ali:"persecution"

Arb. :"persecution"

rafath :

This sign appears twice in the text , once in association with fasting (Q.2,I87); and the other time in collocation with Pilgrimage (in Q.2,I97).In the former occurrence, it explicitly signifies "lying with your wives" ; but in the latter, its denotation is disputed. According to the exegetes, it may signify:

"A": making love ( to their wives)

"B": words or acts with sexual connotations.

The translations :

Sale : "Let him not know a woman"

Rod.: "Let him not know a woman"

Pal.: "(let him have neither) commerce with women...."

M.Ali : "there shall be no immodest speech"

Pick.: "there is (to be) no lewdness"

Bell: " let there be no sexual commerce"

Arb.: "shall not go in to his womenfolk"

Sale, Rod., Pal., Bell, and Arb., opt for sense "A". M.Ali's rendering is in accord with "B". Pick.'s translation seems to be inclusive of both senses (for giving up lewdness

implies sexual intercourse as well as erotic behaviour and speech).

Jall., and Ṭab., support "A". Zam., Rāzī, Kathīr, Ḥay., and Baiḍ., mention both significations.

Sale, Rod., and Pal., seem to follow Jall. Bell, and Arb., are perhaps influenced by Jall., and/or Ṭabarī. Pick.'s translation agrees with Baiḍ., Kathīr, Rāzī , and Ḥay.,("A" & "B"). M.Ali's rendering seems to agree with one of the senses suggested by Baiḍ.,Zam.,Rāzī, Kathīr, and Ḥay.,("B"); but he is more probably influenced by Lane's Lexicon, as explicit in his footnote No.256 (I95Ied.).

The occurrence of "rafath" in Q.2,I97 seems to be a contextual variance of the other occurrence in Q.2,I87 with the ellipsis of "ilā nisā'ikum" ; and therefore option "A" is more appropriate .

The translators' influence:

A. Sale and Rod.,:

Sale: "Let him not know a woman"

Rod.: "Let him not know a woman"

B. Pal., and Bell :

Pal.: " let him have neither commerce with women"

Bell : "let there be no sexual commerce"

# CHAPTER TWO

# SYNTACTIC PROBLEMS IN THE TRANSLATION OF THE QUR'ĀN

# A. SYNTACTIC AMBIGUITY & ELLIPSIS

# SYNTACTIC PROBLEMS IN THE TRANSLATION OF THE QUR'ĀN

Introductory :

Linguists are unanimously of the view that syntax falls within the domain of grammar, (as to the question of grammar itself, there is no such unanimity. Some linguists exclude both phonology and semantics from its domain.(I03) Chomsky includes both . as well as syntax in grammar.(I04)

Syntactic constructions are distinguished from morphological ones by the type of relationship that stands between the constituents of such constructions. Simultaneity is the only relationship that holds between morphological constituents; whereas three types of relationships may exist within a syntactic construction:

I. sub-ordination:

e.g. : The——→ man. ( "the" is peripheral, or stands in a relation of sub-ordination to "man")

2. co-ordination :

e.g.: The <u>big</u> <u>black</u> box.

("big" and "black" stand in a relation of co-ordination )

3. inter-ordination :

e.g. : the sooner the better .

(Both "the sooner" and "the better" stand in a relation of inter-ordination; i.e. they determine each other).

Languages vary considerably in their syntactic means and functions. That all languages have nouns to designate objects or concepts , verbs to express actions or events, abstract terms to designate qualities, and relational words to signify relations, does not necessarily imply that they are realized in the same way. Languages may vary in attitude to gender, parts of speech, tenses, voice, word-order etc. For instance," Bill saw John" , and "John saw Bill" do not have the same meaning in English. This is not the case in Arabic . Inflection plays an essential role in Arabic unlike English, but in English (unlike written Arabic) word-order plays a major role. In Arabic for instance, "daraba 'l-rajulu 'l-walada, lit. hit/ the man/ the boy" may also be expressed

"daraba 'l-walada 'l-rajulu, lit. hit/ the boy /the man "; or "al-walada/ daraba / 'l-rajulu, lit.the boy/ hit / the man" .

English and Arabic differ in many other syntactic aspects. The passive in English is agentive , but in Arabic it is not. There is no "to be-like" and "to have-like" auxiliary verb in Arabic/ but a variety of particles and modal verbs for the designation of such meanings as are designated by the English auxiliary forms.(105) In English, tense determines the type of condition as the imperfect implies probability , and the past perfect impossibility; while in Arabic the particle "in إن" and "itha إذا" correspond to open condition, and "lau لو" to rejected condition. Adjectival constructions differ in both linguistic systems (English and Arabic ) in word-order and inflection. Arabic is a language of post-modification, though it may allow pre-modification in certain cases( for numerals, quantifiers, and demonstratives ).English allows both pre-modification

and post-modification; yet the former seems to be more common. For instance, it is more natural in English to say "Britain is a European country" than "Britain is a country that is European" unless emphasis is involved. This is not always the case however. In some cases, one has to use a predicative adjective rather than an attributive one. For instance, one normally says "The girl is sorry" not "the sorry girl", In other cases, one has to use an attributive adjective, not a predicative one. For instance, one normally says "the main reason" and "the top shelf", but not "the reason is main" or "the shelf is top". Word-order may affect the denotation of some adjectival constructions in English. For instance, "The man is responsible" may signify "to blame" or "trustworthy"; but "the responsible man" signifies "trustworthy", whereas "the man responsible" designates "to blame"(106). The order qualified— qualifier (as in "the man responsible", and "the road blocked") refer to an occasion rather than to a characteristic. Contrarily, the

attributive word-order (such as "the responsible man", "the closed road" etc.,) refer to a characteristic , or to a relatively permanent state of affairs[107] (not a temporary or occasional one).

Syntactic analysis is handled differently by different linguistic schools. For instance, Generative transformationalists analyse syntactic structures in terms of deep structure. Functionalists perform the analyses in terms of immediate constituents (i.e. surface structure).

Syntactic ambiguity is a common feature of natural language, for, as Humboldt has put it, language "makes infinite use of finite means"[108]. For the translator, such ambiguities may become pitfalls. This is why syntactic studies have become a focus of increasing attention as an important factor in the development of any adequate translation theory. Machine translation has been a strong motivation too behind such syntactic studies, since the computer has to be programmed with a set of appropriate rules, and some success

has already been achieved in the translation of technical language by computers.(109)

In what follows, syntactic problems in the Qur'ānic text (syntactic ambiguities, ellipses, and indeterminate pronominal referents) which constitute pitfalls for the translators, will be presented.

Q.I,6 : "sirāt 'l-lathīna an$^{c}$amta $^{c}$alaihim gair 'l-magḍūbi $^{c}$alaihim".

This construction holds some ambiguity, for it may be the case that :

"A": The construction "gair 'l-magḍūbi $^{c}$alaihim" stands in a relation of sub-ordination to "'l-lathīna an$^{c}$amta $^{c}$alaihim" i.e. it modifies the latter.

"B": "gair 'l-magḍūbi $^{c}$alaihim " is an elliptical construction (with the ellipsis of sirāt). (IIO

The translations:

Sale : "not of those against whom thou art incensed, nor of those who go astray."

.....not the way of the modern Jews, whose signal calamities are marks of the just anger of God against them for their obstinacy and disobedience; nor of the Christian of this age, who have depart-

ed from the true doctrine of Jesus, and are bewildered in a labyrinth of <u>error</u>. (Jallalo'ddin, Al Beidāwi )

This is the common exposition of the passage although Al Zamakhsharī, and some others, by a different application of the negatives, refer the whole to the true believers; and then the sense will run thus: <u>The way of those to whom thou hast been gracious, against whom thou art not incensed, and who have not erred.</u> Which translation the original will very well bear.

Rod.(I86Ied.) : "with whom thou art not angry, and who go not astray"

Rod.(I876 ed.): "Not of those with whom Thou art angered"

Pal.: "not of those Thou art wroth with; nor of those who err"

M.Ali: " Not those upon whom wrath is brought down, nor those who go astray"

Pick.: " Not (the path) of those who earn Thine anger nor of those who go astray"

Bell : "Not (that) of those upon whom anger falls, or those who go astray"

Arb. : "not of those against whom Thou art wrathful, nor of those who are astray"

Lane: "Not of those with whom Thou art wroth, nor of the erring"

Sale's translation agrees with sense "B", but he mentions option "A" too in his footnote as a signification "the original will very well bear". Rod.'s rendering in the 1861ed., is in accord with "A", but his 1876-translation agrees with "B". Lane, Pal., M.Ali, Pick., Bell, and Arb., adopt sense "B".

The commentators' expositions are also different. Zam., supports "A". Baid., Kathīr, Jall., and Rāzī suggest "B". Ṭab., and Ḥay., mention both possibilities .

Sale seems to have been influenced by Jall., and Baid., in his rendering ; but by Zam., in his footnote-rendering. Rod.'s I86I-rendering seems to be influenced by Zam.'s exposition; but his translation in the I876ed., agrees with Jall., Baid., and Kathīr. The translations of Lane, Pal., M.Ali,Pick., Bell, and Arb., agree with the commentaries of Jall., Baid., and Kathīr; as well as Rāzī in the case of M.Ali , Pick., Bell , and Arb.

The similarities found between the translators' renderings are :

I. "ġair 'l-maġḍūbi ᶜalaihim" :

A. Lane and Pal.:

Lane: "Not of those with whom Thou art wroth"

Pal. : "not of those Thou art wroth with.."

2. "wala 'l-ḍālīn" :

A.Sale and (Rod.'s I876-rendering;Pick.,Bell, & Arb.):

Sale : "nor of those who go astray"

Rod. : " nor of those who go astray"

Pick.: " nor of those who go astray"

Bell :" or those who go astray"

Arb.: "nor of those who are astray"

B. Lane and Pal.:

Lane : "nor the erring"

Pal.: "nor of those who err"

Q.3,167 "lau na$^{c}$lam qitālan la 'ttaba$^{c}$nākum":

This construction embodies some syntactic ambiguity . It may be analysed into :

"A": with the signification,"if we knew how to fight"

"B": with the signification "if we knew that there would be a fight".

The translations:

Sale : "If we had known ye went out to fight, we had certainly followed you"
That is, if we had conceived the least hope of success when ye marched out of Medina to encounter the infidels ,and had not known that ye went rather to certain destruction than to battle, we had gone with you.(Al Beidawi)

Rod.(1876ed.): "Had we known how to fight , we would certainly have followed you "

Rod.(I86Ied.): " Had we known how to fight,
we would have followed you"

Pal. : "If we knew how to fight we
would surely follow you"

M.Ali(I9I7 &I95Ieds.): "If we knew fighting,
we would have followed you"
They feigned they did not know
how to fight. Or..... <u>if we knew
that it was a fight</u>, the implica-
tion being that the Muslims were
going not to fight but to sure
destruction.

M.Ali(I928) : " If we knew (it was) fighting
we would certainly have followed
you"

Pick.: "If we knew aught of fighting we
would follow you"

Bell : " If we knew of fighting, we would
follow you"
Probably implying that the enterprise
was too foolhardy to be called
real fighting.

Arb. : " If only we knew how to fight, we
would follow you"

Sale, M.Ali(in the I928ed.), and Bell opt for option "B".

Rod., Pal., and Arb., side with "A". Pickthall's rendering seems to be an amalgamation of both options. M.Ali (in the I9I7 & I95Ieds.), mentions "A" and "B" in his footnotes as possible options.

The commentators' expositions are not unanimous. Jalāl al-Dīn is in favour of "A". Kathīr,Zam., Tab., Rāzī, and Hay., support "B".Baidāwī mentions both "A" and "B".

Sale's translation agrees with the expositions of Zam., and Kathīr , (but he mentions Baid., in his footnote). The translations of M.Ali(in the I928 ed.), and Bell seem to be influenced by Zam.,Kathīr, Tab., Rāzī, and/or Hay. The translations of Rodwell , Palmer as well as Arberry , seem to be after Jall.'s commentary. Pick.'s rendering agrees with Baid.'s expositions ("A" & "B"). M.Ali (in the I9I7 and I95Ieds.), seems to follow Baid.

There some similarities between the translators' renderings :

I. "lau na$^{c}$lam qitālan":

A. Rod., and Pal.:

Rod.: "Had we known how to fight"

Pal.: "If we knew how to fight"

B. Pal., and Arb.:

Pal. : "If we knew how to fight"

Arb. : "If only we knew how to fight"

2. "la 'ttaba$^{c}$nākum":

A. Rod., and M.Ali(I928ed.):

Rod.: "we would certainly have followed you"

M.Ali: "we would certainly have followed you"

B. Pal., and Pick.:

Pal.: " we would surely follow you"

Pick.: " we would follow you"

C. Pick., and (Bell; Arb.):

Pick.: "we would follow you"

Bell: "we would follow you"

Arb.: "we would follow you"

Q.40,3: "shadīd-ɔl-$^{c}$iqābi thi 'l-ṭaul" :

The verse in question designates certain attributes of God. The translators have differed on whether "thi 'l-ṭaul" stands in a relation of sub-ordination to "shadīd 'l-$^{c}$iqāb" , or of co-ordination to it:

"A": "thi 'l-ṭaul" stands in a relation of sub-ordination to "'l-$^{c}$iqāb " but the former should then be read "ṭūl", designating "long-suffering".

"B": "thi 'l-ṭaul " being in a relation of co-ordination with "'l-$^{c}$iqāb", denoting "Lord of bounty", or "the Bountiful".

The translations:

Sale: " severe in punishing; long-suffering"

Rod.: " vehement in chastisement, long-suffering"

Pal.: " keen at punishment, long-suffering!"

M.Ali :" Severe to punish, Lord of bounty"

Pick.: " the Stern in punishment, the Bountiful "

Bell : "severe in punishment, Long-suffering"

Or : "affluent", "bounteous".

Arb.: " Terrible in retribution, the Bountiful"

Sale, Rod., and Pal., adopt "A". M.Ali, Pick., and Arb., opt for "B". Bell follows "A" in his translation, but mentions "B" in his foot-note as another possible option.

The commentators are unanimous in supporting option "B", which the context shows to be the right one.

The similarities between the translators' renderings are :

A. Sale and (Rod., Pal., & Bell):

Sale : "long-suffering"

Rod. : "long-suffering"

Pal.: "long-suffering"

Bell: "Long-suffering"

B.M.Ali and (Pick., Bell's footnote):

M.Ali: "Lord of bounty"

Pick.: " the Bountiful"

Bell : " bounteous"

C. Pick., and Arb.:

Pick.: " the Bountiful"

Arb.: "the Bountiful"

Q.24,63: "lā taj$^{c}$alū du$^{c}$ā'a 'l-rasūli ka du$^{c}$ā'i ba$^{c}$dikum ba$^{c}$dan"

The underlined construction has been held to be an ambiguous construction, and the following significations have been assigned to it :

"A": the messenger's summoning of you.

"B": your summoning of the messenger.

"C": the messenger's calling upon God to punish you.

The translations:

Sale : "Let not the calling of the apostle be esteemed among you, as your calling the one to the other".

....Make not light of the apostle's summons, as ye would of another person's.....by not obeying it.....; or, Think not that when the apostle calls upon God in prayer, it is with him, as with you.....; or, Call not to the apostle, as ye do to one another. i.e., by name,or familiarity and with a loud voice.....(Al Beidawi,Jallalo'ddin).

Rod.: "Address not the Apostle as ye address one another"
i.e. address him by some respectful and honourable title.

Pal.: "Make not the calling of the Apostle amongst yourselves like your calling one to the other"
That is, do not address the prophet without some respectful title.

M.Ali(I9I7 & I928eds.): " Do not hold the apostle's calling (you) among you to be like your calling one to the other"

M.Ali(I95Ied.): "Make not the calling among you of the Messenger as your calling one of another"
It does not mean how the Prophet is to be addressed, but in what manner his call is to be responded to.

Pick.: " Make not the calling of the messenger among you as your calling one of another"

Bell : " do not set the messenger's summoning of you on the same footing amongst you as your summoning of each other"

Arb.: "Make not the calling of the Messenger among yourselves like your calling one of another"

Sale's translation and footnote embody the three suggested options. Rod., and Pal., follow "B". M.Ali and Bell opt for "A". Pick.'s translation, and Arb.'s seem to amalgamate both "A" and "B".

The commentators are disagreed on the subject. Jall., Kathīr, and Ḥay., support "B". Rāzī supports "A". Ṭabarī is in favour of "C". Zam., and Baid., suggest the three options.

The translations of Sale, Pick., and Arb., go with the expositions of Baid., and/or Zam. Rod., seems to follow Jall., and/or Kathīr. Pal.'s rendering agrees with the exegeses of Jall., and/or Kathir; as well as with one of the options suggested by Zam., and/or Baid., (directly or through Sale). M.Ali and Bell seem to follow Rāzī's commentary.

The translators' influences:

I."lā taj$^{c}$alū" :

Pal., and (Pick.; M.Ali's I95I-rendering;Arb.):

Pal.: "Make not..."

Pick.: "Make not"

M.Ali: "Make not"

Arb.: "Make not"

2. "du$^{c}$ā'a 'l-rasūli":

A. Sale, and (Pal.; M.Ali's I9I7-I928eds):

Sale : "the calling of the apostle"

Pal.: "the calling of the Apostle"

M.Ali: "the apostle's calling"

B. Pick., and(M.Ali's I95I-rendering; Arb.):

Pick.: "the calling of the messenger"

M.Ali: "the calling among you of the messenger"

Arb.: "the calling of the Messenger"

3. "ka du$^{c}$ā'i ba$^{c}$dikum ba$^{c}$dan":

A. Sale and (Pal.←M.Ali's I9I7 &I928eds):

Sale: " as your calling the one to the other"

Pal.: "like your calling one to the other"

M.Ali :"like your calling one to the other"

B. Pick., and (M.Ali's I95Ied.; Arb.):

Pick.: "as your calling one of another"

M.Ali: "as your calling one of another"

Arb.: " like your calling one of another"

Q.4,19: "tarithū 'l-nisā'a kurhan"

The underlined construction is held to embody some syntactic ambiguity :

"A": "'l-nisā'a" being the only object of the verb "tarithū"; denoting : "inherit the wives (of kinsmen)"; (which was a pagan custom in Arabia before Islam.)

"B": "'l-nisā'a" being an indirect object(the direct object being elliptical); i.e. "inherit their possessions".

The translations:

Sale: " it is not lawful for you to be heirs of women against their will" It was customary among the pagan Arabs, when a man died, for one of his relations to claim a right to his widow.....then he either married her himself, or kept her dower and married her to another,.... or else refused to let her marry unless she redeemed herself by quitting what she might claim of her

husband's goods (Al Beidawi).

Rod.: "it is not allowed you to be heirs of your wives against their will"

Pal.: "it is not lawful for you to inherit women's estates against their will"

M.Ali: "it is not lawful for you that you should take women as heritage against (their) will"

Among the pre-Islamic Arabs, when a man died, his elder son or other relations had a right to possess his widow or widows, marrying them themselves if they pleased, without. settling a dowry on them, or marrying them to others, or prohibiting them from marriage altogether.

Pick.: " It is not lawful for you forcibly to inherit the women (of your deceased kinsmen)"

Bell : "it is not permissible for you to heir women against their will"

Ambiguous;..... more probably refers

to putting pressure on a wife to compel her to bequeath her property to the husband.

Arb.: "it is not lawful for you to inherit women against their will"

Sale, and Arb., seem to employ both options. Rod., Pal., and Bell follow "B". M.Ali, and Pick., opt for "A".

The commentators have suggested different interpretations. Kathīr and Ṭab., support "A". Jall., Baiḍ., Zam., Rāzī, and Ḥay., suggest both options.

Sale's rendering and Arb.'s agree with the commentaries of Jall., Zam., and Baiḍ., (but Sale mentions Baiḍ., only in his footnote), as well as those of Rāzī and Ḥay., in the case of Arb. The translations of Rod., Pal., and Bell go with one of the options ("B") suggested by Jall., Zam., and Baiḍ., as well as Rāzī and Ḥay., in the case of Bell. M.Ali and Pick., seem to be influenced by Ṭab., and/or Kathīr.

It seems that the context resolves the problem under discussion. The occurrence of the subsequent verses "litathhabū biba$^{c}$di mā ataitumū-hunna illā an ya'tīna bifāhishatin wa $^{c}$āshirūhunna bilma$^{c}$rūf" , explicitly manifests the position of such women as "wives". One may therefore suggest that option "B" (i.e. inherit their possessions) is the correct one.

This instance too , reflects the exegetes' atomism (as well as the translators) which is inappropriate when tackling such problems. The whole context should rather be taken into consideration (as well as the immediate or verbal one).

The translators' influences:

I. "tarithū" :

A. Sale and Rod.:

Sale: " to be heirs of"

Rod.: "to be heirs of"

B. Pal., and (Pick.; Arb.):

Pal.: "to inherit"

Pick.: "to inherit"

Arb.: "to inherit"

2. "kurhan":

Sale and (Rod.;Pal.; M.Ali;Bell; & Arb.):

Sale:"against their will"

Rod.:"against their will"

Pal.:"against their will"

M.Ali:"against their will"

Bell :"against their will"

Arb.: "against their will"

Q.4,I27 : "wa targabūna an tankahūhunna" :

The underlined construction is taken to hold some syntactic ambiguity as it may either signify :

"A": "and you are inclined to marry them"

"B": "and you are disinclined to marry them"

(i.e. taking it as elliptical, with the ellipsis of "can" after "targabūna" )

The translations:

Sale : "neither will ye marry them"

Or....., and whom ye desire to marry"

Rod. : "and whom ye refuse to marry"

Pal. : "and whom ye are averse from marrying"

M.Ali(I9I7ed.): "while you desire to marry them"

M.Ali(I928ed.): "while you are disinclined to marry them"

M.Ali(I95Ied.): "while you are not inclined to marry them"

Pick.: "though ye desire to marry them"

Bell : "but whom ye wish to marry"

Arb.: "and yet desire to marry them"

Sale renders the construction according to "A", but mentions "B" too in his footnote as another possible rendering. Rodwell, Pal., and M.Ali (in the 1928 & 1951eds.), opt for "B". M.Ali (in the 1917ed.), Pick., Bell, and Arb., follow "A".

The commentators are disagreed. Ṭabarī and Jall.,are in favour of "B". Baid., Kathīr, Zam., Hay., and Rāzī suggest both options as possible interpretations.

Rod., and Pal., seem to be influenced by Jall. M.Ali(1928&1951eds.), seems to follow Jall., and/or Tab. Sale's rendering (and footnote) goes with the commentaries of Zam., Baid., and Kathīr. M.Ali(in the 1917ed.), Pick., Bell, and Arb., seem to have been influenced by one of the options suggested by Baid., Zam., Kathīr, Hay., and/or Rāzī ("A").

The verbal context in which the construction under discussion occurs resolves the problem. The preceding verse, as well as the one that

follows the construction in question "wa an taqūmū lil-yatāmā bil-qisṭi" explicitly manifests the case as referring to the guardians (of the orphan women) who try to seize their possessions. Such a desire to seize their possessions would obviously be an attraction for marrying them. The other interpretation ("B") seems to go against the verbal context in which the construction appears; and is perhaps the result of the atomism-approach of the exegetes and the translators.

<u>The translators' influences</u>:

A. Sale's footnote-rendering, and M.Ali's I9I7-rendering:

Sale: "and whom ye desire to marry"

M.Ali :"while ye desire to marry them"

B. M.Ali(I9I7ed.), and (Pick.; Arb.):

M.Ali : " while ye desire to marry them"

Pick.: "though ye desire to marry them"

Arb. : "and ye desire to marry them"

Q. 96,4 : "al-lathī $^{c}$allama bi 'l-qalami" :

This construction holds some syntactic ambiguity :

"A": "'l-qalam" being the object of the predicate (the preposition "bi" being redundant , or non-functional), designating "God taught the writing with pen".

"B": the object of the predicate being elliptical (something like "knowledge" or "religion"); and the signification of the utterance would then be " God taught men by the pen".

The translations: :

Sale: "who taught the use of the pen"

Rod.: "Who hath taught the use of the pen"

Pal.: "Who taught the pen"

M.Ali(I9I7 & I928eds): " who taught (to write) with the pen"

M.Ali(I95Ied.): "Who taught by the pen"

Pick.: "Who teacheth by the pen"

Bell: " Who taught by the pen "
Or "taught (the use of ) the pen"

Arb.: " who taught by the pen"

Sale, Rod., Pal., and M.Ali/ seem to have (in the I9I7&I928eds), M.Ali(in the I95Ied.), opted for choice "A". Pick.,/ and Arb., side with option "B". Bell mentions both options.

The commentators unanimously support "A",(i.e. Jall., Zam., Kathīr, Baiḍ., Ṭab., Ḥay., and Rāzī).

Certain similarities are found between the translators' renderings which reflect the translators' influences:

A. Sale and (Rod.; Bell's footnote-rendering ) :

Sale : "who taught the use of the pen"

Rod.: "who hath taught the use of the pen"

Bell : (" taught the use of the pen")

B. Pick., and Bell :

Pick.: who teacheth by the pen"

Bell : who taught by the pen"

C. Bell and Arb.:

Bell : " who taught by the pen"

Arb. : "who taught by the pen"

D.Pick., and M.Ali's I95I-rendering:

Pick.: "Who teacheth by the pen"
M.Ali: "Who taught by the pen"

Q.47,I7 : "wa atāhum taqwāhum":

This construction is taken to embody some syntactic ambiguity :

"A": "taqwāhum" being the object of the predicate "atā" , and the construction may then be rendered as "gave them piety".

"B": The construction being elliptical with the ellipsis of what may designate "reward", and the construction may then be translated as "gave them the reward of piety"

The translations:

Sale: "and he will instruct them what to avoid"

[illegible]: Or,.....and he will reward them for their piety"

Rod.(I876ed.): "and He will teach them what to fear "

Or,....., He will reward them their piety.

Rod.(I86I): "and He will teach them what to fear"

Pal.: "and gives them the due of their piety"

M.Ali(I9I7ed.): "and gives them their guarding (against evil)"

M.Ali(I928ed.): "and give them (the reward of) their guarding (against evil)"

M.Ali(I95Ied.): " and grants them their observance of duty"

Pick.: "and giveth them their protection (against evil)"

Bell: "and brought them their piety"

Arb.: "and gives them their godfearing".

Sale and Rod., translate it as in "A"; but Sale, and Rod.(in the I876ed., only) mention option "B" as well in their footnotes. Palmer and M.Ali(in the I928ed.), employ "B" in their translations. M.Ali(in the I9I7 & I95Ieds.), Pick., Bell, and Arb., adopt "A".

