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**A SEMANTIC ANALYSIS OF FIGURATIVE IMAGES  
IN SOME QURANIC VERSES IN GHALI, PICKTHALL,  
AND ARBERRY'S TRANSLATIONS**

*By*

**Maged Mansour Fouad Mohammed**

Degree: Ph.D/ English Department(linguistics)  
Faculty of arts/ Mansura University.

*Under the Supervision of*

**Dr. Hamdy Mohammed Mohammed Shaheen**

Professor of Linguistics  
Head of the Department of English  
Faculty of Arts - Mansoura University

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# A SEMANTIC ANALYSIS OF FIGURATIVE IMAGES IN SOME QURANIC VERSES IN GHALI, PICKTHALL, AND ARBERRY'S TRANSLATIONS

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## Abstract

The present study is a semantic and figurative analysis, based on comparison and analysis of three translations of the glorious Quran done by Ghali, Pickthall and Arberry. These translations were chosen due to the differences in religion, language and culture. The researcher chose only ten verses from the holy Quran that contain semantic and figurative issues, followed by a discussion of the three versions of translations. The study does not aim at judging the works of the three translators; the aim is to discover the similarities and differences among these translations and the areas in which they were unable to capture the intended meaning due to semantic and figurative secrets in the verses. The comparison is carried out in the light of some important exegeses of the glorious Quran along with important books of Arabic rhetoric and grammar. Despite doing a great effort that cannot be ignored, none of the three translations is free of mistakes and that's mainly because of their dependence on the literal translation. It's also concluded that the best method to follow is maintaining the figuration and using extensive footnotes to ensure that the intended meaning is eventually reached. Ghali's translation is the most precise one since it makes use of the three other ones and corrects some of the mistakes that they make. Followed by Ghali's translation in the easiness of style and the precision of meaning, does come Pickthall's translation which is direct in its expressions and precise to a great extent. Regarding Arberry's translation, it is very dense and close to a literal translation. Though his translation is the best in style, it comes in the third place in terms of the accuracy of meaning although he is considered the best non-Arab one who has faithfully rendered the semantic meaning. The issue of translatability of figuration in the Quran still needs further considerations and more research.

**keywords:** Holly Qur'an, figurative, semantic, secrets, exegeses, issues.

## ملخص البحث

تعتبر هذه الدراسة تحليل دلالي ومجازي يركز على المقارنة والتحليل لثلاث ترجمات للقرآن الكريم والتي قام بها غالي وبيكثول وأربري. ولقد تم اختيار هذه التراجم الثلاثة بناء على اختلاف الدين واللغة والثقافة لهؤلاء المترجمين. ولقد اختار الباحث عشرة آيات فقط من القرآن الكريم تحتوي على مسائل دلالية ومجازية ثم قام بتحليلها في الثلاث تراجم. ولا تهدف هذه الدراسة الي الحكم علي هؤلاء المترجمين الثلاثة ولكن الهدف هو اكتشاف أوجه التشابه والاختلاف بين هذه التراجم وبيان المواضع التي لم يتم فيها نقل المعني المقصود في الايات بشكل ملائم وذلك بسبب الاسرار الدلالية والمجازية فيها، وتتم المقارنة في ضوء بعض التفاسير الهامة للقرآن الكريم بجانب بعض المراجع الهامة في البلاغة العربية والنحو. وعلي الرغم من الجهد الكبير والذي لا يمكن تجاهله ، إلا أنه لم تفلت أي من هذه الترجمات من الأخطاء حيث وقع المترجمين في هذه الأخطاء بسبب اعتمادهم علي الترجمة الحرفية بشكل أساسي حيث أن أفضل طريقة للمحافظة علي ترجمة المجاز هي استخدام الحواشي المسهبة لضمان توصيل المعني المقصود في نهاية المطاف. وفي هذا البحث تظهر ترجمة غالي بأنها الأكثر دقة حيث أنها استفادت من التراجم الأخرى وصححت ما وقعت فيه من أخطاء. وتأتي ترجمة بيكثول مباشرة بعد ترجمة غالي في سهولة الأسلوب ودقة المعني حيث يميزها التعبير والدقة إلي حد كبير. أما ترجمة أربري فتأتي في المرتبة الثالثة من حيث دقة المعني. فبالرغم من كونها الأفضل في الأسلوب إلا أنها كثيفة جدا وقريبة من الحرفية مع أنه يعتبر المترجم الغير عربي الوحيد الذي ترجم معني القرآن الكريم بإخلاص. إن قضية ترجمة المجاز في القرآن الكريم ما زالت تحتاج المزيد من الإهتمام والدراسة.

**كلمات مفتاحية :** القرآن الكريم ، مجازي ، دلالي ، أسرار ، تفاسير ، قضايا.

## 1. Introduction

There has been a growing interest in translating the Holy Qur'an. A lot of translations were achieved from time to another. So much research has been done to examine, evaluate and improve them. Such research brings the fruits of linguistics into the field of Quranic study. In most cases, this has led people to a better understanding of the Qur'anic discourse, and a greater

appreciation of its style. This study is a Quranic linguistic one that investigates some Quranic verses semantically and figuratively showing similarities and differences. This study is a comparative and analytical study of 10 Quranic verses in some translations of the Holy Qur'an. It is limited to some semantic and figurative images found in these verses. More obviously, the study is confined to three

translations carried out by 1- Muhammed Mahmoud Ghali (1920-2016), ۲- William (Muhammed) Marmaduke Pickthall (1875-1936), and 3- Arthur John Arberry (1905-1969). It aims at uncovering the ideal method (if any) for translating Qur'anic rich language.

## 2. RESEARCH PROBLEM

The glorious Qur'an uses the linguistic tools of the Arabic language so that it can be understood and appreciated by the people to whom it was revealed. Therefore, it is expected that translators of the glorious Qur'an will often encounter the problem of translating Qur'anic semantic and figurative images. Besides, a cursory and comprehensive glance at various published translations of the glorious Qur'an done by professional translators shows that translators have had several hindrances in translating figurative images. So, there is a pressing need for examining the difficulties translators encounter and analyze the strategies they adopt when translating a text that abounds with rhetorical images and secrets deeply rooted in the Arab language culture. This study is a humble endeavor towards this end.

## 3. RESEARCH QUESTIONS

The current study is set to answer the following questions:

- 1- What are the similarities and differences among the three translations, especially, in translating figurative images?
- 2- To what extent is the meaning maintained in the three translations?
- 3- Are there any errors? if yes, what are the reasons?
- 4- Which translation of the three is the most accurate one?

## ۴. RESEARCH OBJECTIVES

The study comparatively aims at analyzing how the translators semantically and figuratively render the selected verses. Also, it examines the accuracy of these translations depending on particular exegeses and interpretations.

## 5. SIGNIFICANCE of THE STUDY

The holy Qur'an is the text chosen to be the subject of study. It tackles an important issue in the Qur'anic discourse translation. When a non-Arabic speaker converts to Islam, he then needs to understand the rules and teachings of Islam in his native language. This has opened the way for translators and linguists, to study the noble Qur'an and translate it into different languages. This study is moderate participation in this aspect.

## 6. THEORETICAL FRAMEWORK

### - Semantics and Meaning

Semantics is a branch of linguistics, related to meaning. It is the studying of meaning in a language. It deals with the expression of linguistic objects such as words, phrases, and sentences. Some scholars gave definitions for semantics. It's Katz (1972, p. 1), who states that "Semantics is the study of linguistic meaning. It is concerned with what sentence and other linguistics objects express, not