The commentators are disagreed on the issue. Jall., Kathīr, Ṭab., and Ḥay., are in favour of "A". Zam., Baiḍ., and Rāzī support "B".

Sale and Rod., seem to follow Baid., and/or Zam., (who mention both options ). Pal.'s rendering too agrees with one of the options suggested by Baid., and Zam. M.Ali(in the I928ed.) translates it in agreement with "B" which is mentioned by Baid., Zam., and Rāzī. The translations of M.Ali(in the I9I7 & I95Ieds.), Pick., Bell, and Arb., agree with the expositions of Jall., Kathīr, Ṭab., and Ḥay.

Both M.Ali and Rod., seem inconsistent in the translations they produce in their different editions.

The translators' influences:

A. Sale's footnote-rendering and Pal.,:

Sale: " and he will reward them for their piety"

Pal.: " and gives them the due of their piety"

B. M.Ali(I9I7ed.), and Pick.:

M.Ali: " and gives them their guarding (against evil)"

Pick.: "and giveth them their protection (against evil)"

## B. INDETERMINATE PRONOMINAL REFERENT

## Indeterminate Pronominal Referent:

Q.9I,I4: "fa -damdama ᶜalaihim rabbuhum bithanbihim fa-sauwāhā"

The pronoun in "fasauwāhā" is indeterminate. Some take it to refer to the punishment that overtook the Thamūdites for slaughtering the she-camel, disregarding their prophet's warning. Others take it as referring to their dwellings (which were levelled):

"A": referring to the punishment.

"B": referring to their dwellings.

The translations:

Sale: "and made their punishment equal unto them all "

Rod.: "and visited all alike"

Pal.: "and served them all alike"

M.Ali: "and levelled them (with the ground)"

Pick.: "and rased (their dwellings)"

Bell: "and made it even "

The reference of the pronoun is not clear. The usual interpretation is "made the overwhelming equal upon them all".

Arb.: "and levelled them"

The translations of Sale, Rod., Pal & Bell go with option "A". Pickthall;M.Ali, and Arb., opt for "B".

The commentators are much disagreed on the issue. Jall., Kathīr, Ṭab., and Ḥay., support "A". Rāzī is in favour of "B". Zam., and Baiḍ., mention both choices as possibile options.

Sale, Rod., and Pal., seem to follow Jall., and/or Kathīr. M.Ali, Pick., and Arb., seem to be influenced by Rāzī. Bell's translation agrees with Jall., Kathīr, Ṭab., and Ḥay.

<u>The translators' influences:</u>

A. Rod., and Pal.:

Rod.: "and visited all alike"

Pal.: "and served all alike"

B. M.Ali and Arb.:

M.Ali: "and levelled them( with the ground)"

Arb.: "and levelled them "

Q.4,I59 : "qabla mautihi" :

The pronoun in "mautihi" is ambiguous. It may refer to :

"A": "the (death of ) Christians and Jews.

"B": (the death of ) Jesus.

The translations:

Sale: "And there shall not be one of those who have received the scriptures ,who shall not believe in him , before his death"

Some.....,take the meaning to be , that no Jew or Christian shall die before he believes in Jesus..... .

Others,....., suppose the intent of the passage to be , that all Jews and Christians in general shall have a right faith in that prophet before his death, that is, when he descends from heaven and returns into the world ..

Rod.: "And there shall not be one of the people of the Book but shall believe in Him before his death"

Commentators are not agreed as to whom <u>his</u> refers. If it refer to the death of Jesus ,it alludes to his death after his second coming, ..... If it refer to dying generally , it may allude to the examination by the Angel of Death at the moment of death.

Pal.: "And there shall not be one of the people of the Book but shall believe in him before his death"
This may allude to the time of his death after his second advent.

M.Ali(I928ed.): "And there is no one of the followers of the Book but certainly believes in this before his death"
"before his death" alludes to the confession of faith in the atoning death of Jesus which every Christian has to make on his death-bed.

M.Ali(I95Ied.): And there is none of the People of the Book but will believe in this before his death"
..... every Jew and Christian,....., must believe before his death that Jesus died on the cross.

Pick.:" There is not one of the People of the Scriptures but will believe in him before his death"

Bell: "and there is no People of the Book but will surely believe in him before his death"

Arb.: "There is not one of the People of the Book but will assuredly believe in him before his death"

Sale and Rod., translate it literally, but mention both options in their footnotes. Palmer adopts "B" as explicit in his explanatory footnote. M.Ali seems to side with "A", as manifested in his footnote. Pick., Bell, and Arb., render it literally ,and maintain the same pronominal ambiguity of the original.

The commentators' expositions are not unanimous. Zam., and Baid., are in favour of "A". Jall., and Rāzī support "B". Kathīr, Ṭab., and Hay., mention both options.

Sale quotes Jall., Baid., Kathīr, and Zam., in his footnote, but his rendering and footnote ,

as well as Rod.'s agree with the expositions of Kathīr (who mentions both "A", and "B"). Palmer's rendering and footnote seem to be after Jall. M.Ali seems to have taken after Zam., and/or Baid.

The translators' influences:

A.Sale and Rod.:

Sale : "And there shall not be one of those who have received the scriptures, who shall not believe in him, before his death"

Rod. : "And there shall not be one of the people of the Book but shall believe in Him before his death"

B. Rod., and Pal.:

Rod.: "And there shall not be one of the people of the Book but shall believe in him before his death".

C. Pick., and Arb.:

Pick.: "There is not one of the People of the Scriptures but will believe

in him before his death".

Arb. : "There is not one of the People of the Book but will assuredly believe in him before his death".

Q. 2,177: "wa atā 'l-māla $^{c}$alā hubbihi" :

The pronoun in "$^{c}$alā hubbihi" is ambiguous. It has been taken to refer to:

"A": God (i.e. for the sake of God).

"B": wealth (i.e. despite one's love of wealth)

"C": out of a sincere desire.

The translations:

Sale: "who giveth money for God's sake"

Rod.: "who for the love of God disburseth his wealth"

Pal.: "who gives wealth for His love"

M.Ali: "and gives away wealth out of love for Him"

Pick.: "and giveth his wealth ,for love of Him"

Bell: "who , though they love their wealth, bestow it"

Or "for the love of Him"(i.e. Allah) "bestow their wealth"

Arb.: "to give of one's substance, however cherished"

Sale, Rod., Pal., M.Ali, and Pick., side with "A". Arb., employs "B" in his rendering. Bell translates it in accord with "A", but mentions "B" as another possible rendering.

The exegetes are of different views concerning the pronoun in question. Kathīr, Jall., and Ṭab., are of the view that it refers to one's love of it (as in "B"). Baiḍ., Zam., Hay., and Rāzī suggest all of the three options ("A", "B", & "C").

Sale, Rod., Pal., M.Ali, and Pick., seem to follow one of the options suggested by Zam., and/or Baiḍ., as well as Rāzī and/or Ḥay., in the case of M.Ali and Pick. Bell too seems to follow the same commentator(s) mentioned in the case of M.Ali and Pick. Arberry seems to be influenced by Jall., Kathīr, and or Ṭab.

It may be remarkable that C.J.Lyall (III) argues in favour of option "B" as he cites another verse from the Qur'ān (Q.3,86) which explicitly signifies "until ye expend of that which ye love". This indeed seems to be a more reasonable solution.

The translators' influences:

A.M.Ali, and Pick.:

M.Ali: "out of love for Him"

Pick.: "for love of Him"

B. Pick., and Bell's footnote-rendering:

Pick.: "for love of Him"

Arb.: "for the love of Him"

The same phrase "ᶜalā ḥubbihi" occurs once more in the text in Q.76,8 "wa yuṭᶜimūna 'l-ṭaᶜāma ᶜalā ḥubbihi" which seems to be a stylistic variant of Q.2,I77. One therefore expects consistent translations of both instances, yet this does not seem to be the case:

I.Rod.:

Q.2,I77: "who for the love of God"(i.e."A").

Q.76,8: "who though longing for it themselves", (i.e. option "B").

2. Bell:

Q.2,I77: "though they love their wealth", (i.e. "B").
"Or for the love of Him",(i.e."A")

Q.76,8: " for His love" (i.e."A").

The reference of the pronoun is uncertain.

3.Arb.:

Q.2,I77: " however cherished" (i.e. "B")

Q.76,8 : " for the love of Him" (i.e. "A").

By comparing both instances (Q.2,I77 and Q.76,8) one finds out that "māl" in Q.2,I77 is synonymous with "ṭa$^{c}$ām" in this context . The sign "māl" should be rendered into something like "substance" but not "money" as does Sale (and Lane , Selections, I879, p.35).

The translators' similarites (or influences), Q.76,8:

A. Pick., and Arb.:

Pick.: "for love of Him"

Arb.: "for the love of Him"

B. Pal., and Bell:

Pal.: "for His love"

Bell: "for His love"

Q.32,23: "falā takun fī mir'yatin min liqā'ihi":

The pronoun in "liqā'ihi" is ambiguous. It is taken to refer to :

"A": the revelation of the Qur'ān.

"B": Moses,(i.e. meeting with Moses)

"C": God,( i.e. meeting with God)

The translations:

Sale : "wherefore be not thou in doubt as to the revelation thereof."

Or,..... of the revelation of the Koran to thyself... .

Others think the words should be translated thus : Be thou not in doubt as to the meeting of that prophet ; supposing that the interview between Moses and Mohammed....

Rod.(I861ed.): "have thou no doubt as to our meeting with him"

Rod.(I876ed.): "have thou no doubt as to the meeting with him"

The passage is interpreted either of an interview between Moses and Muha-

mmad , or of the Revelation of the Koran..., or of the meeting between God and Moses.

Pal.: " be not then in doubt concerning the meeting with him"

..the alleged meeting of Mohammad and Moses in heaven ....; or.... "the reception of it",i.e. the Qur'ān .... . It is quite possible , however, that it may mean ,"be not in doubt as to a meeting with Him".

M.Ali(I9I7 & I928eds.): " so be not in doubt concerning the receiving of it "

The book which .....was to be given to the Holy Prophet.....Or, the personal pronoun ...refers to God.

M.Ali(I95Ied.): " so doubt not the meeting with Him"

Pick.: "so be not in doubt of his receiving it"

Bell: "so be not in doubt as to the meeting with Him"

Arb.: "so be not in doubt concerning the encounter with him"

Muir(II2): " as to the reception thereof"

Sale's translation is in accord with "A", but he mentions "B" too in his footnote as another possibility. Rod.(in the I86Ied.), opts for option "C"; but in the I876-rendering, he seems to amalgamate "B" and "C" as explicit in his footnote . Pal.'s rendering is according to "B", but he also mentions "A", and "C" in his footnote as other possibilities. M.Ali in the I9I7 and I928eds., seems to adopt "A", but he mentions "C" as well in his footnote. In the I95Ied., he employs "C". Pickthall adopts "A". Bell seems to side with "C". Arb.'s translation seems to be in accord with option "B".

The commentators are sharply disagreed on the matter. Jall., Tab., and vHay., support "B". Kathīr, is in favour of "C". Baidāwī and Rāzī mention both "A" & "B". Zam., supports "A".

Sale seems to be influenced by Baid. Rodwell (in the I86Ied.), follows Zam.; but in the I876-ed., he seems to be influenced by Jall.,Baid.,and/or Ibn Kathīr. Palmer's rendering and footnote agree with the expositions of Baid., and Kathīr. M.Ali

(in the I9I7 and I928eds.), follows Zam.; but his I95I-rendering as well as Bell's seem to be influenced by Kathīr's commentary. Pick.'s translation agrees with Zam.'s exposition. Arb.'s rendering goes with Jall.'s commentary and Ṭab.'s.

<u>The translators' influences:</u>

A. Sale and (Muir←M.Ali's I9I7&I928eds):

Sale: "as to the revelation thereof"

Muir : " as to the reception thereof"

M.Ali:"concerning the receiving of it "

B. Rod(I876ed.), and (Pal.; Arb.):

Rod.: "as to the meeting with him"

Pal.: "concerning the meeting with him"

Arb.: "concerning the encounter with him"

C. Bell , and M.Ali(I95Ied.):

Bell: " as to the meeting with Him"

M.Ali: "...the meeting with Him"

D. M.Ali(I9I7 & I928eds.), and Pick.:

M.Ali: " concerning the receiving of it"

Pick.: " .....his receiving it"

Q.3,13: "yaraunahum mithlaihim":

The pronouns in "yaraunahum" and "mithlaihim" are ambiguous. The contextual background of the passage is an encounter (fight) between the believers and the infidels. The construction under discussion has been analysed differently:

"A": the infidels see the believers twice as many as the infidels are.

"B": the believers see the infidels twice as many as the believers are.

"C": "the infidels see the believers twice as many as the believers are.

"D": the believers see the infidels twice as many as the infidels are.

The translations:

Sale: " They saw the faithful twice as many as themselves"

Rod.: " the infidels saw you twice as many as themselves"

Pal.: " the other misbelieving, these saw twice the same number as themselves"

M.Ali: " whom they saw twice as many as themselves"
....the Muslims saw the unbelievers to be twice as many as themselves.

Pick.: " one army fighting in the Way of Allah, and another disbelieving , whom they saw as twice their number"

Bell: " who saw them with their eyes twice as many as they were"
Or "as themselves".

Arb.: " they saw them twice the like of them"

Sale, Rod., and Pal., seem to have opted for choice "A". M.Ali, and Pick., side with "B". Bell and Arb., maintain the original indeterminacy of the pronominal referent.

The exegetes suggest dissimilar viewpoints. Jall., supports "A". Ṭabarī supports "B". Kathīr mentions "A" and "B". Baiḍāwī. and Rāzī suggest "A", "B", and "C". Ḥay., mentions all the four suggested options.

Sale, Rod., and Pal., seem to have followed Jall.'s interpretation. M.Ali and Pick., are influenced by Tab.

The translators' influences:

A. Sale and (Rod.; Pal.):

Sale : " twice as many as themselves"

Rod. : " twice as many as themselves"

Pal. : " twice the same number as themselves"

B. M.Ali and Pick.:

M.Ali: "whom they saw twice as many as themselves"

Pick.: "whom they saw as twice their number"

## Q.38,32 ; "ḥattā tawārat bilḥijābi"

The pronoun in "tawārat" is ambiguous. Some take it to refer to horses, but others think it refers to the sun (which is deduced from the occurrence of the sign "bil$^{c}$ashiyi",i.e. nightfall, in the preceding verse).

"A": referring to the sun.

"B": referring to horses.

The translations:

Sale : "until the sun is hidden by the veil of night"

Rod.: "till the sun hath been hidden by the veil of darkness"

Pal.: "until (the sun) was hidden behind the veil"

M.Ali: "until they were hidden behind the veil"

Pick.: "till they were taken out of sight behind the curtain"

Bell: "until it has disappeared behind the veil"
"it" is usually taken as referring to the sun.

Arb.: "until the sun was hidden behind the veil"

Sale, Rod., Pal., Bell, and Arb., side with option "A". M.Ali, and Pick., adopt "B".

The commentators suggest different expositions. Tabarī, Baid., Jall., Kathīr, and Hay., are in favour of option "A". Rāzī supports "B". Zam., suggests both "A" and "B".

Sale, Rod., and Pal., seem to have been influenced by Jall., Baid., and/or Kathīr. Bell and Arb., seem to follow Jall., Baid., Kathīr, Hay., and Tab. M.Ali and Pick., are influenced by Rāzī.

The translators' influences:

I. "tawārat":

A. Sale and (Rod.; Pal.):

Sale: "until the sun is hidden.."

Rod.: "till the sun hath been hidden.."

Pal.: "until (the sun) was hidden.."

B. Pal., and Arb.:

Pal.: "until (the sun) was hidden"

Arb.: "until the sun was hidden"

2. "bilhijābi":

A. Sale and Rod.:

Sale: "by the veil of night"

Rod.: "by the veil of darkness"

B. Pal., and (M.Ali; Bell; Arb.):

Pal.: " behind the veil"

M.Ali: "behind the veil"

Bell: "behind the veil"

Arb.: "behind the veil"

# CHAPTER THREE

# CULTURAL AND IDIOMATIC PROBLEMS

# CULTURAL PROBLEMS

## Introductory:

Bennet[II3] defines culture as "a reflexion of the total behaviour of a society ". Lado's[II4] definition of culture as "structured systems of patterned behaviour " seems to be based on Sapir's definition "All cultural behaviour is patterned". Different cultures may differ in form, meaning and distribution.[II5]

Language and culture are fully interrelated, for language reflects the ideas , interests , attitudes, and other cultural aspects of a community . The vocabulary of a language manifests the culturally important areas whether religious, aesthetic , social, etc. For instance , Arabic makes no distinction between "pork" and "bacon", since the pig's meat is under a religious taboo. Arabic has a variety of names for dates, camels, swords, lions, and horses. English has a variety of signs associated with sea. The Eskimos whose life is enveloped by snow have various words that signify snow. Some dialects of the Highland Quechua Indians whose main diet is based on potato , have

more than 200 different words for potatoes(II6). The Waunana of the Chaco of Colombia take "the spleen" to be the seat of emotions, and the English phrase "my sweetheart" would be expressed by them as "my spleen"(II7). In the male-oriented Latin American society, 'parents' are called "padres",i.e. fathers; but are called "mothers" in the Lengua Indian society of the Paraguayan Chaco which is a female-oriented society(II8). The Navajos have no word for "fisher" or "yoke", since fishing is a taboo for them, and their cattle are raised only for meat and hide(II9),(i.e. they have no experience of yoked-cattle ploughing farms, nor of fishing). A dish of vegetables in Japanese would not evoke the vision of beets, peas, carrots, corn, and stringbean; but perhaps watercress, scallions, and onions.(I20) These instances may manifest that things which look similar in two different languages (rooted in different cultures) may have different meanings. This seems tantamount to saying that real synonymy does not exist between languages of different cultures. In fact some linguists, philosophers, and other scholars(I2I) have almost denied the existence of

real synonymy even within the same linguistic system, (and that words which appear to be synonymous in a given language may differ in many respects such as style, dialect, colloca-tion, emotive meaning, etc.(I22)

The statement that translating between languages (of disjunct cultures) is most difficult and problematic, does not imply that translating between languages that belong to a similar culture is a straightforward process. There may be too many pitfalls involved too. For instance, the sign "brutal" appears in both English and French, yet its denotation in French is equivalent to the English sign "serious", but not the English sign "brutal". The sign "vertragen" appears in both Dutch and German; signifying "slow down" in Dutch, but "endure" in German. The French sign "large" is equivalent to "wide" in English, and the Spanish sign "largo" is equivalent to "long" in English. "School of Law" is not "Scuola de legga" in Italian, but "Facolta di dritto",i.e. "Faculty

of Right". In English ; one "takes" a walk, in French, one "makes" a walk; and in Spanish one "gives" it. In English, one "takes" an examination; in Italian, one "gives" it; but in French one suffers it. The categorisation of colours is another interesting area of cultural differences. The Danish linguist L.Hjelmslev compared the colour system of English and literary Welsh in which the term "glas" translates the English "blue", but is used in Welsh to refer to "grass" as well. In English, "white" is "brown" when applied to tea or coffee, "yellow" when applied to wine, and "pink" when referring to people. Arabic does not differentiate between white tea and black tea in terms of colour, but by mentioning "tea" alone and "tea with milk". Terms that designate kinship is another rich area of cultural differences. Arabic distinguishes between the brother of one's father "$^{c}$am", and of one's mother "khāl" ; the sister of one's father "$^{c}$amma", and that of one's mother "khāla" ; whereas English does not make such distinctions , (both the father's brother

and the mother's are called "uncle", and both the father's sister and the mother's are called "aunt").

Cultural differences between English and Arabic are various, and cover many areas such as religion, social structure, customs etc.(I23) Translators have to encounter a variety of such cultural problems when translating between Arabic and English, such as encountering words (and notions) that exist only in one of them, or have different meanings in each of them. For instance, Jesus in English and "ʿĪsā" in Arabic have the same referent, yet they have different meanings in each culture. "Jesus" is the son of God, but "ʿĪsā" is not; Jesus was crucified for the sins of men and will be resurrected, but "ʿĪsā" was uplifted to heaven alive, and would descend to earth again (without being resurrected).

The translators of the Qur'ān encounter many such cultural problems. In what follows, some instances will be presented and discussed.

## A. CULTURAL PROBLEMS:

Q.5,I03: "mā ja$^{c}$ala 'llāhu min bahīratin walā sā'ibatin walā wasīlatin walā hāmin"

The four underlined signs appear only once in the text. These signs are held to designate classes of cattle dedicated to the pagan gods, and exempted from common benefit. According to some commentators (Baiḍ.,Zam.,Ṭab., Rāzī,& Ḥay..), "baḥīra" is derived from "baḥara", (i.e. cut) as the pagan Arabs used to cut the ears of such cattle (mainly camels) and release them for the satisfaction of their gods, after having given birth to a number of offspring (5, 7, or I0), the last of which being a male offspring, (Baiḍ.,Ḥay., & Rāzī).

"sā'iba" is derived from "sāba",i.e., leave something on its own. According to some exegetes, it refers to she-cattle that have given birth to a number of female offspring successively (Rāzī), or as a fulfilment for an undertaken promise (Baiḍ., & Rāzī).

"wasīla" is taken to be derived from "wasala" i.e. joined. According to Jall., and Kathīr, it designates a she-camel that has given birth to two female offspring successively; but according to other exegetes (Baid., Zam., Razi,& Hay.),they used to sacrifice the male offspring unless it was born with a female offspring (as a twin).

"hāmi" is held to refer to a he-camel that has ten offspring (Baid., Zam., Rāzī ,&Hay.) or the one whose grand-offspring has been ridden (Rāzī ), or that which has impregnated she-camels for ten years (Rāzī, Jall., Kathīr, & Tab.).

These four signs are problematic/ even for the native speakers of Arabic.This is a case of intra-cultural indeterminacy . They are not given unanimous explanations by the exegetes.They must constitute a big problem for the translators, since they have no equivalent in the T.L. This is why the translators have transliterated them, and attached explanatory footnotes to their transliterations (except Arb).Arberry leaves

his transliterations with no explanatory footnotes, which must be very puzzling to the reader:

> Arb.: "God has not appointed cattle to idols, such as Bahira, Saiba, Wasila, Hami"

The reader may very well take the transliterations as names of certain pagan idols, since nothing in the sentence keeps him from doing so.

al-jinn:

This sign appears about 29 times in the text (in both the singular form and the plural). It has no equivalent in English. It is taken to designate spiritual beings classed between angels and men(I24), who are created of fire (Q.I5,27; & Q.55,I5) , and who can be good (Q.34,I2 & Q.27,I7), or evil (Q.6,II2 & Q.6,I28) as the devil is classed among them in Q.I8,50. The translators have transliterated the sign in question :

Q.6,I28:

The translations(Q.6,I28) :

Sale: "O company of genii"

Rod.: "O race of Djinn"

Pal.: "O assembly of the Ginns"

M.Ali: " O assembly of jinn"

Pick.: " O ye assembly of the Jinn"

Bell : " O company of jinn"

Arb.: " Company of jinn"

It must be very baffling for the translator to render such notions which do not exist in the

T.L. (and Target Culture).

Pal.'s use of the plural sign "s" with the Arabic word "Ginn" is an unsuccessful attempt at reproducing the plural sense of the original in English, since the reader (who is unfamiliar with the S.L.) may take the plural sign "s" as part of the original phonemic structure of the word .

<u>The translators' influences:</u>

A. Sale and (Bell; Arb.):

Sale: "O company of genii"

Bell: " O company of jinn"

Arb.: " Company of jinn"

B. Pal., and (M.Ali; Pick.):

Pal.: "O assembly of/the Ginns"

M.Ali: "O assembly of jinn"

Pick.: " O ye assembly of the Jinn"

imām :

This sign designates one with a religious status of leadership (whether in prayer, or other social affairs ) .(It occurs with two other senses in the text: a. signifying guidance as in Q.II, I7 "kitābu Mūsa imāman wa raḥmatan" ; b.signifying register,Q.36,I2"wa kullu shai'in aḥsaināhu fī imāmin mubīn"). Being a culture-specific notion, it constitutes some real difficulty for the translators.

The translations (Q.2,I24):

Sale: " a model of religion"

Rod.: " an Imam to mankind"

Pal.: " a high priest for men"

M.Ali: " a leader of men"

Pick.: "' a leader for mankind"

Bell: " an example to the people"

Arb.: " a leader for the people"

Muir(I25)"an example unto the pious.."

Rod., transliterates the sign in question. The other translators attempt translating it, which unfortunately cannot be considered equivalent

to the original. "a leader" lacks the religious connotations of the original; whereas "a model of religion" lacks the non-religious (or political ) connotations of the sign "imām". Pal.'s rendering " a high priest" designates a religious status in the Jewish culture, and cannot be considered to be equivalent to the sign under discussion.

<u>The translators' influences</u>:

A. Muir and Bell :

Muir: " an example unto.."

Bell: " an example to..."

B. M.Ali and (Pick; Arb.):

M.Ali: "a leader of men"

Pick.: "a leader for mankind"

Arb. : "a leader unto ..."

lailatu 'l-qadr :

This phrase designates a particular night in the month of fasting (25th, 27th, or 29th of Ramadān). It is held to be one of the most holy nights in the Islamic culture in which the first Qur'ānic revelations were delivered to Muhammad. It is also held that divine decrees concerning the ensuing year are decided on it. It must be a perplexing instance (of cultural discrepancy between Arabic and English ) for the translators.

The translations(Q.97,I):

Sale: " VERILY we sent down the Korān
in the night of Al-Kadr"
The word Al-Kadr signifies power,
and honour or dignity, and also
the divine decree...

Rod.: "Verily , we have caused It to descend on the night of POWER"

Pal.: " Verily , we sent it down on the Night of Power!"

M.Ali(1928ed.): "We revealed it on the grand night"

...literally means <u>the night of majesty</u> or <u>grandeur</u> or <u>greatness</u> is a well-known night in the month of Ramadhān...

M.Ali(I95Ied.): " Surely We revealed it on the Night of Majesty"

Pick.: "Lo! We revealed it on the Night of Power"

Bell: "Lo, We have sent it down on the Night of Power"

Arb.: " Behold, We sent it down on the Night of Power"

Sale transliterates it, and explains it by a footnote. Rod., Pal., Pick., Bell, and Arb., render it into "the Night of Power". M.Ali translates it into "the grand night(I928 ed.), and "the Night of Majesty" (in theI95Ied). These translating attempts are far from being a satisfactory reproduction of the original.

"al-qadr" does not seem to have such signification as "power" which Sale attaches to it in his footnote, (which has also influenced the transla-

tions of Rod., Pal., Pick., Bell, & Arb.). Sale seems to have mistaken it for "qudra" which signifies "power" or "ability".

The translators' influences:

A. Sale's footnote and Rod.:

Sale: (.....signifies power)

Rod.: "the night of POWER"

B. Rod., and (Pal.;Pick.; Bell;Arb.):

Rod.: "the night of POWER"

Pal.: "the Night of Power"

Pick.: "the Night of Power"

Bell: "the Night of Power"

Arb.: "the Night of Power "

Employing transliterations and explanatory footnotes seems to be a safer measure when translating such instances.

Q.III,I: "abī lahab" :

"abī lahab" is given different interpretations by the exegetes. Some suggest that the referent was thus called because of being destined to hell because of his strong opposition to the prophet ; or because his name was associated with an idol ; (Baid., & Zam.). It is a common custom among Arabs however to call one another by the formula "father of + the name of one's son or daughter, or some other nick-name". The reproduction of such a formula in English may be awkward since no such equivalent formulas are found in the English language (and culture).

The translations: :

Sale : "The hands of Abu Lahab shall perish "
Abu Lahab was.....uncle to Muhammad.

Rod.(I86Ied.): "Let the hands of ABU LAHAB perish"

Rod.(I876ed.): "Let the hands of ABU LAHAB perish"

Or <u>shall perish</u>.

Pal.: "Abu Lahab's two hands shall perish!"

M.Ali(I928ed.): "Perdition overtake both hands of the father of the flame"

A man of a fiery temper may be called <u>abu-lahab</u> or <u>father of flame</u>. Abdul Uzza, an uncle of the Holy Prophet, was known by this name, perhaps on account of his severe opposition to the Holy Prophet.

M.Ali(I95Ied.): "Abu Lahab's hands will perish"

Pick.: "The power of Abu Lahab will perish"

Bell : "The hands of Abū Lahab have perished"

Or as usually taken : "Perish the hands of Abu Lahab!

Arb.: "Perish the hands of Abu Lahab"

Sale, Rod., Pal., Pick., Bell, and Arb., transliterate it. M.Ali translates it into "father of the flame" in the I9I7& I928eds.), but transliterates it in the I95Ied., perhaps as a result of Pick.'s influence .

The translators' influences:

A. Sale and (Rod.; Pal.):

Sale : " The hands of Abu Lahab shall perish"

Rod.: "Let the hands of ABU LAHAB perish"

Or shall perish

Pal.: "Abu Lahab's two hands shall perish"

B. Pal., and M.Ali's 1951-rendering:

Pal.: "Abu Lahab's two hands shall perish"

M.Ali: "Abu Lahab's hands will perish"

C. Bell's footnote-rendering and Arb.:

Bell: " Perish the hands of Abu Lahab"

Arb.: " Perish the hands of Abu Lahab"

## B. IDIOMATIC PROBLEMS :

## Idiomatic Constructions:

### Introductory:

Idiomatic constructions are constructed in accord with the normal grammatical patterns of a given language, yet they may be subject to certain grammatical restrictions. For instance, in English Idiomatic constructions , the number of the noun cannot be changed . . from singular to plural or vice-versa when the idiom contains a verb. One says "fly off the handle" but not "fly off the handles". On the other hand, one may say "red herring" or " red herrings" but not "redder herring"(I26)

The denotation of the whole idiom is not the sum of the significance of the constituents, but a complex unit of meaning that cannot be segmented in terms of meaningful grammatical constituents.

Idiomatic types differ in different languages, and such differences can be serious pitfalls for translators who may not recognize their idiomatic nature and therefore produce literal equivalents

which may be vague and meaningless.

The reason why idiomatic expressions differ in different languages is perhaps the different cultures in which the idioms are rooted. The following are some examples of (what seem to be ) equivalent idiomatic expressions in both English and Arabic :

I. things came to a head.

"balaga 'l-sailu 'l-zubā"

2.poured oil on the flames.

"zāda fi 'l-ṭīni balla"

3. open-handed.

"nadiyyu 'l-kaf"

4.feathers his own nest.

"yajurru 'l-nāra ilā qursihi"

5. know on which side one's bread is buttered.

"ya$^{c}$rifu min aina tu'kalu 'l-katif"

6. much cry and little wool.

"ja$^{c}$ja$^{c}$atun bilā ṭahn"

7. topsy-turvy

"zahran libatn"

8. his fingers are all thumbs

"yatakhabbaṭ khabṭa $^{c}$ashwā' "

It is futile to translate such idioms (from one language into the other) literally, as such literal renderings may be inexpressive

or stylistically heavy and awkward. One should rather render such idiomatic expressions into the nearest equivalent construction in the T.L. If one fails to find an equivalent idiomatic construction in the T.L., one has to render the general signification of the construction as a whole in a literary -not literal- manner.

The following are some idiomatic instances from the Qur'ān , which constitute (or have constituted ) some difficulties for the translators.

Q.3,154: "wa 'l-lāhu ᶜalīmun bithāti 'l-ṣudūr" :

The underlined is an idiomatic expression in Arabic which designates "one's secrets or inner thoughts", as the "heart" was held to be the seat of thoughts.

The translations:

Sale : "the innermost parts of the breasts of men"

Rod.: "the very secrets of the breast"

Pal.: "the nature of men's breasts"

M.Ali: "what is in the breasts "

Pick.: "what is hidden in the breasts (of men)"

Bell: "your inmost thoughts"

Arb.: "the thoughts in the breasts"

Sale's rendering and Pal.'s may mislead the reader in such a way that he may understand it as referring to the physiological parts and nature of men's breasts. This may also apply-

though in a less degree- to the translations of M.Ali and Pick. Rod.'s translation and Arb.'s are half-literary half-literal. Bell's translation " your inmost thoughts" seems to be the best.

<u>The translators' influences:</u>

A. M.Ali and Pick.:

M.Ali: "what is in the breasts"

Pick.: "what is hidden in the breasts (of men)"

B. Rod., and Arb.:

Rod.: "the very secrets of the breasts"

Arb.: "the thoughts in the breasts"

Q.32,I7:"qurrata a$^{c}$yun"

This expression is of an idiomatic nature. If taken literally, it designates "coolness of the eyes"; but its idiomatic signification is "great joy".

The translations:

Sale : "the complete satisfaction"
Literally, The Joy of the eyes.

Rod.: "joy of the eyes"
Lit. coolness,i.e. not heated by tears.

Pal. : "cheerfulness for eye"

M.Ali(I928ed.): " that which will refresh the eyes"

M.Ali(I95Ied.): "refreshment of the eyes"

Pick.: "of joy"

Bell: "comfort"

Arb. : "comfort"

Muir(I27): "a comfort and solace.."

Rod.'s rendering, Pal.'s, and M.Ali's are vague and inexpressive.(I28) Sale, Pick., Bell, and Arb.,

seem to have avoided literal translation of the phrase. This applies to Muir's rendering too.

<u>The translators' influences</u>:

A. Sale's footnote and Rod.:

Sale: (The Joy of the eyes).

Rod.: "joy of the eyes"

B. Muir and Bell:

Muir: "a comfort and solace"

Bell: "comfort"

C. Bell and Arb.:

Bell: " comfort"

Arb.: " comfort"

Q.22,28: "wa yathkurū 'sma 'l-lāhi fī ayyāmin ma$^{c}$dūdātin $^{c}$alā mā razaqahum min bahīmati 'l-an$^{c}$āmi fakulū minhā wa at$^{c}$imū 'l-bā'isa 'l-faqīr "

Mentioning God's name over the cattle (which is an Islamic rule before slaughtering the cattle) has acquired the idiomatic signification of "slaughtering cattle" as in the above-mentioned verse. It implicitly denotes the sacrifice of cattle (during the pilgrimage-rites ), as the verbal context shows. It is awkward to take the construction literally since the believers are required to express their deep gratitude for God's many favours throughout the year, not in a few specific days.

The translations:

Sale: " and may commemorate the name of God on the appointed days ,

in gratitude for the brute cattle which he hath bestowed on them "

Rod.: "and may make mention of God's name on the appointed days over the brute beasts with which He hath supplied them for sustenance"

Pal.: "and may mention the name of God for the stated days over what God has provided them with of brute beasts"

M.Ali:"and mention the name of God during (I928ed.) stated days over what He has given them of the cattle quadrupeds"

M.Ali(I95Ied.): "and mention the name of Allah on appointed days over what He has 'given' them of the cattle quad-rupeds ".

Pick.: "and mention the name of Allah on appointed days over the beast of cattle that He hath bestowed upon them"

Bell : " and make mention of the name of Allah on certain specified days over such beasts of the flocks as He hath provided them with"

Arb.: "and mention God's Name on days well-known over such beasts of the flocks as He has provided them "

It seems that all the translators (in question) have unfortunately missed the idiomatic significance of the original, and rendered it literally.

<u>The translators' influences</u>:

I. "wa yathkurū" :

A. Rod., and (Pal.,Bell ;M.Ali):

Rod.: " and may make mention"

Bell: " and make mention"

Pal.:" and may mention"

M.Ali: "and mention"

B. M.Ali and (Pick., and Arb.):

M.Alii: "and mention"

Pick. : "and mention"

Arb. : "and mention"

2. "'sma 'l-lāhi":

A. Sale and (Pal; M.Ali's 1928-rendering):

Sale: "the name of God"

Pal.: "the name of God"

M.Ali: "the name of God"

B. Rod., and Arb.:

Rod.: "God's name"

Arb.: "God's name"

C. Pick., and (M.Ali's I95I-rendering;Bell):

Pick.: "the name of Allah"

M.Ali: "the name of Allah"

Bell: "the name of Allah"

3."fī ayyāmin maᶜdūdātin":

A. Sale and (Rod.; Pick.):

Sale : "on the appointed days"

Rod. : "on the appointed days"

Pick.: "on appointed days"

B. Pick., and M.Ali's I95I-rendering:

Pick.: "on appointed days"

M.Ali: "on appointed days"

C. Pal., and M.Ali's I928-rendering:

Pal.: "for the stated days"

M.Ali:"during stated days"

4."ᶜalā mā razaqahum min bahīmati 'l-anᶜām":

A. Rod., and Pal.:

Rod.: " over the brute beasts with which He hath supplied them .."

Pal.: "over what God has provided them with of brute beasts"

B. Bell and Arb.:

Bell: " over such beasts of the flocks as He hath provided them with"

Arb.: " over such beasts of the flocks as He has provided them "

Q.68,42: "yauma yukshafu ᶜan sāqin"

The idiomatic construction "yukshafu ᶜan sāq" (lit. the shank being bared), denotes "the situation being grievous", and its idiomacy is explicit in the verbal context in which it occurs(i.e.Q.68,42). Rendering it literally results or ends up in vagueness.

The translations:

Sale: "On a certain day the leg shall be made bare"

This expression is used to signify a grievous and terrible calamity.

Rod.(I86Ied.): "On the day when men's legs shall be bared"

An expression implying a grievous calamity.

Rod.(I876ed.): "On a certain day the leg shall be bared"

An expression implying a grievous calamity.

Pal.: "On the day when the leg shall be bared"

An expression signifying any great calamity or battle.

M.Ali: " On the day when there shall be a severe affliction"

Pick.:"'On the day when it befalleth in earnest"

Bell: "On the day when the leg shall be bared"

.... it refers to the death-struggle, or to the Judgment Day .

Arb.: "Upon the day when the leg shall be bared"

Sale, Rod., Pal., and Bell mention something about the real signification of the expression under discussion in their footnotes, but their translations are literal. Arb.'s rendering is also literal, and is not accompanied by any explanatory footnote. M.Ali and Pick., have departed from such literal renderings, and produced better translations (of the expression) than the others.

The translators' influences:

I."yauma":

A.Sale and Rod.(I876ed.):

Sale: "On a (certain) day"

Rod.: "On a certain day"

B.Rod.(I86Ied.), and (Pal.;M.Ali;Pick.;Bell):

Rod.:"On the day"

Pal.:"On the day"

M.Ali:"On the day"

Pick.:"On the day"

Bell :"On the day"

2."yukshafu ᶜan sāq" :

A. Sale and Rod.:

Sale :"the leg shall be made bare"

Rod.(I86Ied.):"men's legs shall be bared"

Rod.(I876ed.):"the leg shall be bared"

B. Rod.(I876ed.) and (Pal.;Bell;Arb.):

Rod.: "the leg shall be bared"

Pal.: "the leg shall be bared"

Bell: "the leg shall be bared"

Arb.: "the leg shall be bared"

Q.3,I3: "ra'ya 'l-$^{c}$ain ":

This expression literally signifies "the seeing of the eye". It has ,however, a partially idiomatic significance denoting "in a clearness of vision" or simply "clearly".

The translations:

Sale: " in their eyesight"

Rod.(I86Ied.):"To their own eyesight"

Rod.(I876ed.):"In their own eyesight"

Pal.: " to the eyesight"

M.Ali:" with the sight of the eye"

Pick.:"clearly, with their very eyes"

Bell :"with their eyes"

Arb.: "as the eye sees"

The majority of the renderings are rather literal ;but Pick.'s and Arb.'s seem to be more literary than literal .M.Ali's "with the sight of the eye" is somehow vague.

The translators' influences:

A. Sale and Rod.:

Sale: " in their eyesight"

Rod.: "To their own eyesight"

Rod.(1876ed.):"In their own eyesight"

B. Rod., and Pal.:

Rod.: " To their own eyesight"

Pal.: " to the eyesight"

C.Pick., and Bell:

Pick.: "clearly, with their very eyes"

Bell : " with their eyes"

Q.43,I7: "zalla wajhuhu muswaddan" :

"black in the face" in English denotes "being tired" or "angry", but in Arabic it signifies "being abased" or "humiliated". It is inappropriate therefore to render such an idiom literally, since it may be taken differently from its original significance.

The translations:

Sale: "his face becometh black"

Rod.: "his face settleth into darkness"

Pal.: "his face grows black"

M.Ali:"his face becomes black"

Pick.:"his countenance becometh black"

Bell :"his face is overcast with darkness"

Arb.:"his face is darkened"

Unfortunately, all the translators have produced literal renderings, which cannot be taken as being equivalent to the original .

The translators' influences :

A. Sale and (Pal.;M.Ali; Pick.):

Sale : "his face becometh black"

Pal.: "his face grows black"

M.Ali: "his face becomes black"

Pick.: "his countenance becometh black"

B.Rod., and Bell:

Rod.: "his face settleth into darkness"

Bell: "his face is overcast with darkness"

A different form of the same idiom occurs in Q.3,106: "yauma tabyaddu wujūh wa taswaddu wujūh" . The constituents "tabyaddu wujūh",(lit., faces become white) and "taswaddu wujūh",(lit., faces become black) have the idiomatic signification of "some being triumphant", and "others being abased" or shame-faced respectively.(The sign "wujūh" which literal-

ly signifies "faces", stands for persons in this instance.

The translations:

Sale: "some faces shall become white, and other faces shall become black"

Rod.: "faces shall turn white, and faces shall be blackened"

Pal.: "faces shall be whitened and faces shall be blackened"

M.Ali(1928 &1951eds.):"(some) faces turn white and (some) faces turn black"

M.Ali(1917ed.):"(some) shall turn white and (some) faces shall turn black"

Pick.:"(some) faces will be whitened and (some) faces will be blackened"

Bell : "(some) faces will become white and (some) faces will become black"

Arb.: "some faces are blackened, and some faces whitened"

All the translators have rendered this construction too, literally, and therefore inappropriately.

The translators' influences:

A. Sale and Bell:

Sale: "some faces shall become white, and other faces shall become black"

Bell: "(some) faces will become white and (some) faces will become black"

B. Rod., and M.Ali's 1917-rendering:

Rod.: "faces shall turn white, and faces.."

M.Ali: "(some) shall turn white and (some) faces.."

C. Rod., and Pal.:

Rod.: "....., and faces shall be blackened"

Pal.: ".....and faces shall be blackened"

D. Pal., and (Pick.; Arb.):

Pal.: "faces shall be whitened and faces shall be blackened"

Pick.: "(some) faces will be whitened and (some) faces will be blackened"

Arb.: "some faces are blackened, and some faces whitened"

Q.9,67: "al-munāfiqūna wa 'l-munāfiqātu ba$^{c}$ḍuhum min ba$^{c}$ḍin"

The construction "ba$^{c}$ḍuhum min ba$^{c}$ḍ" has the idiomatic signification"they are from one mould". If taken literally , it denotes "some of them are from others" which is vague.

The translations:

Sale: "Hypocritical men and women are the one of them or the other"

Rod.: "Hypocritical men and women imitate one another"
lit. (are) the one from the other.

Pal.: "The hypocrites, men and women, some of them follow others"

M.Ali(I9I8 & I928eds.):"The hypocritical men and the hypocritical women are all alike"

M.Ali(I95Ied.): " The hypocrites , men and women, are all alike"

Pick.: "The hypocrites, both men and women, proceed one from another"

Bell: "The Hypocrites , male and female, are all of a piece"

Arb.: "The hypocrites , the men and the women, are as one another"

The translations of Sale and Pick., are literal and vague. Rod.'s rendering and Pal.'s seem to be inaccurate. The translations of M.Ali, Bell, and Arb., seem to be the better ones.

<u>The translators' influences:</u>

I. "al-munāfiqūna wa 'l-munāfiqāt":

A. Sale and (Rod.; M.Ali's I9I7-rendering):

Sale:"Hypocritical men and women"

Rod.: "Hypocritical men and women"

M.Ali:"The hypocritical men and the hypocritical women.."

B. Pal., and (M.Ali's-I95Ied.;Pick.;Bell; Arb.):

Pal.: "The hypocrites, men and women"

M.Ali: "The hypocrites, men and women"

Pick.: "The hypocrites, both men and women.."

Bell: "The hypocrites, male and female"

Arb.: "The hypocrites, the men and the women"

2."ba$^{c}$duhum min ba$^{c}$d":

A. Sale and Pick.:

Sale: "are the one of them or the other"

Pick.: "proceed one from another"

B. Rod., and Pal.:

Rod.:"imitate one another"

Pal.:"some of them follow others"

The same idiomatic expression appears in Q.3,I95: " ba$^{c}$dukum min ba$^{c}$d" :

The translations:

Sale: "the one of you is from the other"

Rod.: "the one of you is the issue of the other"

Pal.: "one of you is from the other"

M.Ali:"the one of you being from the other"

Pick.: "Ye proceed one from another"

Bell: "ye belong to each other"

Arb.: "the one of you is as the other"

All the translators but Arb., have produced literal renderings. Rod., Pal., M.Ali, and Bell are

inconsistent in their renderings of the same expression (in the two occurrences).

<u>The translators' influences:</u>

A. Sale and Pal.; M.Ali:

Sale: "the one of you is from the other"

Pal.: "one of you is from the other"

M.Ali: "the one of you being from the other"

B. Rod., and Pick.:

Rod.:"the one of you is the issue of the other"

Pick.: " Ye proceed one from another"

Q.47,4 : " ḥatta taḍa$^{c}$u 'l-ḥarbu auzārahā" :

This idiomatic expression or formula signifies "the war comes to an end". The sign "auzār" is the plural of "wizr" which if taken literally signifies "burdens", "loads", or "sins".

The translations:

Sale: "until the war shall have laid down its arms"

Rod.: "till the war hath laid down its burdens"

Pal.: "until the war shall have laid down its burdens"

M.Ali(I9I7ed.): "until the war terminates"

M.Ali(I928ed.): "until the war lays down its weapons"

M.Ali(I95Ied.): "till the war lay down its burdens"

Pick.: "till the war lay down its burdens"

Bell : "until war lays down its burdens"

Arb.: "till the war lays down its loads"

All the translators seem to have rendered the expression in a literal manner except M.Ali in the I9I7ed.

The translators' influences:

A. Sale and M.Ali's I928-rendering:

Sale:"until the war shall have laid down its arms"

M.Ali: "until the war lays down its weapons"

B. Sale and Rod.:

Sale: "until the war shall have laid down its arms"

Rod.: "till the war hath laid down its burdens"

C. Rod., and Pal.:

Rod.: "till the war hath laid down its burdens"

Pal.: "until the war shall have laid down its burdens"

D. Pick., and M.Ali's I95I-rendering;Bell;Arb.)

Pick.: "till the war lay down its burdens

M.Ali: "till the war lay down its burdens

Bell : "until war lays down its burdens"

Arb. : "till the war lays down its loads"

Q.2,272: "wa mā tunfiqūna illā 'btigā'a wajhi 'l-lāh"

The underlined construction (which literally designates "seeking God's face"), has some idiomatic designation :"seeking the gratification of God".

The translations:

Sale: "out of desire of seeing the face of God."
i.e., for the sake of a reward hereafter, and not for any worldly consideration.

Rod.: "seeking the face of God"

Pal.: "craving for God's face"

M.Ali:"to seek Allah's pleasure"

Pick.:"in search of Allah's countenance"

Bell: "from desire of the countenance of Allah"

Arb.: "being desirous only of God's Face"

All the translators but M.Ali have rendered the construction literally. Such renderings are

vague and inexpressive of the original designation since they translate the expression in terms of its separate constituents. When a native speaker of Arabic reads the expression, he never thinks of the constituent "face" separately, but understands the construction as one meaningful unit.

The translators' influences:

I. "wajhi: 'l-lāh" :

A. Sale, Rodwell; and Palmer :

Sale: "the face of God"

Rod.: "the face of God"

Pal.: "God's face"

B. Pal., and Arb.:

Pal.: "God's face"

Arb.: " God's face"

C. Pick., and Bell:

Pick.: "Allah's countenance"

Bell : "the countenance of Allah"

2."ibtiga'a ":

A.Sale and (Bell; Arb.):

Sale: "out of desire of"

Bell: "from desire of"

Arb.: "being desireous.."

B.Rod., and M.Ali:

Rod.: "seeking"

M.Ali:"to seek"

Q.6,I20: "wa tharū zāhira 'l-ithmi wa bāṭinah "

The underlined construction literally denotes "the outward and inward of sin". It has some idiomatic signification:"all sorts of sin (hidden and open)".

The translations:

Sale: "Leave both the outside of iniquity , and the inside thereof"
That is, both open and secret sins.

Rod.: "And abandon the semblance of wickedness, and wickedness itself"
Lit. the outside of iniquity and its inside. Some understand these words of open sins and secret sins.

Pal.: "Leave alone the outside of sin and the inside thereof"

M.Ali(I9I7 &I928eds.): " And abandon open and secret sin"

M.Ali(I95Ied.):"And avoid open sins and secret ones"

Pick.: "Forsake the outwardness of sin and the inwardness thereof"

Bell: "avoid both open and secret guilt"

Arb.: "Forsake the outward sin, and the inward"

Although Sale and Rod., explain the significations of the construction in their footnotes, their translations are literal and vague. Pal.'s rendering too is vague for "the outside of sin and the inside thereof" seems meaningless. Pick.'s rendering and Arb.'s are also vague. M.Ali's translation and Bell's seem to be the better ones.

<u>The translators' influences</u>:

I. "wa tharū ":

A. Sale and Pal.:

Sale: "Leave ..."

Pal.: "Leave alone.."

B. Rod., and M.Ali(I9I7 &I928eds.):

Rod.: "And abandon"

M.Ali: "And abandon"

C.Bell and M.Ali's I95I-rendering:

Bell: "avoid.."

M.Ali:"And avoid"

D.Pick., and Arb.:

Pick.:"Forsake.."

Arb.: "Forsake.."

2."z̄ahira 'l-ithmi wa b̄atinihi"

A.Sale and Pal.:

Sale : "the outside of iniquity, and the inside thereof"

Pal.: "the outside of sin and the inside thereof"

(I917&I928.eds.)

B.M.Ali / and Bell:

M.Ali:"open and secret sin"

Bell: "open and secret guilt"

C.Pick., and Arb.:

Pick.: "the outwardness of sin and the inwardness thereof"

Arb.: "the outward sin, and the inward"

# VARIANT READINGS

Introductory:

Not a few Qur'ānic passages have more than one reading (even the opening chapter is not without such instances:"malik", and "mālik", i.e. "king" and "master" respectively).

Different reasons have been suggested for the existence of variant readings in the Qur'ān. One is that when the Qur'ān was collected and recorded at the order of the 3rd Caliph, the Arabic script was as yet without diacritic points without which one could easily confuse the letters occurring in pairs and distinguished only by their use: بـ تـ ثـ نـ يـ ئـ .etc. It was not until the Umayyad period that the diacritic points were added to the text at the initiative of al-Ḥajjāj, (I29) though "the actual work is said to have been done by scribes such as Naṣr b. ʿĀṣim (70I) and Yaḥyā b.Yaʿmur (746) "(I30). Another factor is

alleged to be the inexperience of some of the early oral transmitters who were ignorant of writing or who spoke different Arabic dialects. As for those who could write, they recorded the interpretations of certain ambiguities or difficult signs alongside the original text, such additions being later adopted into the Tradition and acquiring the status of "variant readings".

Readings of this kind may rightly be considered the first lexical exegesis of the Qur'ān, since many Qur'ānic passages or words were problematic even to the earliest circles of companions.(I3I)

Variant readings were later classified by the scholars into two categories :

A. Readings transmitted in reliable reports which conform with accepted Arabic usage as well as with the consonantal text.(I32)

B. Isolate transmissions which do not coinside with the text but conform with the Arabic usage.(I33)

Burton is of the view that one of the main factors behind the appearance of variant readings is the difference in Fiqh approaches and disputes on legal points. Sects would suggest the readings that best match their doctrines, as does Shāfiʿī (on Wuḍūʾ, Q.5,6) who insists on reading "arjulakum" in the Accusative, and supports "the permissibility of wiping the feet.....exclusively upon an alleged concession documented in the Sunna of the prophet"(I34).

The differences between the readings may reside in (I35):

A. A vowel, as in Q.34,I9 ("bāʿada", "bāʿid"); and Q.5,6 ("arjulakum" , and "arjulikum").

B. A change of a consonant:
e.g. Q.8I,24 ("ḍanīn", and "ẓanīn").

C. Singular/plural form:
e.g. Q.23,8 ( "amānātihim" and "amānatihim").

D. An omission ,or addition:
e.g. (omission): Q.92,3 "wa mā khalaqa 'l-thakara wa 'l-unthā" read as "al-thakara wa 'l-unthā"-

e.g.(addition) : Q.2,I98 "wa lahū akhun au ukhtun" read as "wa lahū akhun au ukhtun min ummin" .

E. synonym (i.e. a sort of exegesis or explanation):

e.g. Q.IOI,5: "kal$^{c}$ihni 'l-manfūshi" read as "kalṣūfi 'l-manfūshi" .

F. A change in the sequence:

e.g. Q.50,I9 :"sakaratu 'l-mauti bilḥaqqi", read as "sakaratu 'l-ḥaqqi bilmauti".

G. Dialect differences :

e.g. Q.37,I78 : "hattā hīn" read by (the tribe of ) Huthail as "$^{c}$attā $^{c}$īn"

Jeffery compares the "pre-Uthmānic" Codices which were backed by the people of certain Islamic centres such as the codices of Ubay(supported by the Syrians), Ibn Mas$^{c}$ūd (backed by the Kufans), Abu Mūsā (followed by the Basrians) etc., to a parallel case in the New Testament "where the texts that go under the name of the Alexandrian, the Neutral text, the Western text , the Caesarean text, were recensions of the text , differing slightly from one another, and favouring certain groups of variant readings, which had grown up and come into use in certain important centres of Church life"(I36).

(I37)

Seven systems were established as 'canonical' by Ibn Mujāhid. These were those of Nāfi$^{c}$ of Madina (i69), Ibn Kathīr of Mecca (I20), Ibn $^{c}$Āmir of Damascus (II8), Abū $^{c}$Amr of Basrah (I54), $^{c}$Aṣim of Kūfa (I28), Ḥamza of Kūfa (I58), and al-Kisā'ī of Kūfa (I89). The number has been a matter of dispute as some scholars suggested the systems of the ten (by the addition of Ja$^{c}$far of Madīna (I30),Khalaf of Kūfa (229), and Ya$^{c}$qūb of Basrah (205); whereas others suggested the Fourteen(I38).

This introduction may suffice as a simple background to the problem of variant readings in the Qur'ān, since what we are principally interested in , is how the translators handle such problematic cases. In what follows,instances of such readings that result in a change of meaning will be presented and discussed.

Q.46,26 : "wa laqad makkannāhum fīmā an (or "in") makkannākum fīhi"

Two readings have been suggested for the underlined sign :

A. : "an" أَنْ (The particle "an" being a positive one, and the construction denotes "as with the power We have endued you" )

B. : "in" إِنْ (The particle being of negation,(I39) and the construction signifies "such as We have not endued you with"

The translations:

Sale: "We had established them in the like flourishing condition wherein we have established you,"

Rod.(I86Ied.): " With power had we endued them, even as with power have we endued you"

Rod.(I876ed.): " And truly We had endued them, even as ,O Meccans , We have endued you"

Pal.: "We had established them in what we have established you"

i.e. The Meccans.

M.Ali(I9I7 & I928eds.): "And certainly We had established them in what We have not established you in"

M.Ali (I95Ied.): "And certainly We had given them power in matters in which We have not empowered you"

Pick.: "And verily We had empowered them with that wherewith We have not/ empowered you"

Bell: "We had given them a position in the earth such as We have not given you"

Arb.: "And We had established them in that wherein We have not established you"

Sale, Rod., and Pal., opt for option "A". M.Ali, Pick., Bell, and Arb., side with "B".

The expositors too are disagreed on the issue. Jall., suggests both options indiscriminately. The others seem to be in favour of "B".

Sale, Rod., and Pal., seem to follow Jall., (i.e. one of his suggested options, "A"). The trans-

lations of M.Ali, Pick., Bell, and Arb., agree with the expositions of Zam., Kathīr, Rāzī, Baiḍ., Tab., and Hay.

The translators' influences:

A. Sale and Pal.,:

Sale: "We had established them in the like flourishing condition wherein we have established you"

Pal.: "We had established them in what we have established you"

B. Pal., and M.Ali's (I9I7, I928eds.), except for the negative particle "not":

Pal.: "We had established them in what we have established you"

M.Ali(I9I7ed.):"certainly We had established them in what We have not established you in"

C. M.Ali(I9I7 & I928 ) , and Arb.:

M.Ali : "certainly We had established them in what We have not established you in"

Arb. :"We had established them in that wherein We have not established you"

D.Pick., and M.Ali's I95I-rendering:

Pick.: " And verily We had empowered them with that wherewith We have not empowered you."

M.Ali: " And certainly We had given them power in matters in which We have not empowered you".

Q.5,6: "wa -imsaḥū biru'ūsikum wa arjul(a/i)kum ilā 'l-ka$^{c}$baini"

The difference resides in the vowel in "arjulakum" or "arjulikum" .

R.I.: "arjulakum", (as an object to the verb "wa-ġsilū", denoting or enjoining the washing of feet).

R.2.: "arjulikum", (as a second object to the verb "wa-imsaḥū" ,permitting the wiping of feet), governed by particle "bi".

The translations:

Sale: "rub your heads and your feet"

Rod.: "wipe your heads , and your feet"

Pal.: "wipe your heads, and your feet"

M.Ali: "wipe your heads, and (wash) your feet"

Pick.: "lightly rub your heads, and (wash) your feet"

Bell : "wipe your heads and your feet"

Arb. : "wipe your heads, and your feet"

Sale, Rod., Pal., Bell, and Arb., adopt R.2., (i.e. "arjulikum"). M.Ali, and Pick., opt for R.I., (i.e. "arjulakum").

The exegetes are not unanimous on this. Rāzī and Hay., are in favour of R.2. Jall., Kathīr, Tab., Baid., and Zam., mention both readings, as possible options.

Sale, Rod., and Pal., seem to follow one of the readings suggested by Jall., Baid., Kathīr, and/or Zam. M.Ali's rendering and Pick.'s agree with one of the readings mentioned by Jall., Tab., / Baid., Zam., and/or Kathīr, (R.I.). The translations of Bell and Arb., agree with one of the readings suggested by Hay., and/or Rāzī , as well as Jall.,Baid.,Kathīr, and/or Zam., (i.e. R.2., directly or through Rod.).

<u>The translators' influences:</u>

A. Rod., and (Pal.; Bell; Arb.):

Rod.: "wipe your heads and your feet"

Pal.: "wipe your heads, and your feet"

Bell: "wipe your heads and your feet"

Arb.: "wipe your heads, and your feet"

B. M.Ali and Pick.:

M.Ali: "and (wash) your feet"

Pick.:" and (wash) your feet"

C. Sale and Rod.:

Sale: "rub your heads and your feet"

Rod.: "wipe your heads , and your feet"

Q.55,I2: "wa 'l-ḥabbu thu 'l-ᶜaṣfi wa 'l-raiḥān(i/u)"

R.I.: "raiḥānu" , (when read thus, the conjunction "ϑ" is taken to stand between "al-ḥab" and "al-raiḥān" ; and "thu 'l-ᶜasf" would in this case be subordinate to "al-raiḥān" and to "al-ḥab" ).

R.2.: "raiḥāni" , (the conjunction "wa ϑ" stands between "al-raiḥān" and "thū 'l-ᶜaṣf" ; and "al-raiḥān" would in this case be subordinate to "al-ḥab" )

What seems to be a syntactic problem (as the syntactic relations are not explicit), is in fact a textual one (the marking of the vowel in "al-raiḥān".

The translations:

Sale: "and grain having chaff, and leaves"

Rod.(I86Ied.):"And the grain with its husk, and the fragrant plants"

Rod.(I876ed.): "And the grain with its husk, and supports of life"

Pal.: "and grain with chaff and frequent shoots"

M.Ali: "And the grain with (its) husk and fragrance"

Pick.: "Husked grain and scented herb"

Bell: "And grain growing in the blade , and fragrant herbs"

Arb.: "and grain in the blade , and fragrant herbs"

Sale, Rod.(I876ed.), and Pal., seem to have sided with R.2. Rod.(I86Ied.),M.Ali, Pick., Bell, and Arb., opt for R.I.

The expositors too are disagreed. Jall., supports R.I. Tab.,Rāzī, Zam., Hay, and Kathīr back R.2. Baid., mentions both readings.

Sale, Rod.(I876ed.), and Pal., seem to follow Kathīr's commentary. Rod.(I86Ied.),M.Ali,Pick,

Bell ,and Arb., seem to be influenced by Jall.

Since there is no satisfactory way to decide which of the readings is the better choice , the translator has either to adopt a commentator's interpretation,(or another translator's rendering), or make a haphazard choice by his own intuition. What makes the situation more difficult is the denotational indeterminacy of the sign "raihān" as already mentioned in Ch.I.(page 96).

Q.85,I5 "wa huwa 'l-Ġafūru 'l-wadūdu
thu 'l-$^{c}$arshi 'l-majīd"

R.I. : "al-majīdi" , (i.e. "al-majīdi" is sub-ordinated to "al-$^{c}$arshi", denoting "the glorious throne" ).

R.2.: "al-majīdu" , (i.e. "al-majīdu" being a name of God, signifying "the Glorious".

The translations:

Sale: "the possessor of the glorious throne"

Rod.: "Possessor of the Glorious throne"

Pal.: "the Lord of the glorious throne"

M.Ali(I928ed.): "Lord of the throne, the Glorious"

M.Ali(I95Ied.): "Lord of the Throne of Power, the Glorious"

Pick.: "Lord of the Throne of Glory"

Bell : "The Occupant of the Throne, the Glorious"

Arb.: "Lord of the Throne, the All-glorious"

Sale, Rod., Pal., and Pick., seem to opt for R.I. M.Ali, Bell, and Arb., side with R.2.

The commentators are not unanimous on the matter. Zam., and Ḥay., support R.I. Jall., is in favour of R.2. Baiḍ., Kathīr, Rāzī, and Ṭab., mention both Readings .

Sale, Rod., Pal., and Pick., seem to be influenced by the exposition of Zam.; and/or Ḥay., in the case of Pick. M.Ali, Bell, and Arb. seem to follow Jall's exposition.

<u>The translators' influences</u>:

A. Sale and (Rod., Pal., Pick.):

Sale: "the glorious throne"

Rod.: "the Glorious throne"

Pal.: "the glorious throne"

Pick.: "the Throne of Glory"

B. M.Ali and (Bell;Arb.):

M.Ali: "the Glorious"

Bell : "the Glorious"

Arb. : "the All-glorious"

Q.3,I88:

( لا تحسبن الذين يفرحون بما أتوا )

The underlined sign has been given three readings:

R.I.: "atau", denoting "did"

R.2.: "ātū" , denoting "gave"

R.3.: "ūtū" , designating "were given".

The translations:

Sale: "at what they have done"

Rod.: "what they have brought to pass"

Pal.: " in what they have produced"

M.Ali: "what they have done"

Pick.: "in what they have given"

Bell : "in what they have brought"

Arb. : "in what they have brought"

Sale, Rod., Pal., and M.Ali side with R.I. Pickthall adopts R.2. Bell and Arb., seem to

have amalgamated the denotation of both R.I., and R.2.

The commentators suggest different expositions. Jall., Baid., Kathīr, Hay., and Tab., support R.I. Zam., and Rāzī mention R.I., R.2., and R.3.

Sale, Rod., and Pal., seem to be influenced by Jall., Baid., and/or Kathīr. M.Ali's rendering agrees with the expositions of Jall., Baid., Kathīr, Tab., and Hay. Pick., seems to follow Zam., and/or Rāzī. Bell's rendering and Arb.'s too seem to be in accord with the expositions of Zam., and/or Rāzī.

<u>The translators' influences:</u>

A. Sale and M.Ali:

Sale: "at what they have done"

M.Ali:"what they have done"

B. Bell and Arb.:

Bell: "what they have brought"

Arb.: "what they have brought"

( فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ ) Q.39,68:

The underlined sign has been given two readings:

R.I.: "yanẓurūn", denoting "look".

R.2.: " yanẓirūn", signifying "wait".

The translations:

Sale: "look up"

Rod.: "gaze around them"

Pal.: "look on"

M.Ali:"awaiting"

Pick.:"waiting"

Bell :"looking around"

Arb.:"beholding"

Lane(I40):"waiting"

Sale, Rod., Pal., Bell, and Arb., employ R.I. Lane, M.Ali, and Pick., adopt R.2.

The expositors suggest different readings for the sign in question. Kathīr supports R.I. Jall., and Ṭab., back R.2. Zam.,Baid.,Hay., and Rāzī suggest both readings.

Sale, Rod., Pal., Bell, and Arb., seem to follow Kathīr. Lane, M.Ali, and Pick., seem to be influenced by Jall; as well as Ṭab., in the case of M.Ali and Pick.

The translators' influences:

A. Sale and (Pal., Bell):

Sale: "look up"

Pal.: "look on"

Bell: "looking around"

B. Lane and (M.Ali;Pick.):

Lane: "waiting"

M.Ali:"awaiting"

Pick.:"waiting"

( و لتصنع على عيني ) : Q.20,39

The underlined sign has been given two readings:

R.I. "tasna$^{c}$a" , denoting "(you) act"

R.2. "tusna$^{c}$a" , designating "you being brought up .."

The translations:

Sale : "that thou mightest be bred up under my eye"

Rod.: " That thou mightest be reared in (I86Ied.) mine eye"

Rod.(I876ed.): "That thou mightest be reared under mine eye"

Pal.: "that thou mayest be formed under my eye "

M.Ali(I9I7ed. & I928ed.) : "and that thou mightest be brought up before My eyes"

M.Ali(I95Ied.): "and that thou mayest be brought up before My eyes"

Pick.: "that thou mightest be trained according to My will"

Bell : "And (it was) in order that thou mightest be formed under My eye"

Arb.: "and to be formed in My sight"

Though the translators have sided with R.2. unanimously, this instance remains candidate for different renderings since it can have different readings as explicit in the expositors' differences on the issue, (Jall.,Tab., and Kathīr support R.2. only; whereas Zam.,Baid., Hay., and Rāzī mention both readings.

All the translators' renderings agree with the expositions of Jall., and Kathīr; as well as Tab., in the case of M.Ali, Pick., Bell, and Arb.

The translators' influences:

I. "t(a/u)sna$^{c}$" :

A. Sale and M.Ali(I9I7 & I928eds.):

Sale: "that thou mightest be bred up"

M.Ali:"that thou mightest be brought up"

B. Pal., and (Bell; Arb.):

Pal.: "that thou mayest be formed"

Bell: "that thou mightest be formed"

Arb.: "and to be formed"

2. "<u>$^{c}$alā $^{c}$ainī</u>" :

Sale and (Pal.;Bell):

Sale: "under my eyes"

Pal.: "under my eye"

Bell: "under My eye"

Q.II,46: ( إنه عمل غير صالح )

The underlined sign has been given two readings:

R.I.:"$^{c}$amal-un" , i.e. "doing" or "deed",(Noun).

R.2. : " $^{c}$amala", i.e. "acted" or "did",(Verb ).

The translations:

Sale: "this intercession of thine for him, is not a righteous work"

According to a different reading, this passage may be rendered , For he hath acted unrighteously.

Rod.: "in this thou actest not right"

according to another reading :He hath done amiss.

Pal.: "verily ,it is a work that is not right"

M.Ali(I9I7& I928eds.): "he is (the doer of ) other than good deeds"

M.Ali(I95Ied.): "he is (an embodiment of )

unrighteous conduct"

Pick.: "he is of evil conduct"

Bell: "verily it is a deed not upright"

probably refers to Noah's prayer for his unbelieving son, but Moslems shrink from ascribing a deed not upright to a prophet and interpret the phrase as referring to the son, "he is (the doer of) a deed not upright".

Arb.: "it is a deed not righteous"

Sale, and Rod., adopt R.I., in their renderings, but mention R.2., also in their footnotes as a possible option. Pal., Bell, and Arb., opt for R.I. M.Ali, and Pick., employ R.2.

The exegetes are not agreed on the appropriate reading. Ṭab., supports R.I. Baiḍ., and Ḥay., back R.2. Jall.,Zam.,Kathīr, and Rāzī suggest both readings.

Sale's translation and Rod.'s agree with the expositions of Jall., Zam., and Kathīr. M.Ali and Pick.,

seem to follow Hay., and/or Baid. Pal.'s translation goes with one of the readings suggested by Jall., Zam., and Kathīr. The translations of Bell and Arb., agree with the commentary of Ṭab., as well as with one of the expositions suggested by Jall., Zam., and/or Kathīr.

<u>The translators' influences:</u>

A. Pal., and Bell:

Pal.: "verily, it is a work that is not right"

Bell: "verily it is a deed not upright"

B. Pick., and M.Ali's 1951-rendering:

Pick.: "he is of evil conduct"

M.Ali: "he is (an embodiment of) unrighteous conduct"

C. Bell and Arb.:

Bell: "verily it is a deed not upright"

Arb. :"it is a deed not righteous"

( وعلى ألذين يطيقونه فدية طعام مسكين ) : Q.2,I84

The underlined sign has been given more than one reading:

R.I.: "yuṭīqūnahu", denoting "can fast"

R.2.: "yaṭṭaiyaqūnahu", ; or "yuṭauwaqūnahu", designating "find it too difficult to fast", or cannot fast".

The translations:

Sale: "And those who can keep it, and do not, must redeem their neglect by maintaining of a poor man ."

Rod.: "and as for those who are able to keep it and yet break it , the expiation of this shall be the maintenance of a poor man"

Pal.: "And those who are fit to fast may redeem it by feeding a poor man"
i.e. able to fast but do not.

M.Ali(I9I7ed.):"and those who are able to do it may effect a redemption by feeding a poor man"

M.Ali(I928ed.): "and those who find hard to do so may effect a redemption by feeding a poor man"

The permission to effect redemption .... is only for the sick and the traveller.

M.Ali(I95Ied.): "And those who find it extremely hard may effect redemption by feeding a poor man"

Pick.: "and for those who can afford it there is a ransom : the feeding of a man in need"

Bell : "those who are in a position to fast may redeem (the duty) by feeding a poor man"

Arb. : "and for those who are able to fast, a redemption by feeding a poor man"

All the translators but M.Ali(in the I928 ed., and I95Ied.) adopt R.I. ... M.Ali adopts R.2., in the I928& I95I translations; but R.I.,in the I9I8ed. Pick., takes the object of "yaṭīq" to be "the ransom" not "the fast",as explicit in his rendering. He seems to be influenced by al-Farrā' (Maʿānī al-Qur'ān ,vol.I, p.II3) directly, or through al-Qurṭubī (i.e.his commentary al-Jāmiʿ li ahkām al-Qur'ān ).

The commentators suggest different expositions. Zam., Baid., and Ṭabary seem to be in favour of R.I. Jall., and Kathīr back R.2. Rāzī and Ḥay., suggest both options.

The translations of Sale,Rod., and Pal., go with the expositions of Zam., and Baid. The translations of M.Ali(in the I9I7ed.), Pick.,Bell, and Arb., go with the commentaries of Zam.,Baid., and Ṭab. M.Ali's I928 and I95I-renderings are in agreement with Jall.'s view and Kathīr's.

<u>The translators' influences</u>:

A. Sale and (Rod.;M.Ali's I9I7-rendering):

Sale: "And those who can <u>keep it,and do not</u> "

Rod.: "and as for those who are able <u>to keep it, and yet break it</u>"

M.Ali:" and those who are able to do it"

B. Pal., and (Bell;Arb.):

Pal.: "And those who are fit to fast.."

Bell: "those who are in a position to fast"

Arb.: "and for those who are able to fast, a redemption by feeding a poor man"

Q.81,24: "wa mā huwa ᶜala 'l-ġaibi <u>bi(d/z)anīn-in</u>"

The underlined sign has been given two readings :

R.I. : "danīn" , designating "being niggardly"

R.2. : "zanīn" , denoting "being doubtful"

<u>The translations:</u>

Sale: "and he suspected not the secrets <u>reveal-ed</u> unto him"

Some copies, by a change of one letter only, instead of <u>dhaninin</u> read <u>daninin</u> ; and then the words should be rendered , <u>He is not tenacious of</u> , or grudges not to communicate to you, <u>the secret revela-tions</u>....

Rod.(I86Ied.): "Nor doth he grapple with heaven's secrets "

like a mere Kahin, or soothsayer.

Rod.(I876ed.): "Nor doth he keep back heaven's secrets.

lit. grudge , niggard of.

Pal.: "Nor does he grudge to communicate the unseen"

Some copies have ..... reading, *suspicious of'.

M.Ali(I9I7 & I928eds.): "Nor of the unseen is he a tenacious concealer"

M.Ali(I95Ied.):"Nor is he niggardly of the unseen"

Pick.: "And he is not avid of the Unseen"

Bell: "Nor is he regarding the unseen uncommunicative".

Danīn,lit. "niggardly". A well-attested variant is zanīn, "opinionative".

Arb.: "he is not niggardly of the Unseen".

Sale 's translation is in accord with R.2, but he mentions R.I. too in his footnote as another possible option . Rod.,M.Ali, Pick., and Arb., opt for R.I. Pal., and Bell employ R.I. in their renderings, but mention R.2., also in their footnotes.

The expositors are not agreed on a specific reading. Tab., supports R.I. Baid.,Kathīr,Zam.,Jall.,

and Rāzī mention both readings indiscriminately.

Sale, Rod., and Pal., seem to have followed Jall., Zam., Baid., and/or Kathīr . M.Ali,Pick.,and Arb., seem to be influenced by Tab. Bell's rendering agrees with the expositions of Zam.,Jall.,Kathīr,Hay., Baid., and Rāzī.

The translators' influences:

A.Sale's footnote-rendering, and Pal.'s rendering :

Sale: (grudges not to communicate)

Pal.: "Nor does he grudge to communicate."

B.Sale's footnote and M.Ali's 1917& 1928-renderings:

Sale : (He is not tenacious of..)

M.Ali: "Nor of the unseen is he a tenacious concealer"

C.M.Ali's 1951-rendering and Arb.:

M.Ali: "Nor is he niggardly of the unseen"

Arb. : "he is not niggardly of the Unseen"

( وقالوا قلوبنا غلف ) Q.2,88:

The underlined sign is given two readings.

R.I. : "gulf-un" , (plural of "aglaf", denoting "covered with a cover")

R.2. : "guluf" , (plural of "gilāf", designating "store",or "repository")

The translations:

Sale: "Our hearts are uncircumcised"

Rod.: "Uncircumcised are our hearts"

Pal.:" Our hearts are uncircumcised"

M.Ali(I9I7ed.):"Our hearts are covered "
"or repositories ".

M.Ali(I95Ied.,and I928ed.): "Our hearts are repositories"

Ghulf is also plural of aghlaf which means enclosed in a covering(LL), and the signification in this case is that their hearts were covered from hearing and accepting what the Prophet said.

Pick.: "Our hearts are hardened"

Bell : "Our hearts are uncircumcised"

Arb. : "Our hearts are uncircumcised"

Sale,Rod.,Pal.,Pick.,Bell, and Arb., seem to adopt R.I. M.Ali in the I9I7ed., adopts R.I., but mentions reading 2 in his footnote; whereas in the I928 and I95Ieds., he employs R.2 in his renderings , and mentions R.I., in his footnotes.

The expositors are not agreed on assigning a specific reading to the sign under discussion. Jall., Zam., and Ṭab., support R.I. Baiḍ., Kathīr, Rāzī, and Ḥay., suggest both readings.

Sale,Rod., and Pal., seem to have followed Jall., and/or Zam. M.Ali seems to have been influenced by Baiḍ.,Kathīr, Rāzī, and/or Ḥay. Pick., Bell, and Arb., seem to follow Jall.,Zam., and/or Ṭab.

<u>The translators' influences:</u>

Sale and (Rod.;Pal.;Bell;Arb.):

Sale: "Our hearts are uncircumcised"

Pal.: (" " " " )

Bell: (" " " " )

Arb.: (" " " " )

Rod.: "Uncircumcised are our hearts"

Sale's translation (which has also been adopted by Rod., Pal., Bell, and Arb.), seems to be an echo from Deut.x.I6 : "circumcise your heart".

R.I. seems to be more consistent with the text as such a notion of the heart being veiled or covered appears elsewhere in the text as in Q.6,25"wa ja$^{c}$alnā $^{c}$alā qulūbihim akinnatan an yafqahūhu "; and Q.4I,5 "qulūbunā fī akinnatin mimmā tad$^{c}$ūna ilaihi" .

Q.2,10: ( بما كانوا يكذبون )

The underlined sign is given two different readings:

R.1. "yakthibūn", i.e. "lie"

R.2. "yukaththibūn", i.e. "disbelieve", or treat as false.

The translations:

Sale : "have disbelieved"

Rod. : "for that they treated their prophet as a liar"

Pal.: "because they lied"

M.Ali(1917& 1928eds.): "because they lied"

M.Ali(1951ed.): "because they lie"

Pick.: "because they lie"

Bell : "for the accusations of falsehood they have made"

Arb. : "for that they have cried lies"

Bell, Sale, Rod., and Arb., side with R.2.

Pal., M.Ali, and Pickthall opt for R.I.

The commentators are not agreed on assigning a specific reading to the sign under discussion.They mention both R.I., and R.2.,except Tab., who solely backs R.I.

Sale, and Rod., seem to follow Zam., Baid.,Jall, and/or Kathīr . M.Ali's rendering agrees with Tab.'s view (i.e.R.I.); as well as with one of the readings suggested by Jall.,Zam., Baid.,and/or Kathīr (directly, or through Pal.). This applies to Pickthall's rendering as well.The translations of Bell and Arb., agree with one of the readings suggested by all the expositors except Tab.

<u>The translators' influences:</u>

A.Pal., and M.Ali(in the I9I7 & I928eds.):

Pal.: "because they lied"

M.Ali: "because they lied"

B. Pick., and M.Ali's I95I-rendering:

Pick.: "because they lie"

M.Ali: "because they lie"

Q.I.3.: "malik/ mālik yaum-i 'l-dīn"

Two readings have been assigned to the underlined sign:

R.I.: "malik", denoting "king".

R.2.: "mālik" denoting "master" or "owner".

The translations:

Sale: "the king of the day of judgment"

Rod.; (I86Ied.): "King on the day of reckoning "

Rod.; (I876ed.): "King on the day of judgment "

Pal.: "the ruler of the day of judgment"

M.Ali:"Master of the day of Requital"

Pick.:"Owner of the Day of Judgment"

Bell :"Wielder of the Day of Judgment"

Lit. "the one who has (it) in his power", or "possessor"

Arb. :"the Master of the Day of Doom"

Sale, Rod., and Pal., seem to employ R.I. M.Ali, Pick., Bell, and Arb., render it after R.2.

The commentators' views are not agreed on this. Baid., Zam., and Ṭab., support R.I. Rāzī and Jall., back R.2. Kathīr, and Ḥay., mention both readings.

Sale, Rod., and Pal., seem to follow the expositions of Baid., and Zam. M.Ali,Pick., Bell, and Arb., seem be influenced by Jall., and/or Rāzī. Rod.'s rendering of يوم الدين seems to be after Zam.'s explanation: "مالكُ أَلدَّمرَ كُلّه في يوم أَلدِين".

<u>The translators' influences:</u>

I."malik/mālik ":

A. Sale and Rod.:

Sale: "the king"

Rod.: "King"

B. M.Ali and Arb.:

M.Ali : "Master of.."

Arb.: "the Master of"

2. "yaumi 'l-dīn":

Sale and (Rod's 1876-rendering; Pal.; Bell;Pick.):

Sale: "the day of judgment"

Rod.: "the day of judgment"

Pal.: "the day of judgment"

Pick.: "the Day of Judgment"

Bell : "the Day of Judgment"

( ما ننسخ من آية أو ننسأها ) : Q.2,I06

For the underlined word, "at least a dozen suggested readings" (I4I) have been allocated. The main readings that may result in a change of meaning are :

R.I.: "nunsihā", i.e. "cause to be forgotten "; or "leave out".

R.2.: "nunsikahā", i.e. "cause you (Muhammad) to forget"

R.3.: "tansahā", i.e. which you (Muhammad) may forget; (as in Q.87,6-7 )

R.4.: "nansa'hā" , i.e. "postpone, or delay"

The meaning of the sign in question has differently been interpreted and translated by the exegetes and the translators respectively.

The translations:

Sale: "or cause thee to forget"

Rod.(I86Ied.): " or cause thee to forget"

Rod.(I876ed.): "or cause thee to forget"

Or lit. according to the reading in Fluegel's text, cause it to be forgotten.

Pal.: "or cause thee to forget"

M.Ali(I9I7ed., and I928ed.): "or cause it to be forgotten"

M.Ali(I95Ied.): "or cause to be forgotten"

Pick.: "or cause to be forgotten"

Bell : " or cause (the messenger) to forget"

Arb. : "or cast into oblivion"

Sale, Rod., Pal., and Bell., employ R.2. in their translations. M.Ali, Pick., and Arb., opt for R.I.

The commentators are not unanimous on the issue. Jalāl al-Dīn suggests R.I., and R.4. Ṭab., backs R.I, but assigns the significations of R.I., and R.4., to it. Rāzī, Ḥay., Baiḍ., Kathīr, and Zam.,

mention all the four readings indiscriminately.

Sale, Rod., Pal., and Bell seem to follow one of Jall.'s suggested readings ,(R.2.). M.Ali, Pick., and Arb., seem to be influenced by Tab.

The meaning of the sign in question is related to that of the preceding sign "āya" (which is the object of the sign under discussion (I42) and which Jeffery takes to designate (I43) "sign", whereas Burton takes it as "regulation" in this occurrence.

<u>The translators' influences</u>:

A. Sale; and ( Rod.; Pal., and Bell ) :

Sale: "or cause thee to forget "

Rod.: ( = = = = = )

Pal.: (= = = = = )

Bell: (= = = = = )

B. Pick., and M.Ali's I95I-rendering:

Pick.: "or cause to be forgotten"

M.Ali: "or cause to be forgotten"

( لاتقولوا راعنا وقولوا انظرنا ) Q.2,104:

The underlined sign (which appears twice in the text : Q.2,104 & Q.4,46), has more than one reading:

R.I.: "rā$^{c}$inā" , as a derivation from "rā$^{c}$ā",i.e. "take in consideration" or "care for".

R.2.: "rā$^{c}$inā" , as a play on a Hebrew sign, used in mockery of the prophet (by the Jews).

R.3.: "rā$^{c}$inan", as a derivation from "ra$^{c}$n" or "ru$^{c}$ūna", i.e. rashness, and "rā$^{c}$inan" would in this case be sub-ordinate to an elliptical constituent such as "(qawlan rā$^{c}$inan)".

The translations:

Sale: "Ra$^{c}$ina"

.....the same signification,viz.,look on us ; and are a kind of salutation. Mohammed had a great aversion to the first, because the jews frequently used it in derision , it being a word of

reproach in their tongue (Jallalo'ddin). They alluded , it seems, to the Hebrew verb ....ruā which signifies to be bad or mischievous.

Rod.:"Raina" (look at us).

as pronounced in Hebrew , "our bad one"; but in Arabic,"look upon us", a kind of salutation of the same signification as Ondhorna, which , however, does not admit of any secondary bad sense like raina.

Pal.: "Rā'hinā"

The Jewish Arabs used the first of these two words derisively. In Arabic it merely means 'observe us', but the Jews connected it with the Hebrew root rū$^{c}$hā , 'to be mischievous'.

M.Ali(I9I7&I95Ieds.): "Rā$^{c}$inā"

Rā$^{c}$inā is equivalent to give ear to , hearken, or listen to us, but with a slight change of accent it becomes ra$^{c}$ina , which means he is foolish or stupid or unsound in intellect, the derivation in the first case being from ra$^{c}$y, to pasture or to be mindful,

and in the second case from ra$^{c}$n i.e., being foolish (LL). The Jews in derision changed the accent , "distorting the word" as stated in 4:46, and thus made it a term of reproach.

M.Ali(I928ed.): "listen to us"

Pick.: "Listen to us"

Bell : "Rāi$^{c}$inā"

Evidently an attempt to reproduce a Hebrew word meaning "regard us" for which the Arabic is to be used.

Arb. : "Observe us"

Bell, Sale, Rod., Pal.,/ and M.Ali (in the I9I7 & I95Ieds.), transliterate the sign under discussion, and employ footnotes to explain it in accord with R.I, and R.2. M.Ali(in the I928ed.), Pick., and Arb., translate it according to R.I. Bell transliterates it, and his explanatory footnote agrees with R.2.

Bell, Sale, Rod., Pal.,/ and M.Ali (in the I9I7 and I95Ieds.), seem to be influenced by Jall.,Baid., and/or Zam. M.Ali(in the I928ed.), and Pick., seem to be influenced by Tab. Arb.'s rendering too

agrees with Tab.'s exposition ; as well as with the expositions which may have influenced Pal., (as Arb.'s rendering seems to be after Pal.'s footnote-rendering).

From the other occurrence of the sign in question (in Q.4,46), "mina 'l-lathīna hādū yuḥarrifūna 'l-kalāma ᶜan mawāḍiᶜihi wa yaqūlūna samiᶜnā wa ᶜaṣainā wa-smaᶜ ġaira musmaᶜin wa (rāᶜīnā) laiyan bi'alsinatihim ", one may suggest that the context explicitly goes with R.2. The reason why the commentators and the translators have differed on the issue seems to lie in their approach of atomisation (as already mentioned elsewhere in the thesis).

The translators' influences:

A. Sale's footnote-rendering and Rod.'s :

Sale:("look on us")

Rod.:("look upon us")

B. Pal.'s footnote-rendering and Arb.:

Pal.:("observe us")

Arb.: "Observe us"

C. M.Ali (in the I928ed.), and Pick.:

M.Ali: "listen to us"

Pick.: "Listen to us"

Q.2,I04: " wa qūlū 'nẓ(u/i)rnā". ( وقولوا أنظرنا )

Two different readings have been allocated to the underlined sign.

R.I.: "unẓurnā" , i.e. look on us.

R.2.: "anẓirnā" , i.e. give us respite.

The translations:

Sale: "Ondhorna"

...look on us.

Rod.: "Ondhorna" (Regard us).

Pal.: "unthurnā "

.... signifies "behold us"

M.Ali(I9I7 & I95Ieds.): "Unẓurnā"

....which means wait for us or grant us a little delay.

M.Ali(I928ed.): "wait for us"

Pick.: "Look upon us"

Bell : "Unẓurnā"

regard us.

Arb.: "Regard us"

Sale, Pal., and Pick., seem to follow R.I. M.Ali sides with R.2. Rod.'s footnote, Bell's, and Arb.'s rendering seem to be an attempt at amalgamating the signification of both readings.

The expositors are disagreed on the matter. Zam., Baid., and Tab., support R.2. Jall., is in favour of R.I. Rāzī and Hay., mention both readings.

Sale, Pal., and Pick., seem to be influenced by Jall. M.Ali seems to follow Zam., Baid., and/or Tab. One cannot specify the exegetical influence on Rod., as his rendering "regard us" , may embody the denotation of both readings. This applies to Bell and Arb., whose translations are after Rod.'s.

<u>The translators' influences:</u>

A. Sale's footnote-rendering and Pick.:

Sale: "look on us"

Pick.:"look upon us"

B. Rod., and (Bell's footnote-rendering; Arb.):

Rod.:("Regard us")

Bell:( regard us)

Arb.: "Regard us"

# RESULTS AND CONCLUSIONS

# PRE-REQUISITES OF SUCCESSFUL TRANSLATION, AND THE TRANSLATIONS OF THE QUR'ĀN

One may suggest that the main pre-requisites of successful translation are :

(I): Understanding what translation is.

(2): Objectivity.

(3): A very good command of both the S.L. and the T.L.

(4): An accurate understanding of the S.T.

In what follows, these pre-requisites will be discussed , and applied to the translations of the Qur'ān (that have been the subject of this study.)

## (I): UNDERSTANDING WHAT TRANSLATION IS:

## (Translation, Semantics, & Translation-theories):

Translation has played a major role in communicating knowledge and human experience, between the peoples of the world for thousands of years; as for instance, in the 3rd millenium B.C., Sarjon of Assyria proclaimed his exploits in the various languages spoken in his empire, and as Hammurabi's scribes translated his edicts into a variety of languages 2100 B.C.(I44) Nowadays, it has become a focus of study and scientific interest not only for linguists, but also for psychologists, anthropologists, philosophers, etc.

The mechanism of translation has been viewed in three stages(I45):

I. Analysis of the surface structure (of the S.T. in terms of the grammatical relationships, and the meaning of the words and combination of words.

2. Transferring the analysed material in

the translator's mind from the S.L. to the T.L.( or Receptor's language).

3. Restructuring the transferred material in such a way that makes the message acceptable in the Receptor's language.

Belyalyev[I46] defines linguistic translation as "the transference of thoughts from one language to another". Doster[I47] too, defines it in terms of transference of meaning, "as "that branch of the applied science of language which is specially concerned with the problem- or the fact of the transference of meaning from one set of patterned symbols.... into another set of patterned symbols"[I48]. Catford is of a contrary view concerning the transference of meaning from one language into another, as he believes that meaning is a property of a language which can only be partially transferred.

Linguists have provided some adequate phonological and syntactic theories, but no such

theory in Semantics , which is much related to translation. This is obvious in the fact that "meaning" is approached differently by different linguists;("meaning" is approached by the mentalists in terms of concepts , as with de-Saussure who says that the "linguistic sign unites, not a thing and a name, but a concept and a sound image"(I49); by the behavioural-linguists in terms of stimuli-response, as with Bloomfield ; in terms of sense relations, i.e. excluding the context, as with Katz and Fodor; in terms of collocation and context of situation as with Firth and Malinowsky , as well as Martinet for whom "a linguistic element has , strictly, speaking , meaning only within a context and a given situation"(I50); and in terms of denotational sign-semantics for Mulder and Hervey .(I5I)

Although no adequate comprehensive theory of translation has been developed yet , some existing ones have been classified as Linguistic theories of translation; Philological theories of translation and Socio-linguistic ones.(I52) The linguistic

theories of translation depend on the comparison of the linguistic structures of the S.L., and the T.L.,in order to achieve what may be considered to be equivalent constructions in both languages. The Philological theories (of translation) are concerned with such literary genres as the various stylistic aspects and rhetorical features. The Socio-linguistic theories relate translation to communication rather than to a linguistic theory, and concentrate on the extra-linguistic context of the utterance, as well as on the linguistic structures of both the S.L., and the T.L.

Savory is quite right in saying that translation is a many-sided art; so are Maymi and Belloc who claim that different texts require different treatments in translation.(I53) For instance, literary language is different from scientific(or technical language) as the former embodies a variety of stylistic and aesthetic features, whereas the latter consists of a simple structure.

In actual practice, translators rarely limit themselves to a certain theory, but make use of all the knowledge and experience concerning translation that is available to them. In the case of such a work as the translation of the Qur'ān , no single type of such theories can be of much avail, nor can all of them be applied in a useful way unless the problems of the text (lexical, syntactic, cultural, and textual matters ), are resolved adequately and consistently.

(2) : OBJECTIVITY :

The translator should approach his work with objectivity and should not deviate from his function as a mediator. Without such neutrality he may distort the original, and produce something different from it.

Having a strong admiration for the S.T., (or S.L.) may result in following it slavishly, or filling the text with superfluous notes. Shellabear hits the mark in saying that "the more vehemently a person believes in any particular dogma - the more difficult it is likely to be for him to be impartial in any matter which appears to him to be opposed to that dogma"(I54).

On the other hand if the translator has no admiration and respect for the S.T., he will lack the necessary patience and enthusiasm that his work normally demands; and will inevitably

underestimate the S.T., and do his work inadequately.

When considering the translations of the Qur'ān, one finds the principle of objectivity to have been deviated from in the following points:

A. The "native commentators'" influence on the translators.

B. The influence of the "translators".

C. The influence of the translator's own beliefs and cultural background.

D. The translators' inconsistency.

These points will be discussed in detail in the following pages:

## A.: THE COMMENTATORS' INFLUENCE ON THE TRANSLATORS

With a very good command of the S.L., a translator should be able to translate a text without the need to go beyond it, if the S.L., and the T.L., share the same cultural setting, and if the text is not old, and ambiguous. When this is not the case, the translator may find himself obliged to look for help from extra-linguistic sources (such as commentaries in the case of old sacred texts). This is indeed what the translators of the Qur'ān have done. They are found to side with this or that commentator whenever they encounter difficult and problematic passages. Such a dependence on the commentaries may have serious liabilities such as resulting in the reproduction of a commentary rather than a version parallel to the original text. This obviously affects the principle

of objectivity and neutrality, for the translator has to adopt a particular exegetical interpretation or commentary, when the commentators are at odds on problematic issues.The problematic instances that have been discussed in Ch.I,2, and 4 (and which are presented in the appendix) manifest the dependence of the translators on the exegetes. The many footnotes which are found in the majority of the translations clearly reflect the expositors' influence. For instance, in his "Introduction to the Reader", Sale admits his utter reliance on the exegetes :

> "In the notes my view has been briefly to explain the text,and especially the difficult and obscure passages , from the most approved commentators , and that generally in their own words , for whose opinions or expressions where liable to censure, I am not answerable."

In what follows , the exegetical influences on each translator (out of 75 instances that have been discussed in Ch.I,2,&4) will be mentioned.

Sale : (out of 74 instances, for one instance is excluded as the exegetical influence is not clear in it):

| | | | |
|---|---|---|---|
| Jall., | in | I3 | instances. |
| Kathīr, | in | II | = |
| Baiḍ., | in | 6 | = |
| Zam., | in | 2 | = |
| | | | |
| Baiḍ./Zam., | = | 9 | = |
| Jall./Kathīr, | = | 5 | = |
| Jall./Baiḍ., | = | 2 | = |
| Kathīr/Baiḍ., | = | 2 | = |
| Kathīr/Zam., | = | 2 | = |
| Jall./Zam., | = | I | instance |
| | | | |
| Baiḍ./Zam./ Kathīr., | = | 5 | instances |
| Baiḍ./Jall./Zam., | = | 5 | = |
| Baiḍ./Jall./Kathīr, | = | 4 | = |
| Zam./ Jall./Kathīr | = | I | instance |
| | | | |
| Zam./Jall./Kathīr/Baiḍ., | = | 6 | instances |

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Rod. : ( six additional renderings from Rod.'s other edition are mentioned, whereas one instance is excluded as the exegetical influence is not clear):

| | | | |
|---|---|---|---|
| Jall., | in | I6 | instances |
| Kathīr | = | 7 | = |
| Zam., | = | 6 | = |
| Baid., | = | 4 | = |
| Baid./Zam., | = | 9 | = |
| Jall./Kathīr, | = | 6 | = |
| Jall./Zam., | = | 2 | = |
| Jall./Baid., | = | 2 | = |
| Kathīr/Zam., | = | 2 | = |
| Kathīr/Baid., | = | I instance | |
| Jall/Zam./Baid., | = | 7 instances | |
| Jall./Kathīr/Baid., | = | 5 | = |
| Zam./Kathīr/Baid., | = | 4 | = |
| Zam./Kathīr/Jall., | = | 2 | = |
| Zam./Kathīr/Jall./Baid., | = | 7 | = |
| | | 80 | |

Pal. : (out of 74 instances, as one instance is excluded):

| | | | |
|---|---|---|---|
| Jall., | in | I5 | instances |
| Kathīr | = | 7 | = |
| Baid., | = | 4 | = |
| Zam., | = | 2 | = |
| Baid./Zam., | = | 7 | = |
| Jall./Kathīr | = | 5 | = |
| Jall./Zam., | = | 3 | = |
| Jall./Baid., | = | 3 | = |
| Kathīr/Baid., | = | 2 | = |
| Kathīr/Zam., | = | I | instance |
| Kathīr/Baid./Zam., | = | 6 | instances |
| Jall./Baid./Zam., | = | 5 | = |
| Jall./Baid./Kathīr, | = | 4 | = |
| Jall./Zam./Kathīr., | = | I | instance |
| Jall./Zam./Kathīr/Baid., | = | 9 | instances |
| | | 74 | |

M.Ali :(One instance is excluded, but I2 additional instances are mentioned ,from his other eds.):

| | | | |
|---|---|---|---|
| Jall., | in | 8 | instances |
| Ṭab., | = | 7 | = |
| Kathīr, | = | 6 | = |
| Rāzī, | = | 4 | = |
| Baiḍ., | = | 2 | = |
| Zam., | = | I | instance |
| Ṭab./Jall., | = | 3 | instances |
| Ṭab./Kathīr., | = | 3 | = |
| Ṭab./Rāzī, | = | 2 | = |
| Hay./Rāzī, | = | 2 | = |
| Baiḍ./Zam., | = | I | instance |
| Baiḍ./Rāzī, | = | I | = |
| Baiḍ./Hay., | = | I | = |
| Jall./Rāzī, | = | I | = |
| Jall./Kathīr | = | I | = |
| Hay./Kathīr | = | I | = |
| Jall./Kathīr/Ṭab. | = | 4 | instances |
| Baiḍ./Zam./Jall., | = | 3 | = |

| | | |
|---|---|---|
| Baid./Zam./Tab., | in 2 | instances |
| Baid./Zam./Rāzī, | = 2 | = |
| Hay./Jall./Rāzī, | = I | instance |
| Hay./Tab./Zam., | = I | = |
| | | |
| Baid./Hay./Rāzī/Zam., | = 5 | instances |
| Kathīr/Jall./Hay./Tab., | = 2 | = |
| Kathīr/Jall./Baid./Zam., | = 2 | = |
| Kathīr/Jall./Tab./Zam., | = 2 | = |
| Jall./Zam./Rāzī/Tab., | = I | instance |
| Kathīr/Zam./Rāzī/Baid., | = I | = |
| Kathīr/Jall./Rāzī/Baid., | = I | = |
| Kathīr/Jall./Tab./Baid., | = I | = |
| Kathīr/Rāzī/Hay./Baid., | = I. | = |
| Jall./Baid./Tab./Hay., | = I | = |
| Baid./Hay./Kathīr/Rāzī/Zam., | = 4 | instances |
| Baid./Hay./Jall./Rāzī/Zam., | = I | instance |
| Baid./Rāzī/Zam./Kathīr/Jall., | = I | = |
| Baid./Jall./Zam./Tab./Kathīr, | = I | = |
| Baid./Jall./Hay./Tab./Kathīr, | = I | = |
| Baid./Zam./Hay./Tab./Kathīr, | = I | = |
| Kathīr/Baid./Zam./Jall./Hay., | = I | = |
| Kathīr/Rāzī/Baid./Tab./Hay., | = I | = |
| Kathīr/Rāzī./Zam./Tab ./Hay., | = I | = |

86

Pick. ; (2 instances are excluded):

| | | | |
|---|---|---|---|
| Tab., | | in | 7 instances |
| Jall., | | in | 5 = |
| Kathīr, | = | 3 | = |
| Rāzī | = | 2 | = |
| Baid., | = | I | instance |
| Zam., | = | I | = |
| Kathīr/Tab., | = | 4 | instances |
| Rāzī/Zam., | = | 2 | = |
| Jall./Tab., | = | 2 | = |
| Kathīr/Hay., | = | 2 | = |
| Baid./Zam., | = | I | instance |
| Kathīr/Baid., | = | I | = |
| Jall./Baid., | = | I | = |
| Kathīr/Zam., | = | I | = |
| Baid./Rāzī, | = | I | = |
| Zam./Hay., | = | I | = |
| Baid./Hay., | = | I | = |
| Jall./Rāzī | = | I | = |
| Jall./Kathīr/Tab., | = | 3 | instances |
| Kathīr/Tab./Rāzī, | = | 2 | = |
| Jall./Zam./Hay., | = | I | instance |
| Jall./Baid./Zam., | = | I | = |

| | | | |
|---|---|---|---|
| Zam./Tab./Hay., | in | I | instance |
| Jall./Tab./Hay., | = | I | = |
| Jall./Hay./Rāzī, | = | I | = |
| Baid./Zam./Tab., | = | I | = |
| Jall./Zam./Tab., | = | I | = |
| Baid./Zam./Rāzī, | = | I | = |
| Baid./Hay./Rāzī, | = | I | = |
| | | | |
| Rāzī/Baid./Zam./Hay., | = | 3 | instances |
| Jall./Kathīr/Baid./Zam., | = | 2 | = |
| Kathīr/Baid./Zam./Hay., | = | I | instance |
| Jall./Kathīr/Baid./Tab., | = | I | = |
| Jall./Kathīr/Baid./Rāzī, | = | I | = |
| Jall./Kathīr/Tab./Hay., | = | I | = |
| Jall./Baid./Tab./Hay., | = | I | = |
| Kathīr/Baid./Zam./Hay./Rāzī | = | 5 | instances |
| Kathīr/Baid./Zam./Hay./Tab., | = | I | instance |
| Kathīr/Baid./Zam./Jall./Rāzī, | = | I | = |
| Jall/Kathīr/Baid./Zam./Tab., | = | 2 | instances |
| Jall./Baid./Zam./Tab./Hay./Rāzī., | = | I | instance |
| Jall./Kathīr/Baid./Zam./Tab./Rāzī, | = | I | = |
| Kathīr/Baid./Zam./Tab./Hay./Rāzī, | = | I | = |

73.

Bell: (six instances are excluded):

| | | | |
|---|---|---|---|
| Jall., | in | 6 | instances |
| Kathīr | = | 4 | = |
| Tab., | = | I | instance |
| Hay., | = | I | = |
| Baid., | = | I | = |
| Zam., | = | I | = |
| Rāzī | = | I | = |
| | | | |
| Baid./Rāzī | = | 2 | instances |
| Jall./Tab., | = | 2 | = |
| Hay./Rāzī | = | 2 | = |
| | | | |
| Jall./Hay., | = | I | = |
| Kathīr/Zam., | = | I | = |
| Kathīr/Tab., | = | I | = |
| Kathīr/Hay., | = | I | = |
| Jall./Baid. | = | I | = |
| Tab./Hay., | = | I | = |
| Zam./Rāzī | = | I | = |
| Hay./Zam., | = | I | = |
| Jall./Rāzī | = | I | = |

| | | | |
|---|---|---|---|
| Baid./Hay/Rāzī, | in | 2 | instances |
| Jall./Baid./Zam., | = | I | instance |
| Zam./Hay./Rāzī, | = | I | = |
| Jall./Baid./Rāzī, | = | I | = |
| Jall./Tab./Hay., | = | I | = |
| Kathīr/Baid./Hay., | = | I | = |
| Jall./Hay./Rāzī, | = | I | = |
| Baid./Zam./Tab. , | = | I | = |
| Jall./Zam./Tab. , | = | I | = |
| Jall./Kathīr/Tab., | = | I | = |
| | | | |
| Jall./Tab./Hay./Kathīr, | = | 4 | instances |
| Baid./Zam./Hay./Rāzī , | = | 3 | = |
| Jall./Kathīr/Baid./Tab., | = | I | instance |
| Jall./Kathīr/Baid./Rāzī, | = | I | = |
| Jall./Kathīr/Zam./Tab., | = | I | = |
| Jall./Baid./Zam./Hay., | = | I | = |
| Kathīr/Baid./Zam./Tab., | = | I | = |
| Jall./Baid./Tab./Hay., | = | I | = |
| Kathīr/Baid./Zam./Hay./Rāzī, | = | 4 | instances |
| Jall./Baid./Zam./Hay./Rāzī, | = | 3 | = |
| Kathīr/Baid./Zam./Tab./Hay., | = | I | instance |
| Kathīr/Zam./Tab./Hay./Rāzī, | = | I | = |
| Jall./Kathīr/Baid./Tab./Hay., | = | I | = |

| | | |
|---|---|---|
| Jall./Kathīr/Baid./Zam./Hay./Rāzī, | in | 3 instances |
| Jall./Tab./Baid./Zam./Hay./Rāzī, | = | I instance |
| Kathīr/Baid./Zam./Tab./Hay./Rāzī, | = | I = |

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Arb. ; (5 instances are excluded):

| | | | |
|---|---|---|---|
| Jall., | in | 5 | instances |
| Tab., | = | 4 | = |
| Kathīr | = | 3 | = |
| Hay., | = | I | instance |
| Baid., | = | I | = |
| Rāzī | = | I | = |
| | | | |
| Kathīr/Tab., | = | 4 | instances |
| Jall./Tab., | = | 4 | = |
| Kathīr/Hay., | = | 2 | = |
| Jall./Baid., | = | I | instance |
| Kathīr/Zam., | = | I | = |
| Baid./Hay., | = | I | = |
| Rāzī/Hay., | = | I | = |
| Tab./Hay., | = | I | = |
| Baid./Zam., | = | I | = |
| Zam./Rāzī | = | I | = |
| Jall./Rāzī | = | I | = |
| Hay./Zam., | = | I | = |
| Kathīr/Baid., | = | I | = |

| | | |
|---|---|---|
| Jall./Kathīr/Ṭab., | in | 4 instances |
| Jall./Zam./Ṭab., | = | 2 = |
| Jall./Ṭab./Ḥay., | = | I instance |
| Kathīr/Zam./Rāzī, | = | I = |
| Baid./Ḥay./Rāzī, | = | I = |
| Jall./Baid./Rāzī, | = | I = |
| Jall./Ḥay./Rāzī, | = | I = |
| Baid./Zam./Ṭab., | = | I = |
| Jall./Kathīr/Ṭab./Ḥay., | = | 2 instances |
| Baid./Zam./Ḥay./Rāzī | = | I instance |
| Jall./Kathīr/Baid./Ṭab., | = | I = |
| Jall./Kathīr/Baid./Rāzī, | = | I = |
| Jall./Kathīr/Zam./Ṭab., | = | I = |
| Jall./Zam./Baid./Ḥay., | = | I = |
| Jall./Zam./Baid./Ṭab., | = | I = |
| Jall./Baid./Ṭab./Ḥay., | = | I = |
| Kathīr/Baid./Zam./Ḥay./Rāzī, | = | 4 instances |
| Jall./Baid./Zam./Ḥay./Rāzī, | = | 3 = |
| Kathīr/Baid./Zam./Ṭab./Ḥay., | = | I instance |
| Jall./Kathīr/Baid./Ṭab./Ḥay., | = | I = |
| Kath./Baid./Zam./Ṭab./Ḥay./Rāzī | = | 2 instances |
| Jall./Kathīr/Baid./Zam./Ṭab./Rāzī., | = | I = |
| Jall./Kathīr/Baid./Zam./Ḥay./Rāzī, | = | 2 instances |
| | | 70 |

Sale,Rod.,Pal.,M.Ali, and Bell seem to have been most influenced by Jall. Kathīr comes in the second place. Tab., comes in the first place for Pick. Both Tab.,and Jall., seem to have almost equally influenced Arb.

Though Baid., is the commentator most quoted by Sale, yet only in 6 out of the 75 problematic instances does he side with him, whereas he sides with Jall., in I3 instances; and with Kathīr in II instances.

Rod., too , in the preface to his translation states that the commentaries which he has consulted are "those of Beidhawi and Zamakhshari", yet only in 6 instances does he follow Zam.,and in 4 instances Baid; whereas he sides with Jall., in I6 instances, and with Kathīr in 7.

The same contradiction applies to Pal., who also states that he has "for the most part kept to the interpretation of the Arabic commentator Baidhavi"(I55), yet only in 4 (out of the 75 problematic ) instances is he found siding with Baid.,

whereas he follows Jall., in I5 instances; and Kathīr in 7 instances.

Pick., too , declares in the "Translator's Foreword " that he has mainly relied on the commentaries of Baid., Zam., and Jall.; whereas only in one instance is he found siding with Baid., in one instance with Zam., in 5 instances with Jall; and in 7 with Ṭab.

Bell also claims in the "Preface" (to his translation) that "Baidawi has constantly and other standard commentators have occasionally been consulted," but in one instance only does he seem to follow Baid., whereas he is found to follow Jall., in 6 instances and Kathīr in 4.

The contradiction between what Sale,Rod.,Pal., Pick., and Bell claim as to the main exegetical influence(s) on their translations, and what their renderings of the problematic instances reveal (as discussed in Ch.I,2, & 4 in this thesis) is perhaps due to either a miscalculation on the translators' part, or to having undergone such exegetical influenc-

es indirectly (i.e. through adopting the renderings of other translators who happen to have undergone the influence of those commentators.) In fact , it is not easy to tell whether in such circumstances the translator is influenced mainly by the commentator(s) or by imitating a previous translator, or (which seems to be more likely) by both.

## B. THE INFLUENCE OF THE TRANSLATORS :

We have investigated the similarities between the translators' renderings (which have been presented in section I., and 2), the degree of dependence between them was found to be as follows (out of I25 instances):

| | | | |
|---|---|---|---|
| Sale ← | Rod.'s I86Ied., | in | 5I instances |
| Sale ← | Rod.'s I876ed., | in | 52 = |
| Sale ← | Pal., | = | 42 = |
| Sale ← | M.Ali(I9I7 ed.), | = | I7 = |
| Sale ← | M.Ali(I928ed.), | = | I7 = |
| Sale ← | M.Ali(I95Ied.), | = | I0 = |
| Sale ← | Pick., | = | I5 = |
| Sale ← | Bell | = | I8 = |
| Sale ← | Arb., | = | I3 = |
| Rod.(I86Ied.) ← | Pal., | = | I6 = |
| Rod.(I876ed.) ← | Pal., | = | I7 = |
| Rod.(I86Ied.) ← | M.Ali(I9I7ed.) | = | 8 = |
| Rod.(I86Ied.) ← | M.Ali(I928ed.) | = | I0 = |
| Rod.(I86Ied.) ← | M.Ali(I95Ied.) | = | 8 = |
| Rod.(I876ed.) ← | M.Ali (I9I7ed.) | = | 6 = |
| Rod.(I876ed.) ← | M.Ali(I928ed.) | = | 9 = |

| | | | |
|---|---|---|---|
| Rod.(I876ed.)——— M.Ali(I95Ied.), | in | 7 | instances |
| Rod.(I86Ied.) ←——— Pick., | in | I3 | instances |
| Rod.(I876ed.) ←——— Pick., | in | II | = |
| Rod.(I86Ied.) ←——— Bell | = | I3 | = |
| Rod.(I876ed.) ←——— Bell | = | II | = |
| Rod.(I86Ied.) ←——— Arb., | = | IO | = |
| Rod.(I876ed.) ←———Arb., | = | II | = |
| | | | |
| Pal. ←——— M.Ali(I9I7ed.) | = | II | = |
| Pal. ←——— M.Ali(I928ed.) | = | I3 | = |
| Pal. ←——— M.Ali(I95Ied.) | = | I2 | = |
| Pal. ←——— Pick., | = | I2 | = |
| Pal. ←——— Bell | = | I7 | = |
| Pal. ←——— Arb., | = | 2I | = |
| | | | |
| M.Ali(I9I7ed.) ←——— Pick., | = | I6 | = |
| M.Ali(I928ed.) ←——— Pick., | = | I6 | = |
| M.Ali(I9I7ed.) ←——— Bell | = | 7 | = |
| M.Ali(I928ed.) ←——— Bell | = | 8 | = |
| M.Ali(I9I7ed.) ←——— Arb., | = | I2 | = |
| M.Ali(I928ed.) ←——— Arb., | = | II | = |
| M.Ali(I95Ied.) ←——— Arb., | = | II | = |
| | | | |
| Pick. ←——— M.Ali(I95Ied.), | = | I6 | = |
| Pick. ←——— Bell | = | I2 | = |
| Pick. ←——— Arb., | = | 22 | = |

Bell ⟵ M.Ali(I95Ied.), in 4 instances

Bell ⟵ Arb., = I9 =

Sale seems to have the most influence on the subsequent translators. He seems to have influenced Rod., in 5I instances (out of the I25 ones mentioned in this study); Pal., in 42 ; M. Ali (in the I9I7 and I928eds) in I7; Bell in I8 ; Pick., in I5; and Arb., in I3 instances. Rod., Pal.,Bell,& M.Ali(in the I9I7 and I928eds.), are mainly influenced by Sale. M.Ali(in the I95Ied.), and Arb., are mainly influenced by Pick.

It is remarkable to point out Pick.'s influence on M.Ali's I95Ied. Pick., is found to be influenced by M.Ali's I9I7 and I928eds., in I6 instances; whereas M.Ali in the I95Ied., is influenced by Pick., in I6 instances. The view that Pick., alone has undergone M.Ali's influence seems to be one-sided. M.Ali himself however

is of such a view too, as he points out in his preface to the I95Ied.:

> "It is a matter of no small pleasure to me that many of the special features of my translation as noted above have been adopted by later Muslim translators of the Holy Quran... The following quotation from the Moslem World, July I93I, Revd. Zwemer's quarterly, would furnish interesting reading in this connection :
>
> 'A careful comparison of Mr Pick.'s translation with that of the Ahmadiyya translator ,Maulavi Muhammad Ali, shows conclusively , that Mr Pick.'s work is not very much more than a revision of the Ahmadiyya version' "

In addition to the examples of Pick.'s influence on M.Ali (in the I95Ied.) which have been presented in sec.I. and 2; one can provide dozens of such instances:

Q.II,80:

M.Ali(I9I7&I928ed.):"Ah! that I had power to repel you"

Pick.:"Would that I had...."

M.Ali(I95Ied.):" Would that I had.."

Q.I7,50:

M.Ali(I9I7&I928eds):Become stones or iron"

Pick.: "Be ye stones or iron"

M.Ali(I95Ied.): "Be ye stones or iron"

Q.54,I9:

M.Ali(I9I7ed.): "an intensely cold wind"

M.Ali(I928ed.): "a vehemently loud wind"

Pick.: "a raging wind"

M.Ali(I95Ied.): "a furious wind"

Q.2,253:

M.Ali(I9I7 ed.): "apostles"
&I928ed.

Pick.: "messengers"

M.ALi(I95Ied.): "messengers"

Q.74,I9:

M.Ali(I9I7&I928eds.): "But may he be
cursed...."

Pick.: "(self)-destroyed is he..."

M.Ali(I95Ied.): "But may he be destroyed"

Q.75,2:

M.Ali(I9I7 &I928eds.):" Nay! I call to wit-
ness...."

Pick.: " Nay, I swear.."

M.Ali(I95Ied.): "Nay, I swear.."

The other instances of Pick.'s influence on M.Ali's I95Ied., are presented in p.4I; 56; I4I; I47; I66; I79; 2I8; 282; 298; 3I3; 33I; 342; 348 etc..

It is also remarkable that Arb., does not mention M.Ali's translations in his introduction, yet (out of the I25 instances) , he seems to be influenced by M.Ali in I2 instances in the I9I7ed., II instances in the I928ed., and II instances in the I95Ied.

The translators in question may have undergone the influence of some non-English translators as well. Marracci (whose Latin translation of the Qur'ān "Refutatio Alcorani " was published at Padua in I698) is an important one, and seems to have influenced Sale to a greater extent than Sale himself admits in his Address to the Reader(I56). Shellabear(I57) too, is of the view that Sale's translation "is based very largely on the Latin version of Marracci, relying also frequently upon Marracci's notes"; and provides some interesting instances of such

dependence, such as :

Q.I,I:

Marr.:"Laus Deo, Domino Mundorum"

Sale :"Praise be to God, the Lord of all creatures"

Q.I,4:

Marr.:"Te colimus : & te in auxilium imploramus"

Sale:"Thee do we worship, and of thee do we beg assistance"

Q.2,87:

Marr.:"Et, attulimus Jesu filio Mariæ demonstrationes (indest virtutem miraculorum) and roboravimus cum Spiritu Sanctitatis"

Sale: "And gave evident miracles to Jesus the son of Mary and strengthened him with the holy spirit"

Sale's rendering of the problematic sign "ṣa$^{c}$iqa" in Q.5I,44 into "a terrible noise" (which has also been adopted by Pal.,) , seems

to be after Marracci's rendering "eos clamor".

Rod., too admits his indebtedness to Marracci. He also admits having consulted the works of Ullman, Wahl, Hammer-Purgst, and Kasimrski. Nykl(I58) mentions an instance of Kasimirski's influence on Rod., and Pal., as both imitate his mistake in the pronoun in Q.8,6I :

Kasimirski: "ne crois pas"

Rod.(I876ed.): "And think not that..."

Pal.: "Deem not that those..."

The influence of European translators (i.e. who are non-English ) on the English translators require a separate study. These few instances may suffice in furnishing the fact that the translators of the Qur'an have undergone the influence of other (English and non-English) translators.

## C. THE INFLUENCE OF THE TRANSLATORS' OWN BELIEFS AND CULTURAL BACKGROUND

Such factors as the conquest of Spain and Constantinople, as well as the rise of the Ottoman empire frightened Europe and made her hostile to Islam. "Turk" became synonymous for "Muslim"(I59). Such hostility is visible in the first European attempts at translating the Qur'ān , (the first translation was made into Latin in II43 by Robert of Retina and Hermann of Dalmatia, on the initiative of Petrus Venerabilis, the Abbot of Cluny). Marracci, the confessor to Pope Innocent xI, whose Latin translation had much influence on subsequent European translators, held "ostensible and avowed hostility to Islam"(I60). In I649, Du Ryer's French translation of the Qur'ān was translated into English by Alexander Ross, and published with a hostile title-page :

"The Alcoran of Mahomet, Translated out of Arabick into French. By the Sievr du Ryer,Lord of Malezair, and

Resident for the French King, at ALEXANDRIA. And Newly Englished, for the satisfaction of all that desire to look into the Turkish Vanities. To which is prefixed, the Life of Mahomet, the Prophet of the Turks, and Author of the Alcoran. With a Needful Caveat, or Admonition, for them who desire to know what Use may be made of, or if there be danger in Reading the ALCORAN." (I6I)

Sale, whose translation is the first and most influencial English translation , expresses a similar hostile stand in the presentation of his translation to Lord Cartret:

> "The protestants alone are able to attack the Koran with Success; and for them, I trust, Providence has reserved the glory of its overthrow"

The translator who believes in another religion ( such as , being a devout Christian) will think of Islam as an error (as in the case of Sale, Rod,

Pal., etc.); and such hostile feelings will inevitably affect his "neutrality" and render much harm to his work. Thomas Carlyle's response to Sale's translation may furnish an interesting example of the harm such translations have done to the Qur'ān:

> "It is as toilsome reading as I ever undertook, a wearisome ,confused jumble, crude, incondite. Nothing but a sense of duty could carry any European through the Koran" (I62)

Bausani(I63) admits that such hostile translations have triggered further anti-Islamic spirit in Europe:

> "the more or less precisely definable anti-Islamic spirit , which was and partly still is widely spread in even highly educated European milieus,is also a result of the style of the majority of European translations of the Holy Book of Islam."

The translators may also be unconsciously influenced by their sacred Books. For instance, Sale Rod., Pal., and Bell translate the sign "ṣaʿīdan" in Q.5,8 into "sand" which seems to be an echo

from the Talmud(I64) in which cleansing is mentioned as being performed with "sand"; whereas "ṣaʿīdan" in Arabic designates "soil". Sale also translates the sign "ṣafrāʾ " (i.e. yellow) in Q.2,69 into "red" and the justification he gives for such a rendering is that "yellow" is not used "when speaking of the colour of the cattle"; whereas the real reason is perhaps an echo from Exodus xxxiv. 29ff where the same story of the cow appears as the "red heifer".(I65) Sale (followed by Rod., Pal., Bell, and Arb.), translates the sign "ġulf" in Q.2,88 into "uncircumcised" , which seems to be an echo from Deut.x.I6: "circumcise your hearts"(I66). Sale's rendering of the sign "ḥanīf" in Q.IO,I05 into "be orthodox", also reflects the influence of the translator's cultural (or religious background). Sale,Rod.,M.Ali (in the I9I7 and I928eds.), and Arb., translate "ṣabġatu 'l-lāh" in Q.2,I38 which seems to designate some aspect of Islamic faith into "baptism" which denotes "initiating someone into the Christian community by the use of a liquid as a symbolic rite".

A muslim translator too may undergo the influence of his own beliefs and cultural background

and hence distort his role as a neutral mediator (particularly if he is in favour of the doctrines of a particular sect). For instance, M.Ali incorporates some doctrines of the Ahmadiyya sect into his translation of the Qurān. Ahmadiyya scholars contradict the Islamic view which is generally held on Christ's ascension to heaven alive, for they believe in his death, and some of them suggest Kashmir to be the place of his death(167). This is why M.Ali translates Q.5,117 "fa lammā tawaffaitanī " into: "but when Thou didst cause me to die". They also reject the "Holy War" as a compulsory duty, and this is why M.Ali Translates Q4.,84 as "Fight them in Allah's way: this is not imposed on you except in relation to yourselves". He also translates many passages according to his own interpretations (as his footnotes on Ch.81 reveal).

Such interference on the translator's part (whether on purpose or unconsciously done) will a priori affect his translation, and go against the grain of objectivity (and his function as a neutral mediator).

## D. THE TRANSLATORS' INCONSISTENCY

Many instances of the translators' inconsistency have been pointed out in this study (as in p.26; 39; 48; 5I; 8I; 242, etc.).

Another evident case of inconsistency is that of the different renderings of Rod., and M.Ali in their different editions. Many such instances have been mentioned elsewhere in the study (as in p.49; 55; 94; 96; II0; I7; 26;I49; I66; I54; I78 etc.). The following are further instances of such inconsistency on the part of Rod., and M.Ali:

A. Rod.:

Q.2,222:

Rod.(I86Ied.): "They are harmful"

Rod.(I876ed.): "They are a pollution"

Q.2,146:

Rod.(I86Ied.): "all kinds of cattle"

Rod.(I876ed.): "all the moving creatures"

Q.2,II8:

Rod.(I86Ied.):"Unless...."

Rod.(I876ed.):"Why doth not.."

Q.2,264:

Rod.(I86Ied.): "since we and our forth children are driven/ from our dwellings"

Rod.(I876ed.): "since we are driven forth from our dwellings and our children"

Q.75,2:

Rod.(I86Ied.): "(It need not therefore that I swear"

Rod.(I876ed.): "I swear.."

Q.3,2:

Rod.(I86Ied.): "the merciful"

Rod.(I876ed.): "the self-subsisting"

Q.2,I75:

Rod.(I86Ied.): "But how great will be their sufferings in the fire"

Rod.(I876ed.): "But how great their endurance in fire."

B. M.Ali:

Q.56,34:

M.Ali(I9I7ed.):"houses"

M.Ali(I928ed.):"resting places"

M.Ali(I95Ied.): "couches"

Q.2,I75:

M.Ali(I9I7&I928eds.):"how bold they are to encounter fire."

M.Ali(I95Ied.): "How bold they are to challenge fire"

Q.54,I9:

M.Ali(I9I7ed.): " an intensely cold wind"

M.Ali(I928ed.): "a vehemently loud wind"

M.Ali(I95Ied.): "a furious wind"

Q.40,I9:

M.Ali(I9I7 & I928eds.): "the stealthy looks"

M.Ali(I95Ied.):"the dishonesty of eyes"

Q.75,34:

M.Ali(I9I7ed.): "Nearer to you (is destruction) and nearer"

M.Ali(I928ed.): "Woe to thee and Woe"

M.Ali(I95Ied.): "Nearer to thee and nearer"

Q.60,I:

M.Ali(I9I7 & I928eds.): "would you manifest love to them"

M.Ali(I95Ied.) :"would you love them in secret"

## (3): A VERY GOOD COMMAND OF BOTH LANGUAGES:

This is one of the basic requirements for a translator. A translator is supposed to have a very good command of the S.L. and the T.L. (which is normally his mother tongue) if he were to produce a bona-fide version of a given text.

The availability of adequate, consistent, and simple linguistic description of both languages , preferably in the form of a comparative grammar (which would provide sets of construction patterns in both linguistic systems) can be of invaluable importance to the translator since it would make his work much easier, and perhaps more accurate. Unfortunately, such linguistic description of Arabic is not yet available, nor are there any adequate grammars in the Quirkian sense. The classical grammars are not of much avail too, since they differ on various matters.-As the classical

grammars grew out of the study of the Qur'ān, and were based on its language as the ex-hypothesi word . . . of God(I68), it will be a circular act to apply them in resolving certain Qur'anic problems. This also applies to the Arabic dictionaries which are much influenced by the tafsīr. For instance, the dictionaries assign the sense "knowledge" to "kursī" . . . . . (which normally signifies "chair" or "throne"), deducing it from Q.2,255 according to Tāj al-ᶜarūs dictionary.(I69)

That the translators of the Qur'ān (in question) did not have a very good command of the S.L. (i.e.Arabic) is perhaps explicit in the many errors they have committed (which could have been avoided). The following are some of the errors:

I.Q.68,46: (أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ).

Sale and Rod., understand the first part as a question, and the second part of the verse as a statement, and translate it accordingly:

"Dost thou ask them any reward for thy preaching? But they are laden with debts"

In Arabic, a question may be used to express negation. This verse should be translated as one unit, into something like: "Or do they you ask them a hire so that/ fear being weighed down with debt".

2. Q.18,26: ( أَبْصِرْ بِهِ وَأَسْمِعْ ), the construction employs "order" to express "exclamation" (at God's excellent ability to see and hear). Sale misses the original sense and translates it into the imperative : "do thou make him to see and hear". This should rather be translated into something like: "How excellent is His sight and His hearing".

3. In Q.3,146 ( وَكَأَيِّن مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ ), Sale, Rod., and Pal., translate the predicative construction "qātala maᶜahu" which signifies "fought alongside" into its contrary sense :

Sale: "How many prophets have encountered those who had many myriads of troops"

Rod.: "How many a prophet hath combated those who had with them many myriads"

Pal.:"How many prophets have myriads fought against"

To express the sense of "fight against"; the use of the third form of the verb with is the accusative pronoun attached to it/sufficient; i.e. "qātalahu": قَاتَلَهُ

When the third form "قَاتَلَ" is followed by the preposition "مع", it denotes " fight alongside" or "fight with."

4.In Qur'ān 41,35 ( وما يلقاها الا ذو حظ عظيم ), Sale translates "haz" into "happiness" whereas it should be rendered into "fortune" or "luck".

5.In Q.41,19 ( ويوم يحشر أعداء الله الى النار فهم يوزعون ), Sale translates the passive form of the original into the active voice, which affects the original designation, for the guilty are driven to their destination (hell), and this should not be translated as "and shall march..".

6.In Q.7,47( واذا صرفت أبصارهم تلقاء أصحاب النار ), Sale makes a similar mistake as he translates

it into, "And when they shall turn their eyes" whereas the original is in the passive , and should therefore be rendered as "When their eyes are turned towards..."

7.In Q.39,67 ( والارض جميعا قبضته ), Sale,Rod., and M.Ali mistranslate the circumstancial particle (واو الحال)into "since", "for", and "and" respectively. Bell leaves it out. This should rather be translated into "while".

8.In Q.2,187 ( وأنتم عاكفون في المساجد ), Sale, Rod., Pick., and Bell mistranslate the circumstancial particle into "but".

9.In Q.3,17, all the translators seem to have missed the real signification of the sign "ashār" which designates "the last part of the night" :

Sale: "early in the morning"

Rod.: "at each daybreak"

Pal.: "at the dawn"

M.Ali:"in the morning times"

Pick.:"in the watches of the night"

Bell: "in the morning"

Arb.: "at the daybreak"

IO.In Q.I7,50 ( قل كونوا حجارة أو حديدا ) , which though in the form of command, yet signifies concession, i.e. "even if ye were stones". Sale, Pal., M.Ali,Pick., and Bell miss the original signification of the construction, and render it literally; (into a form of order):

Sale: "Be ye stones or iron "

Pal.: "Be ye stones or iron"

M.Ali:"Become stones or iron"

Pick.: "Be ye stones or iron"

Bell: "Be stones or iron"

II.In Q.53,I6, ( إذ يغشى السدرة ما يغشى ), Sale translates the verse as if السدره ,i.e. Lote-tree, is subject :

"When the Lote-tree covered that it covered", whereas "Lote-tree" is in the accusative , and the subject is elliptical.

I2.In Q.2,I87 ( كنتم تختانون أنفسكم ), Sale and Rod., mistranslate the tense of the construction into the imperfect:

"ye defraud yourselves"; whereas the original tense is in the perfect, and should rather be translated as "have been defrauding.."

I3. In Q.I2,I6, Sale,Pal.,Pick.,Bell, and Arb., translate the sign "ᶜashā'" into "even","eve" , and "evening" , whereas it signifies "night-fall", ( "evening" translates "masā'" ).

I4. In Q.4,I07, ( ان الله لا يحب من كان خوانا أثيما ) , Sale and Rod., mistranslate خوانا أثيما :

Sale: "a deceiver or unjust"

Rod.: "deceitful, criminal"

This may be better rendered as "a sinful deceiver".

I5. In Q.72,9, Sale,M.Ali, and Pick., translate the sign "shihāban" into "flame". It should rather be translated as "meteor" or " flaming dart" .

I6. In Q.2,I26 ( بئس المصير ), Sale and Pal., translate the phrase into "ill journey" and "evil journey" respectively, whereas it should rather be rendered into "an evil destination".

I7. In Q.2,255, Sale translates "ikrāh" into "violence", whereas it designates "compulsion".

I8.In Q.I5,72, Sale and Rod., mistranslate(لعمرك), into "As thou lived", whereas it is an oath, and should be rendered as "By thy life".

I9.In Q.2,I86 ( فلم تقتلوهم ولكن الله قتلهم ), Sale and Rod., mistranslate the particle of cause فلم into "but", which should be rendered as "so", or "therefore".

20.In Q.2,I58 ( إن الصفا والمروه ), Sale mis-translates the particle of emphasis into "Moreover", whereas (إن) should be translated into something like "verily", or simply omitted.

2I.In Q.2,222 ( قل هو أذى ), Sale translates the subject as "They" , whereas it should be "It".

22. In Q.5,I09 ( يوم يجمع الله الرسل ), Rod., renders "yauma" into "One day", whereas it should be translated as "The day when..".

23.In Q.59,I2 ( ليولن الأدبار ), Rod., misses the idiomatic signification of the construction as he translates it literally into "turn their backs", whereas it should be rendered as "run away" or, "flee".

24. In Q.49,I6 ( قل أتعلمون الله بدينكم ),Rod., seems to have taken the verse as a plain question; whereas it has such connotations as "you are not to teach (or, inform) God about your religion (since He knows every thing) ". This criticism applies to Sale's rendering,Pal.'s, M.Ali's, and Bell's too.

25.In Q.3,75 ( و يقولون على الله الكذب ), the sign "al-kithb" has a collective sense, yet Rod., Pal., M.Ali,and Pick., mistranslate it into "a lie",

26. In Q.2,267 ( يمحق الله الربٰى ويربي الصدقات ), Rod., translates "yurbi" which designates "increase the reward of (alms) ", into "will increase alms with usury" which is vague and inaccurate.

27.Q.2,246( وقد أُخرجنا من ديارنا وأبنائنا ), Rod., inaccurately renders it in the I86Ied., as "since we and our children are driven forth from our dwellings". This applies to Pick., too: Pick.: "when we have been driven from our dwellings with our children".

"abnā'inā" is governed by the preposition "min من" just as "diyārinā", which should be translated into "....driven forth from our dwellings and children".

28.In Q.3,I47 ( وإسرافنا في أمرنا ), Rod., renders "isrāfinā" into "our mistakes"; and Pick., renders it into "wasted efforts", whereas it designates "extravagance".

29.In Q.3,II ( فأخذهم الله بذنوبهم ), Sale,Rod., and Pal., translate "bithunūbihim" into "in their sins", whereas it signifies "for their sins".

30.In Q84,I6 Rod. (in the I86Ied.), Pal., M.Ali and Bell mistranslate the particle of oath (لا أقسم) :

Rod:"It needs not therefore that I swear"

Pal.: "I need not swear"

M.Ali:"I call to witness.."

Bell:"I swear not..".

This should be translated as "I swear..."

31.In Q.13,II ( لا يغير الله ما بقوم حتى يغيروا ما بأنفسهم ),
Pal., misses the sense of the construction, and translates it into, " until they change it for themselves"; whereas it should be rendered as "until they change their own condition".

32.In Q.3,II4 ( يتلون آيات الله اناء الليل ),Pal., and Bell inaccurately render أناء الليل into "throughout the night", and "at the drawing on of the night" respectively; whereas it simply designates "in the night".

33.In Q.2,I8 ( صم بكم عمي فهم لا يرجعون ), Pal., and Pick., mistranslate the particle of cause (فـ) and render it as "and", whereas it should be translated as "therefore" or "so". Bell leaves it out.

34.In Q.9,32 ( ويأبى الله الا ان يتم نوره ),
Pal., misses the real signification and renders the verse inaccurately into, "But God will not have it that we should perfect His light".
This should rather be rendered as "but God will not have it but that He shall perfect His light"

35.In Q.35,IO , ( فـــقناه الى بلد ), Pal., mistakes the predicate ( ســـقناه ) which signifies "drove" (the perfect of يـــوق), for ســـقيناه (the perfect of يـــسقي):

Pal.: "and we irrigate therewith..".

This should be rendered as: " We drove him to.."

36.In Q.29,75 (هاتوا برهانكم فعلموا ان الحق لله ), Pal., confuses the direct speech ( هاتوا برهانكم ), with the indirect ( فعلموا ), as he renders both parts of the syntagm as if being in the direct speech:

Pal.:"Bring your proof and know that..."

In Arabic, unlike English, direct and indirect speech may follow each other without being marked.

This should be rendered as :

"'Bring your proof', and they realized... "

37.In Q.67,20, Pal., inaccurately renders the phrase ( من دون الـــرحمن ) into "against the Merciful", whereas this should be translated as "but the Merciful", or "except the Merciful".

38.In Q85,4 ( قُتِلَ أَصحابُ الأُخدود ), Pal.,misses the original signification of this idiomatic construction (or formula), as he renders it literally :

Pal.:"The fellows of the pit were slain".

This should be rendered as "Cursed be the...".

39.In Q.74,I9 ( فَقُتِلَ كيفَ قَدَّرَ ), Pick., misunderstands the signification of the formula (which is a sort of interjection), as he renders it literally into:

"(self)-destroyed is he.."

This should be remdered as , "Cursed be he.."

40.In Q.39,67 ( وما قَدَروا اللهَ حقَّ قدرِه ) , Pal., and Arb., render the tense of the verb into the imperfect, "they do not value...", whereas it is im the perfect.

Arb., mistranslates the sign "qaddarū" into "measure", which in fact , designates "esteem".

4I.In Q.96,I ( خلقَ الأنسانَ من علقٍ ), Pal., mistranslates the tense into the imperfect "createth man from a clot", whereas it should be translated into the perfect , "created....".

42. In Q.27,44 ( وهبته لجة وكشفت عن ساقيها ), M.Ali confuses the clause which simply signifies "uncovered her legs" as explicit im its immediate context, with the idiomatic signification of the construction as in ( كشفت الحرب عن ساق ) which designates "fighting intensified"; or when applied to a situation, with the signification of "the matter became too serious or difficult". M.Ali: "and prepared herself to meet the difficulty".

This should be rendered "and uncovered her legs.."

43. Im Q.2,93 ( قالوا سمعنا وعصينا ), M.Ali renders the tense into the imperfect, whereas it is im the perfect.

44. In Q.6,96 ( ذلك تقدير العزيز العليم ), M.Ali inaccurately renders the sign "taqdīr" into "arrangement" in the 1928ed., and "measuring" im the 1951ed., whereas it should be rendered into something like "ordinance", or "disposition".

Pick., too translates it into "measuring".

45.In the I9I7 and I928 eds.,M.Ali imappropriately renders the particle of oath (واو القسم) into "Consider". Such oaths (which are constructed by the particle و and the genitive of the object sworn by ), occur at the beginning of many chapters of the Qur'ān such as Ch.37, Ch.5I, Ch.52, Ch.53, Ch.77, Ch.79, Ch.85, Ch.86, Ch.89, Ch.93, Ch.95, Ch.I00, and Ch.I03. In the I95Ied., however, he corrects this mistake and renders it into "By..."(perhaps after Pick.'s.)

46.In Q.57,25 ( وأنزلنا الحديد ), M.Ali (in the I928 ed.), renders it into "We have made iron" which should be rendered as "sent down".

47.In Q.6I,I3, ( نصر من الله وفتح قريب ),Pick., mistranslates the sign "qarīb" which signifies "near" , into "present".

48.In Q.59,I2 ( ولئن نُصروهم ),Pick., comfuses the sign "yunṣarūn" which designates "be helped" with "yantaṣirūn" which signifies "be victorious":
Pick.:"and they would not have been victorious"
This should be rendered,"nor would they have been helped."

49.In Q.2,60 ( فأتبعوهم مشرقين ),Pick., mistranslates فأتبعوهم "fa'ttaba$^{c}$ūhum" imto "overtook", whereas it denotes "pursued".

50.In Q.10,74 (كذلك نطبع على قلوب المعتدين ),Pick., mistramslates the signification of the construction "nat̤ba$^{c}$u" into "print", whereas it should be rendered into "seal up".

51. Im Q.2,222 , Pick., mistramslates the sign "athā" into "illness", whereas it denotes "harm".

52.In Q.22,63 (ان الله أنزل من السماء ماءً فتصبح الارض مخضرة ), Pick., misumderstands the sigmification of "aṣbaḥa" as he renders it imto "becometh...upon the morrow", whereas it designates "become" .
Sale and M.Ali have similar mistakes im rendering "aṣbaḥa" as have beem mentioned im p.77B.

53.In Q.69,9, (وجاء فرعون ومن قبله والمؤتفكات بالخاطئة ), Pick., misunderstands the meaning of the comstruction as he literally renders it into,"brought error"; which should be rendered as "committed sins"

54.In Q.2,57 ( وما ظلمونا ) , Pick., misunderstands the syntactic relations that hold between the constituents in this construction, and translates it into "We wronged them not". This should be rendered as "They did not wrong us.."

55.In Q.2,I58 ( وإن الصفا والمروه ), Bell and Arb., ignore the particle of emphasis .

56.In Q.4,I7 ( والذين اهتدوا زادهم هدى ),Bell mistranslates the pronoum into "it....", whereas the pronoum refers to God and should be rendered as "He...".

57.I, Q.3,I6I ( ما كان لنبي أن يغل ),Bell mis - translates the tense into the perfect "was", whereas the formula ( ما كان ) does not refer to the past, but may express the present as well. It should rather be rendered as "It is not for.....".

58. In Q.60,I ( تسرون إليهم بالمودة ),Arb., renders it as "secretly loving them";whereas the construction denotes "secretly show them love".

59. In Q.94,7 ( فَإِذَا فَرَغْتَ فَانْصَبْ ), the predicate may either signify "be free",i.e. not beimg busy; or "become empty". It is the former sense which matches the context (since it is applied to a person, not a thing); but Arb., employs the latter signification which is inaccurate:

"So whem thou art empty, labour".

Though some of the translators' errors may be due to carelessness, yet the majority of them manifest the translators' lack of a better command of the S.L.

## (4): AN ACCURATE UNDERSTANDING OF THE TEXT (S.T.):

Without an accurate understanding of the S.T., the translator would inevitably produce something different from the original in various respects, and such a work a priori hardly deserves the title of "translation".

The degree of such understanding is not only affected by the translator's command of the S.L., but also by the mature of the S.T. itself.

The translators' footnotes in which they often suggest more than one possible sense for a certain sign or construction in the text, reflect their uncertainity about such significations like one who bets on more than one horse at a time.(In Ch.I,2,3,& 4, many such instances are found). The lack of such footnotes in some translators' versions (e.g. Pick.'s & Arb.'s),

does not imply their certitude about the signification of such imstances. In such cases, the rendering itself may exhibit the translator's uncertainity for such translators often try to amalgamate more than one signification im their renderings, (as is the case with Arb.'s rendering of the sign "yasri" p.II7 ).

That the translators in question have not had a proper umderstamding of the S.T. is perhaps apparent in their uncertainity about the meaning of so many imstances in the text, (as well as im their errors). They are not much to blame however for such uncertainity of meaning (apart from such errors as are due to their lack of command of the S.L., and apart from their apparent underestimation of the task they have undertaken); since such difficulty of accurate understanding is also due to the nature of the text itself, as explicit im the lexical, syntactic, and textual problems that have beem presented im the study.

Some Muslim scholars who have opposed the translating of the Qur'ān mainly- on theological grounds (I70)

must have also beem aware of the difficulties involved (whether linguistic or extra-linguistic), in such an undertaking, since so many problems have beem differemtly tackled even by the early exegetes.(171) Shakir Muhammad expresses his theological-oriemted opposition thus :

> "It is an unavoidable truth that it is not lawful to proceed to make a translatiom of the Holy Koran, just as it is not lawful to proceed to change any single one of its sacred words and substitute another Arabic one for it".

Ibrahim Anis(172), on the other hand, expresses the difficulty of understanding the text particularly outside its owm cultural and original setting:

( إن الوقوف على دلالات الألفاظ القرآنية
أمر عسير المنال ، دونه صعوبات جمة ،
فقد يكاد يسلم المترجم إلى من الزلل أو
القصور في إبراز تلك الدلالات وتصويرها
بالقدر الذي يقارب ما هي عليه في فنتثرها
ألقرآني . )

Some orientalists too (such as Shellabear, Fischer, Nöldeke , etc.) have beem quite aware of

such difficulties that the translating of the Qur'ān involves; and this is perhaps why such scholars as Fischer and Nöldeke refrained from such an undertaking.

# CONCLUSION

That the translators' versions of the Qur'ān (which are the subject of this study) have been unsuccessful ( because of the translators' non-objective approach ; their inconsistency ; their uncertainity about the meaning of too many instances in the S.T. and heavy reliance on commentaries as well as preceding translations; and their lack of command of the S.L.) may have become explicit.

What the translators have produced is the outcome of the interacting influences of the expositors , translators, and the translators' own beliefs and intuitions; and their works are therefore closer to commentaries than the original text.

Whatever method of translation is applied

in future, one is not optimistic about the outcome; unless all the problems of the text are adequately and consistently resolved; and the stylistic features and niceties of the original are reproduced in the T.L. Such an ambition, however, seems to be closer to a dream than reality.

Indeed, the Qur'ān is very probably untranslatable in the strict sense.

# NOTES

(Notes to pp. I-IO):

I.E.A.Nida & Charles Taber, The Theory and Practice of Translation(Leiden, I974), p.7.

2.Bruce M.Metzger, a lecture at St.Andrews,25th April,I979.

3.The Koran,Preface,(Edin. I937), vol.I, p.vi.

4.John Wansbrough, Quranic Studies, (Oxford, I977) , p.II7.

5.Al-Baidāwī, Anwār al-Tanzīl wa- Asrār al-Ta'wīl, (Cairo I344), p.780.

Al-Zamakhsharī ,Al-Kashshāf,(Cairo,I948), vol.3,p.I8.

6.A.Jeffery, The Foreign Vocabulary Of The Quran, p.92.

7.Al-Zamakhsharī, Al-Kashshāf, vol.3, p.323.

Abū Hayyān Al-Andulusī, Al-Bahru 'l-Muhīt,(Riyad. I969 ), vol.8, p.442.

Al-Rāzī , Al-Tafsīr Al-Kabīr, (Tehran,I97-),vol.3I , p.I00.

8.I928ed.,(footnote 3),p. 597.

I95Ied.,(footnote 2696), p. II56.

9.R.Jackobson, On Linguistic Aspects of Translation,

(Notes to pp.II-I9):

in R.Brower (I966), p.234.

IO.J.C.Catford, A Linguistic Theory Of Translation, Oxford,I965, p.47.

II.Nida & Taber, The Theory and Practice of Translation, p.I63.

I2.Ibid. p.I65.

I3.Ibid.pp.I09-IIO.

I4.A.Jeffery, The For. Voc. , p.IIO.

I5.Al-Qurṭubī, Al-Jāmi$^{c}$ li-Aḥkām Al-Qur'ān ,(Cairo I952), vol.I, p.4IO.

I6.Al-Rāzī, Al-Tafsīr Al-Kabīr,vol.3, p.89.

I7.A.Jeffery, The For. Voc.,p.IIO.

I8.Al-Zamakhsharī, Al-Kashshāf,vol. I,p.2I7.

Al-Baiḍāwī, Anwār..., p.I2.

Al-Suyūṭī, Al-Jalālain, p.9.

Ibn Al-Jauzī, Zād Al-Masīr fī $^{c}$ilm Al-Tafsīr, (Beirut I964-8),vol.I.,p.59.

I9.Preface, (Lahore,I95I), p.v.

20.E.Nida, A Framework for the Analysis and Evaluation of Theories of Translation, in : Translation: Application and Research,ed. by R.W. Brislin,I976, p.5I.

2I.Al-Suyūṭī, Al-Itqān fi $^{c}$ulūm 'l-Qur'ān,(Cairo, I95I),vol.I. p.I38.

(Notes to pp. I9-36):

22.A.Jeffery, The For. Voc, p.99.

23.Al-Baiḍāwī, Anwār..., p.II4.

24.Al-Suyūṭī, Al-Itqān.., vol.I.p.I39.

25.A.Jeffery, The For. Voc., p.202.

26.The Koran, vol.I, p.77.

27.R.B.Serjeant, Haram and Hawta, The Sacred Enclave of Arabia, Melanges Taha Husain, ᶜAbdul Rahmān Badawī, ( Cairo,I962), p.42.

28.The Koran, (I86Ied.), p.367.

29.Al-Rāzī, Al-Tafsīr.., vol.8, p.I5.

30.S. Hervey, Connotative Narrowing and Connotative Antonymy, (Handout), Dept. of Linguistics, Univ. of St.Andrews.

3I.Lila Ray, Multi-Dimension Translation: poetry, Translation,ed. Richard W. Brislin,(Gardner Press, New York,I976), p.262.

32.R.Bell, The Origin of Islam, (London,I926), p.58.

33.M.W. , vi, p.308.

34.A.Jeffery; The For. Voc., p.II5.

35.Ibid. p.II4.

36.R.Bell, Who Were the Hanifs, M.W. vol.20,pp I20-I24.

The Koran, vol.I.,p.I7.

37.R.Kimber, (Dept. of Arabic Studies, St. Andrews) , conceives of "kalāla" as signifying "one whose

(Notes to pp. 37-5I):

wealth goes to the community (partially though), because of not having direct heirs.

38.I928ed. In the I95Ied.,M.Ali changes "God" into "Allah", "inheritance" into "property to be inherited" and "offspring" into "children".

39.M.Ali,The Holy Qurān,I95Ied., (footnote 549),p.I92.

40. In Arabic, a sentence may begin with a noun, and such a sentence is usually called a "nominal sentence جمله اسميه "; but it may also begin with a verb, and is then called a "predicative sentence جمله فعليه ".

4I.F.Palmer, Semantics, I977, p.30.

42.Introduction to Theoretical Linguistics, I977, p.406.

43.Semantics, I977, p.66.

44. Tanya Reinhart, "On understanding poetic metaphor in : Linguistic Perspectives on Literature, ed.M.K.L. Ching el-al,(London,I980),p.9I.

45. R.J. Mathews, Linguistic Theory of Metaphor, in: Linguistic Perspectives on Literature,pp.76-90.

46. Tanya Reinhart, On Understanding Poetic Metaphor, in : Linguistic Perspectives on Literature, p.92.

47. Derk Bickerton, Prolegomena to a Linguistic Theory of Metaphor, in: Linguistic Perspectives on Literature,pp.43-60.

(Notes to pp. 5I-63):

48.M.J.Reddy, A Semantic Approach to Metaphor, in : Linguistic Perspectives on Literature, pp.63-75.

49.Eric Partridge, Usage and Abusage, Penguin I979, p.I82.:

Other terms have been employed for the two constituents of a metaphor: "the tenor" and "the vehicle"; "the original" and "the borrowed one"; "what is really said" and "what is compared to"; "the underlying idea" and "the imagined nature"; "the principal subject" and "what it resembles"; "the meaning" and "the metaphor"; or "the idea" and "its image".

50.G.H.Vallins, The Best English, (London,I979),p.50.

5I.Jeffery, The For. Voc. , p.I92.

52.Rodwell, The Koran , (I86Ied.), p.448.

53.Al-Suyūṭī, Al-Itqān, vol.I, p.I38.

54.Jeffery, The For. Voc., p.I64.

55.Nida makes two classifications concerning the type of translation:

A. Formal Correspondence , i.e. literal, which pays more attention to the S.L. -structure and culture than to the T.L.

B. Dynamic Equivalence; i.e. literary; which pays more attention to the T.L.-structure and culture.

Catford postulates the first type into two categories:

(Notes to pp.63-77):

a. Word for Word; b. "literal"; whereas he uses the term "literary" for what matches Nida's "dynamic equivalence".

Wolfram Wilss (in Translation, ed.Brislin, New York, 1976, p.136), takes "word for word" translation as being "oriented toward the syntactic rule systems of the source language; and takes "literal translation" toward the syntactic rule systems of the T.L.

56. The sign "kitāb" will be discussed later in the thesis.

57. H.Coombes, Literature and Criticism, Penguin Books, (1974), pp.43-44.

58. Bell, The Qurān, vol.2., p.550.

59. Al-Rāzī, Al-Tafsīr.., vol. 17, p.226.

60. Jeffery, The For. Voc. , pp.93-95.

61. Ibid.

62. M.Ali, The Holy Qurān, (1951ed., footnote 1178), p.446.

63. Al-Zamakhsharī, Al-Kashshāf, vol.3, p.360.

64. It may be interesting to mention that A.S. Tritton inaccurately renders the same sign into "in the morning" which should be rendered as "became" in أصبحت أحزن على معاكسة الديام.بي "in the morning I was grieved..."((A.S.Tritton, (Teach Yourself Books), Arabic, 1977, p.120.))

(Notes to pp.80-III):

65."denotatum" for some linguists should have a real existence in the empirical world, as for Charles Morris; but for Mulder and Hervey, it may or may not have such an existence.(J.W.Mulder & S.G.Hervey, Theory of the Linguistic Sign,(I972 ), p.54.

66.Ibid, p.59.

67.Palmer, Semantics, I977, p.64.

68.The sign "s̤ā$^{c}$iqa" occurs six times in the singular form (Q.2,55; Q.4,I53; Q.4I,I3 twice; Q.4I,I7; Q.5I,44; ) and twice in the plural (Q.2,I9; Q.I3,I3).

69.Lane, Arabic-English Lexicon (London I863 ), Book I, Part 3, p.I042.

70.In the I95Ied., M.Ali renders it into "The consequence".

7I.Lane, Arabic-English Lexicon, Book I, Part 3,p.I668.

72.See p.28-3I for a similar case.

73.Abū 'l-Ṭaiyyib, Al-Addād fī Kalām 'l-$^{c}$Arab, (Damascus,I963), vol.2, p.577.

74."cleave" which signifies "to unite" and "to part asunder" is a similar instance in English.

75. Q.7,20: (فوسوس لهما الشيطان ليبدي لهما ما ووري عنهما من سوءاتهما)

Q.7,20: ( أنزلنا عليكم لباسا يواري سوءاتكم وريشا )

Q.7,27: ( ينزع عنهما لباسهما ليريهما سوءاتهما )

(Notes to pp. II4-I37):

76. Abū al-Ṭaiyyib, Al-Addād.., vol.2, p.488.

77. Al-Rāzī compares both Q.74,33 and Q.8I,I7 in the course of his discussion of the sign "ᶜasᶜasa", and suggests that ( والصبح اذا تنفس ) to be synonymous with ( والصبح اذا أسفر ). ( See AlTafsīr... , vol.3I, p.72. ).

78. The perfect "asrā" occurs once in Q,I7,I; and the imperative "isri" appears once in Q.44,23, signifying "journeyed" and "journey!" respectively.

79. e.g. Q.60,I ( وأنا اعلم بما أخفيتم وما أعلنتم ), and Q.3,29: ( ان تخفوا ما في صدوركم أو تبدوه )

80. al-Addād, vol.I., p.237.

8I. J.Burton, Those are the High-Flying Cranes, Journal of Semitic Studies,I5, I970, p.256.

82. al-Addād.., vol.I.,p.353.

83. In most occurrences, it explicitly designates to conceal,(e.g. Q.I3,I0: ومن جهر به من أسر القول ; and Q.2,77: ما يسرون وما يعلنون ).

84. Ben-Shemesh, Arabica, vol.I7 (I970), p.83.

85. M.J.Kister quotes I5 interpretations of this expression. (See Arabica,II I964 , p.274.).

86. C.Cahen, Arabica, 9(I962),pp. 76-79.

87. M.J.Kister, Arabica,II (I964), pp.272-278.

88. M.M. Bravmann, Arabica I0 (I963) p.95; & Arabica I3,I4 (I966-I967),pp. 307-3I4.

(Notes to pp. I39-I83):

89. Jeffery, The For, Voc. ..,pp.285-286.

90.S.T.O'Shaughnessy, The Seven Names for Hell in the Quran, Bulletin of School of Oriental and African Studies, 24 (I96I), p.449.

9I.J.Burton, (Dept. of Arabic Studies,St.Andrews), an interview.

92.J.Lyons, Semantics, , (Cambridge,I977), vol.2, pp.550-55I.

93.J.Lyons. Introduction to Thecretical Linguistics, (Cambridge, I968), p.287.

94.F.Palmer, Semantics, p.70.

95.S.Hervey, Axiomatic Semantics, (The Scottish Press, I979), pp.69-70.

96. Such an attempt of amalgamating more than one sense is perhaps the result of the translator's uncertainity about the signification of such problematic instances.

97.Al-Jalālain, p.45I.

98.J.M.S. Baljon, Acta Orientalia, 23, pp.8-II.

99.R.Bell, Introduction to the Qur'ān,(Edin.,Univ. Press I953, )pp. I34-I50.

I00."ketubah" in Hebrew designates "written document" especially; a: the marriage contract. b: a wife's marriage settlement which she is entitled to recover.(See : The Talmud,Kethuboth II London I939, p.562. )

(Notes to pp. I87-203):

IOI. In the I9I8ed., "(As for) those..".

IO2. Al-Rāzī, Al-Tafsir, vol.I5, p.2I4.

IO3. F.Palmer, Grammar ,(Penguin Books,I973),p.I3.

IO4. Ibid., p.I85.

IO5. Sh.M.El-Sheikh, A Linguistic Analysis of some Syntactic problems of English-Arabic Translation, (Ph.D. thesis,London Univ.,I977).

IO6. Dwight Bolinger, Adjectives im English,Lingua, I8, I967, pp.I-34.

IO7. Ibid., p.3.

IO8. N.Chomsky, Aspects of the Theory of Syntax, M.I.T. Press,I976, p.v.

IO9. Peter Toma, An operational Machine Translation System, Translation ,ed. R.Brislin, el-al, (New York,I976), p.247.

- Ibrahim M.Hefzellah, Babel, No.4,I970,vol.xvi, p.I85.

IIO. Mulder differentiates between "proper ellipsis" and "conflation" as the latter can be established from the syntactic relations that hold between the constituents of a syntagm, wherein the elliptical element as/ the former/ cannot be established, "even if one knows the context."

-J.Mulder, Postulates for Axiomatic Functionalism, a Handout,(Dept. of Linguistics,St.Andrews.).

(Notes to pp. 241-264):

III. Journal of the Royal Asiatic Society, 1914, pp. 158-163.

112. Muir, The Coran, 18696, p.74.

113. W.A.Bennet, Aspects of Language and Language Teaching, (Cambridge, 1968), p.10.

114. R.Lado, Linguistics Across Cultures,

115. Ibid., pp.113-114.

116. Jacob A. Loewen; Culture, Meaning, and Translation, The Bible Translator, vol.15, 1964, p.190.

117. Ibid.

118. Ibid.

119. Faye Edgarton, Some translation Problems in Navajo, The Bible Translator, vol.13, 1962, pp.25-33.

120. Mario Pei, The Story of Language, (1966), p.406.

121. A.R.White , The Philosophical Quarterly, vol.8, 1958, pp.193-207.

122. F.Palmer, Semantics , pp. 60-65.

123. N.N.Kharma, Some Cultural and Linguistic Problems of Kuwaiti Students with Written English, (Ph.D Thesis, I.E., London Univ., 1972, passim.

124. A.Guillaum; Islam , (Penguin Books, 1978, p.65.

125. Muir's rendering is of the sign occurring in Q.25,74, Extracts from the Coran, 1880, p.38.

(Notes to pp. 272-309):

I26. Palmer, Semantics, p.98.

I27. Muir's rendering of the sign is that occurring in Q,25,74;

Extracts From The Coran, p.38.

I28 W.Wright produces a literal translation of this construction, when rendering it :

عبارةٌ وتقرعيني أحبُّ اليَّ من لُبس الصفوفِ

"and the wearing of a coarse cloak, whilst my eye is cool (not heated with tears) is more pleasant to me than the wearing of fine garments." (A Grammar Of The Arabic Language, Part 3, p.32)

I29. S.al-Sālih, Mabāhith fī ᶜulūm al-Qur'ān, p.95.

I30. R.Bell, Introduction to the Qur'ān, (Edin., I970), p.48.

I3I. M.U. Al-Thahabī, Altafsīr wa'l-Mufassirūn, vol.I.p.33.

I32. J.Burton, The Collection Of The Qur'an, (Cambridge I979), p.39.

I33. Ibid.

I34. Ibid., p.37.

I35. Subhī Al-Sālih, Mabāhith fī ᶜulūm al-Qur'ān, (Beirut ,I977), pp. I09-II6.

Also: al-Zarkashī , al-Burhān fī ᶜulūm al-Qur'ān, vol.I, (Cairo, I957), pp.334-338.

I36. The Qur'ān As Scripture, (New York,I952),p.95.

I37. A.Jeffery, Materials for the History of the Text of the Qurān , (Leiden, I937), p.I.

(Notes to pp.309-360):

I38. Ibid.:

I39. The particle ليس that has a sense of negation is characterised as :

a. It admits of a nominal sentence.

b. It does not govern the Jussive.

c. It lets the perfect retain its past signification.

d. Its predicate is sometimes put in the accusative.

e. It is joined , as a corroborative to ما

(W.Wright, A Grammar of the Arabic Language, II, p.301).

I40. E.W.Lane, Selections From the Kuran, (London, I879), p. 28.

I4I. J.Burton, The Collection of the Qur'ān, p.49.

I42. Jeffery, The For. Voc. ,p.72.

I43. J.Burton, The Collection..., p.237.

I44. E.Nida, Toward A Science Of Translation, (Leiden, I964), p.II.

I45. Nida & Taber, The Theory And Practice.., p.33.

I46. Giovani Emilio Buzelli, General Problems in Scientific and Technical Translation, Babel, No.3, I969, vol.xv, ppI45-I46.

I47. J.Catford, A Linguistic Theory Of Translation, p.35.

I48. Ibid., p.35.

I49. Course in General Linguistics, (Glasgow, I977), p.66.

(Notes to pp. 360-393):

I50. Elements Of General Linguistics, London I964, p.44.

I5I. J.Mulder and S.Hervey, Theory of the Linguistic sign, p.63.

- Axiomatic Semantics , passim.

I52. Nida, A Framework... , p.68.

I53. Ibrāhīm M. Hefzallah, Babel, (I970), vol.xvI, p.I8I.

I54. W.G.Shellabear, M.W., 2I, I93I, p.288.

I55. E.Palmer, The Sacred Books Of The East, vol.vi, The Quran, Oxford, I880, p.Ixxx .

I56. E.D.Ross (editor to Sale's translation, Warne ed., London, I925), pp.v-vi.

I57. W.G. Shellabear, Is Sale's Koran Reliable?, M.W. 2I, I93I, p, I26.

I58. A.R.Nykl, Notes on E.H.Palmer's "The Quran", Journal of American Oriental Society, 56, I936, p.78.

I59. K.Cragg, The Qurʾān and the Christian Reader, M.W. 46, I956, p.6I.

I60. Denison Ross, Ludovico Marracci, Bulletin of School of Oriental and African Studies, I92I-I923, p.II7.

I6I. A.Arberry, The Koran, Preface, p.7.

I62. Ibid., p.I2.

I63. A.Bausani, Shorter Notes on Some Recent Translations of the Quran, Numen 4, I957, p.79.

I64. A.Geiger, Judaism and Islam, p.68.

I65. Ibid., p.I36.

(Notes to pp.393-419):

I66. The Holy Bible, (London,1957 Macmillan and Co.LTD,) p.157.

I67. A.Bausanī, Shorter Notes on Some Recent Translations of the Quran, Numen 4,1957,p.77.

I68. Mahdī al-Makhzūmī, Fi al-Nahw al-ᶜArabī, (Beirut,1964), p.13.

I69. L.Kopf, Religious Influences on Medieval Arabic Philology, Studia Islamica, vol. v., p.54.

I70. Translatability of the Qur'an became a matter of dispute in Egypt in the third decade of this century, following an article by Sheikh M.M. Al-Marāgy , in the Journal of Al-Azhar, in which he called for a new translation of the Qurān to face the erroneous existing ones, but eventually his suggestion was done away with.

I71. Shākir Muhammad, On Translation of the Koran into Foreign Languages, Translated by Sir T.W. Arnold into English, M.W. 16,1926, p.165.

I72. Ibrāhīm Anīs , Dalālat al-Alfāz , (Cairo,1963), p.186.

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# APPENDIX

Q.38,57 "ġasāq"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | + | | + | | | | |
| ROD. | + | | + | | | | |
| PAL. | + | | + | | | | |
| M.ALI | | | | | + | | |
| PICK. | | + | | | | | |
| BELL | | | + | + | | | |
| ARB | + | | + | | | | |
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Q. 86,I. "al-ṭāriq"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| SALE | | + | + | | | | |
| ROD. | + | | | | | | |
| PAL. | | + | + | | | | |
| M.ALI | + | | | | | + | + |
| PICK. | | + | + | | | | |
| BELL | | | | + | | | |
| ARB | | + | + | | | | |
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Q. 83,27 "tasnīm"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| SALE | + | | + | + | | | |
| ROD. | + | | + | + | | | |
| PAL. | + | | + | + | | | |
| M.ALI | | | | | | | + |
| PICK. | | | | | | | |
| BELL | | | | | | | |
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Q.2,58 "hita"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| SALE | | + | | | | | |
| ROD. | + | + | | + | | | |
| PAL. | + | | | + | | | |
| M.ALI | + | + | | + | + | | |
| PICK. | | + | | | | + | |
| BELL | | | + | | | + | + |
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Q.4,5I "al-jibt"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| ROD. | | | + | | | | |
| PAL. | + | | | | | | |
| M.ALI | | + | | | | | |
| PICK. | + | | | | | | |
| BELL | | | | | | | |
| ARB | | + | | + | | | + |
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Q.4,5I "al-tāgūt"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | | | | + | | | |
| ROD. | + | + | + | | | | |
| PAL. | + | | | | | | |
| M.ALI I9I8&I928eds. | + | | + | + | | + | + |
| PICK. | | + | + | + | | + | |
| BELL | + | + | + | | + | | |
| ARB | + | + | + | | + | | |
| M.ALI I95Ied. | | | | | | + | + |
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Q.4,I76 "kalāla"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| SALE | | + | | | | | |
| ROD. | | + | | | | | |
| PAL. | | + | | | | | |
| M.ALI | | | | | + | | + |
| PICK. | | + | | | + | | + |
| BELL | + | | + | + | | + | |
| ARB | + | | + | + | | + | |
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Q.4,I2 "kalāla"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| ROD. | + | | + | + | | | |
| PAL. | + | | + | + | | | |
| M.ALI | | | | | + | | + |
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Q.2,I43 "wasaṭan"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| ROD. | | | + | | | | |
| PAL. | | | + | | | | |
| M.ALI | + | + | | + | + | | |
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| BELL | | | + | | | + | + |
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Q.68,28 "ausatuhum"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| ROD. | | + | | + | | | |
| PAL. | | | + | | | | |
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| PICK. | + | | | | | | |
| BELL | | | + | | | | |
| ARB | | | + | | | | |
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Q.2I,I04 "al-sijil"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| ROD. | | | + | + | | | |
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| BELL | | + | | | | | |
| ARB | | + | | | | | |
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Q.2I,I04 "lilkutubi"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| SALE | + | | + | | | | |
| ROD. | + | | | + | | | |
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| BELL | + | | | | | + | |
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Q.55,37 "dihān"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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Q.II,40 "al-tannūr"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| ROD. | | | + | | | | |
| PAL. | | | + | | | | |
| M.ALI | | | + | | | | |
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| BELL | + | | + | + | + | + | + |
| ARB | + | | + | + | + | + | + |
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Q. 68,20 "sarīm"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| ROD. | | | + | + | | | |
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| BELL | | + | + | + | | + | + |
| ARB | | + | + | + | | + | + |
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Q.69,5 "ṭāġia"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| SALE | + | | | | | | |
| ROD. | | | | + | | | |
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| PICK. | | | | + | | | + |
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Q.79,6 "al-rājifa"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| SALE | | + | | | | | |
| ROD. | | + | | | | | |
| PAL. | + | | | + | | | |
| M.ALI | + | | + | + | | + | + |
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| BELL | + | | + | + | | + | + |
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Q.79,7 "al-rādifa"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| PAL. | | | | + | | | |
| M.ALI | | | | | | | |
| PICK. | + | + | | | + | | |
| BELL | | | | + | | + | + |
| ARB | + | + | | | + | | |
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Q.8I,6 "sujjirat"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| SALE | + | | | | | | |
| ROD. I86Ied. | + | | | | | | |
| PAL. | | + | + | + | | | |
| M.ALI I9I8ed. | + | | | | | | |
| PICK. | | | | | + | | |
| BELL | + | | | | | | |
| ARB | + | | | | | | |
| Rod. I876ed. | | + | + | + | | | |
| M.Ali I928&I95Ieds | | | | | + | | |

Q.55,I2 "al-raihān"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | | + | | | | | |
| ROD. I86Ied. | + | | | | | | |
| PAL. | | + | | | | | |
| M.ALI | + | | | | | | |
| PICK. | + | | | | | | |
| BELL | + | | | | | | |
| ARB | + | | | | | | |
| Rod. I876ed. | | | | + | | | |
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Q.56,89 "raihān"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| SALE | | | | | | | |
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| M.ALI | + | | + | + | | | |
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Q.6,I4I "ma$^{c}$rūshāt"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| SALE | | | + | + | | | |
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| PAL. | | + | + | + | | | |
| M.ALI | | + | + | + | + | + | |
| PICK. | | + | + | + | + | + | |
| BELL | | + | + | + | + | + | |
| ARB | | + | + | + | + | + | |
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Q.22,36 "al-qānic"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| SALE | | + | + | + | | | |
| ROD. | | + | + | + | | | |
| PAL. | + | + | + | + | | | |
| M.ALI | + | + | + | + | | + | |
| PICK. | | | | | + | | |
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Q.22,36 "al-mu$^{c}$tar"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| SALE | | + | | + | | | |
| ROD. I86Ied. | + | + | + | + | | | |
| PAL. | + | + | + | + | | | |
| M.ALI | + | + | + | + | + | + | |
| PICK. | + | + | + | + | + | + | |
| BELL | | + | | + | | | |
| ARB | + | + | + | + | + | + | |
| Rod. I876ed. | | + | | + | | | |
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Q.5,3I "sau'a"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| SALE | + | + | + | | | | |
| ROD. | | | | + | | | |
| PAL. | + | + | + | | | | |
| M.ALI | + | + | + | | + | | |
| PICK. | + | + | + | | + | | |
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Q. I7,8I "$^{c}as^{c}asa$"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| PAL. | | + | | | | | |
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| BELL | + | | + | + | | + | + |
| ARB | + | | + | + | | + | + |
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Q.89,4 "yasri"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| SALE | | + | | | | | |
| ROD. | + | | + | | | | |
| PAL. | + | | + | | | | |
| M.ALI | | | | + | + | + | |
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Q.5,66 "muqtasida"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| SALE | + | | | | | | |
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| M.ALI | | + | | | + | | |
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| BELL | + | + | | | + | + | |
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Q.20,I5 "akhfiahā"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| SALE | + | | | | | | |
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Q.IO,54 "asarrū"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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Q.2,I97 "rafath"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| PAL. | + | | | | | | |
| M.ALI | | + | + | + | | + | + |
| PICK. | | + | + | + | | + | + |
| BELL | + | | | | + | | |
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Q. 89,10 "al-autād"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| SALE | | + | + | + | | | |
| ROD. | + | | | | | | |
| PAL. | | + | + | + | | | |
| M.ALI | | + | + | + | | + | + |
| PICK. | | + | + | + | | + | + |
| BELL | | + | + | + | | + | + |
| ARB | | + | + | + | | + | + |

Q.9,29 "$^{c}$an yadin"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| ROD. | + | | + | + | | | |
| PAL. | + | | + | + | | | |
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| PICK. | | + | | | | | |
| BELL | | | | | | | |
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Q.2,244 "Curdatan"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| ROD. | + | | | | | | |
| PAL. | + | | | | | | |
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Q. 9,17 "ya$^{c}$muru"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
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| ROD. | + | + | | | | | |
| PAL. | + | + | | | | | |
| M. ALI I918 &I928eds | + | + | | | + | | |
| PICK. | | | + | + | | + | + |
| BELL | | | + | + | | + | + |
| ARB | | | + | + | | + | + |
| M.Ali I95Ied. | | | + | + | | + | + |
| | | | | | | | |

Q.104,2 "$^{c}$adadahu"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | + | | + | + | | | |
| ROD. | + | | + | + | | | |
| PAL. | | + | | | | | |
| M.ALI I9I8&I928 | + | | + | + | | | |
| PICK. | + | | + | | | | |
| BELL | + | | + | | | | |
| ARB | | + | | | | | |
| M.Ali I95Ied. | | + | | | | | |
| | | | | | | | |

Q-57,47 "al-takāthur"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | | + | + | + | | | |
| ROD. | | + | + | + | | | |
| PAL. | + | | | | | | |
| M.ALI | | + | + | + | | | + |
| PICK. | + | | | | + | + | |
| BELL | + | | | | + | + | |
| ARB | + | | | | + | + | |
| | | | | | | | |
| | | | | | | | |

Q. 57,19 "al-shuhadā'"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | + | | | | | | |
| ROD. | + | | | | | | |
| PAL. | | + | | + | | | |
| M.ALI | + | | | | | | |
| PICK. | | + | | + | | | |
| BELL | + | | | | | | |
| ARB | | + | | + | | | |
| | | | | | | | |
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Q. 47,22 "tawalaitum"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | | | + | + | | | |
| ROD. I86Ied. | + | + | | | | | |
| PAL. | + | + | | | | | |
| M.ALI I9I8&I928ed | | | + | + | | | + |
| PICK. | | | + | + | | | + |
| BELL | + | + | | | + | + | |
| ARB | + | + | | | + | + | |
| Rod. I876ed. | | | + | + | | | |
| M.Ali I95Ied. | + | + | | | + | + | |

Q.55,35 "nuḥās"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | | | + | + | | | |
| ROD. | | + | + | + | | | |
| PAL. | | + | + | + | | | |
| M.ALI I9I8&I928ed | + | | | | + | | |
| PICK. | | + | + | + | | + | + |
| BELL | | + | + | + | | + | + |
| ARB | | + | + | + | | + | + |
| | | | | | | | |
| | | | | | | | |

Q.86,II "raj$^{c}$"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | | + | + | | | | |
| ROD. | | + | + | | | | |
| PAL. | + | + | + | + | | | |
| M.ALI | + | | | + | + | | + |
| PICK. | + | + | + | + | + | | + |
| BELL | | + | + | | | + | |
| ARB | + | + | + | + | + | | + |
| | | | | | | | |
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Q. 90,2 "hillun"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | | | + | | | | |
| ROD. | | | + | | | | |
| PAL. | | | + | | | | |
| M.ALI | + | + | | | + | | |
| PICK. | | | + | | | | + |
| BELL | | | + | | | | + |
| ARB | | | + | | | + | |
| | | | | | | | |
| | | | | | | | |

Q.103,I "al-ᶜasr"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | + | | | | | | |
| ROD. | + | | | | | | |
| PAL. | + | | | | | | |
| M.ALI | | + | | | + | | |
| PICK. | + | | | | | + | + |
| BELL | + | | | | | + | + |
| ARB | + | | | | | + | + |
| | | | | | | | |
| | | | | | | | |

Q.5.52 "amr"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | + | + | | | | | |
| ROD. | | | + | + | | | |
| PAL. | + | + | | | | | |
| M.ALI I9I8&I928eds | | | + | + | | + | + |
| PICK. | + | + | | | + | | |
| BELL | | | + | + | | + | + |
| ARB | + | + | | | + | | |
| M.Ali I95Ied. | + | + | | | + | | |
| | | | | | | | |

Q.3,152 "al-amr"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | + | + | + | + | | | |
| ROD. | + | + | + | + | | | |
| PAL. | | | | | | | |
| M.ALI | | | | | | + | + |
| PICK. | + | + | + | + | + | | |
| BELL | | | | | | + | + |
| ARB | | | | | | + | + |
| | | | | | | | |
| | | | | | | | |

Q.7,37 "al-kitāb"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | + | + | + | + | | | |
| ROD. | + | + | + | + | + | | |
| PAL. | + | + | + | + | | | |
| M.ALI | + | + | + | + | | | |
| PICK. | + | + | + | + | | | |
| BELL | | | | | | + | + |
| ARB | | | | | | | |
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Q. 5,7I

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | + | + | + | + | | | |
| ROD. | + | + | + | + | | | |
| PAL. | + | + | + | + | | | |
| M.ALI | + | + | + | + | | | + |
| PICK. | + | + | + | + | | | + |
| BELL | | | | | + | + | |
| ARB | | | | | + | + | |

Q.8,73 "fitna"

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | | + | | | | | |
| ROD. | | + | | | | | |
| PAL. | | + | | | | | |
| M.ALI | | | | | + | | |
| PICK. | | + | | | | | |
| BELL | | + | | | | | |
| ARB | | | | | + | | |
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Q.I,6

(غير المغضوب عليهم)

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | + | + | + | | | | |
| ROD. I86Ied. | | | | + | | | |
| PAL. | + | + | + | | | | |
| M.ALI | + | + | + | | | | + |
| PICK. | + | + | + | | | | + |
| BELL | + | + | + | | | | + |
| ARB | + | + | + | | | | + |
| Rod.(I876ed.) | + | + | + | | | | |
| | | | | | | | |

Q.3,I67 : لو نعلم قتالا

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | | + | | + | | | |
| ROD. | + | | | | | | |
| PAL. | + | | | | | | |
| M.ALI I9I8&I95Ieds | + | | | | | | |
| PICK. | | | + | | | | |
| BELL | | + | | + | + | + | + |
| ARB | + | | | | | | |
| M.Ali I928ed. | | ± | | + | + | + | + |
| | | | | | | | |

(لا تجعلوا دعاء الرسول) Q.24,63:

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | | | + | + | | | |
| ROD. | + | + | | | | | |
| PAL. | + | + | + | + | | | |
| M.ALI | | | | | | | + |
| PICK. | | | + | + | | | |
| BELL | | | | | | | + |
| ARB | | | + | + | | | |
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( لا ..يحل لكم ان ترثوا النساء ) Q.4.19:

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | + | | + | + | | | |
| ROD. | + | | + | + | | | |
| PAL. | + | | + | + | | | |
| M.ALI | | + | | | + | | |
| PICK. | | + | | | + | | |
| BELL | + | | + | + | | + | + |
| ARB | + | | + | + | | + | + |
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(وترغبون ان تنكحوهن)

Q.4,127:

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | | + | + | + | | | |
| ROD. | + | | | | | | |
| PAL. | + | | | | | | |
| M.ALI I9I8ed. | | + | + | + | | + | + |
| PICK. | | + | + | + | | + | + |
| BELL | | + | + | + | | + | + |
| ARB | | + | + | + | | + | + |
| M.Ali I928&I95Ied | + | | | | + | | |
| | | | | | | | |

Q.47,17 :

( وَأَنَامُهُمْ تَضْوَامُهُمْ )

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | | | + | + | | | |
| ROD. | | | + | + | | | |
| PAL. | | | + | + | | | |
| M.ALI I9I8&I95Ieds | + | + | | | + | + | |
| PICK. | + | + | | | + | + | |
| BELL | + | + | | | + | + | |
| ARB | + | + | | | + | + | |
| M.Ali I928 | | | + | + | | | + |
| | | | | | | | |

Q.9I,I4: ( فـــواصا )

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | + | + | | | | | |
| ROD. | + | + | | | | | |
| PAL. | + | + | | | | | |
| M.ALI | | | | | | | + |
| PICK. | | | | | | | + |
| BELL | + | + | | | + | + | |
| ARB | | | | | | | + |
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Q. 4, I59: (الذ ليؤمنن به قبل موته)

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | | + | | | | | |
| ROD. | | + | | | | | |
| PAL. | + | | | | | | |
| M.ALI | | | + | + | | | |
| PICK. | | | | | | | |
| BELL | | | | | | | |
| ARB | | | | | | | |
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Q.2,I77: ( على حبه )

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | | | + | + | | | |
| ROD. | | | + | + | | | |
| PAL. | | | + | + | | | |
| M.ALI | | | + | + | | + | + |
| PICK. | | | + | + | | + | + |
| BELL | | | + | + | | + | + |
| ARB | + | + | | | + | | |
| | | | | | | | |
| | | | | | | | |

Q.32,23: ( فلد تكن في مرية من لقائه

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | | | + | | | | |
| ROD. I86Ied. | | | | + | | | |
| PAL. | | + | + | | | | |
| M.ALI I9I8& I928ed | | | | + | | | |
| PICK. | | | | + | | | |
| BELL | | + | | | | | |
| ARB | + | | | | + | | |
| Rod. I876ed. | + | + | + | | | | |
| M.Ali I95Ied. | | + | | | | | |

Q.3,13: (یہ وزن مثلیم)

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | + | | | | | | |
| ROD. | + | | | | | | |
| PAL. | + | | | | | | |
| M.ALI | | | | | + | | |
| PICK. | | | | | + | | |
| BELL | | | | | | | |
| ARB | | | | | | | |
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Q.38,32

(مثل توارث بالحجاب)

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | + | + | + | | | | |
| ROD. | + | + | + | | | | |
| PAL. | + | + | + | | | | |
| M.ALI | | | | | | | + |
| PICK. | | | | | | | + |
| BELL | + | + | + | | + | + | |
| ARB | + | + | + | | + | + | |
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Q.46,26: ( فيما أَن مكناكم فيه )

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | + | | | | | | |
| ROD. | + | | | | | | |
| PAL. | + | | | | | | |
| M.ALI | | + | + | + | + | + | + |
| PICK. | | + | + | + | + | + | + |
| BELL | | + | + | + | + | + | + |
| ARB | | + | + | + | + | + | + |
| | | | | | | | |
| | | | | | | | |

Q. 5,6:- ( وامسحوا برؤوسكم وارجلكم )

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | + | + | + | + | | | |
| ROD. | + | + | + | + | | | |
| PAL. | + | + | + | + | | | |
| M.ALI | + | + | + | + | | | |
| PICK. | + | + | + | + | | | |
| BELL | + | + | + | + | | + | + |
| ARB | + | + | + | + | | + | + |

Q.85,15: ( ذو العرش المجيد )

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | | | | + | | | |
| ROD. | | | | + | | | |
| PAL. | | | | + | | | |
| M.ALI | + | | | | | | |
| PICK. | | | | + | | + | |
| BELL | + | | | | | | |
| ARB | ++ | | | | | | |
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Q.3,1885 (بما أتوا)

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | + | + | + | | | | |
| ROD. | + | + | + | | | | |
| PAL. | + | + | + | | | | |
| M.ALI | + | + | + | | + | + | |
| PICK. | | | | + | | | + |
| BELL | | | | + | | | + |
| ARB | | | | + | | | + |
| | | | | | | | |
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Q.39,68: ( ينظرون )

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | | + | | | | | |
| ROD. | | + | | | | | |
| PAL. | | + | | | | | |
| M.ALI | + | | | | + | | |
| PICK. | + | | | | + | | |
| BELL | | + | | | | | |
| ARB | | + | | | | | |
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Q.20,39: ( ولتصنع على عيني )

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | + | + | | | | | |
| ROD. | + | + | | | | | |
| PAL. | + | + | | | | | |
| M.ALI | + | + | | | + | | |
| PICK. | + | + | | | + | | |
| BELL | + | + | | | + | | |
| ARB | + | + | | | + | | |
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Q.II,46 ( إنه عمل غير صالح )

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | + | + | | + | | | |
| ROD. | + | + | | + | | | |
| PAL. | + | ++ | | + | | | |
| M.ALI | | | + | | | + | |
| PICK. | | | + | | | + | |
| BELL | + | + | | + | + | | |
| ARB | + | + | | + | + | | |
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Q.2,I84

(يطيتونه)

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | | | + | + | | | |
| ROD. | | | + | + | | | |
| PAL. | | | + | + | | | |
| M.ALI I9I8ed. | | | + | + | + | | |
| PICK. | | | + | + | + | | |
| BELL | | | + | + | + | | |
| ARB | | | + | + | + | | |
| M.Ali I928&I95Ied | + | + | | | | | |
| | | | | | | | |

Q.8I,24: ( وما هم على الغيب بضنين )

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | + | + | + | + | | | |
| ROD. | + | + | + | + | | | |
| PAL. | + | + | + | + | | | |
| M.ALI | | | | | + | | |
| PICK. | | | | | + | | |
| BELL | + | + | + | + | | + | + |
| ARB | | | | | + | | |
| | | | | | | | |
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Q.2,88: (غلف)

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | + | | | + | | | |
| ROD. | + | | | + | | | |
| PAL. | + | | | + | | | |
| M.ALI | | + | + | | | + | + |
| PICK. | + | | | + | + | | |
| BELL | + | | | + | + | | |
| ARB | + | | | + | + | | |
| | | | | | | | |
| | | | | | | | |

Q.2,IO: ( یکذبون )

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | + | + | + | + | | | |
| ROD. | + | + | + | + | | | |
| PAL. | + | + | + | + | | | |
| M.ALI | + | + | + | + | + | | |
| PICK. | + | + | + | + | + | | |
| BELL | + | + | + | + | | + | + |
| ARB | + | + | + | + | | + | + |
| | | | | | | | |
| | | | | | | | |

Q.I.3: (ملك يوم الدين)

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | | | + | + | | | |
| ROD. | | | + | + | | | |
| PAL. | | | + | + | | | |
| M.ALI | + | | | | | | + |
| PICK. | + | | | | | | + |
| BELL | + | | | | | | + |
| ARB | + | | | | | | + |
| | | | | | | | |
| | | | | | | | |

Q.2,106: ( تنسیخ )

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | + | | | | | | |
| ROD. | + | | | | | | |
| PAL. | + | | | | | | |
| M.ALI | | | | | + | | |
| PICK. | | | | | + | | |
| BELL | + | | | | | | |
| ARB | | | | | + | | |
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Q.2,I04: ( لا تقولوا راعنا )

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | + | | + | + | | | |
| ROD. | + | | + | + | | | |
| PAL. | + | | + | + | | | |
| M.ALI I9I8&I95Ied | + | | + | + | | | |
| PICK. | | | | | + | | |
| BELL | + | | + | + | | | |
| ARB | + | | + | + | + | | |
| M.Ali I928ed. | | | | | + | | |
| | | | | | | | |

Q.2,104: ( وقولوا انظرنا )

| | JALL. | KATHIR | BAID. | ZAM. | TAB. | HAY. | RAZI |
|---|---|---|---|---|---|---|---|
| SALE | + | | | | | | |
| ROD. | | | | | | | |
| PAL. | + | | | | | | |
| M.ALI | | | + | + | + | | |
| PICK. | + | | | | | | |
| BELL | | | | | | | |
| ARB | | | | | | | |
| | | | | | | | |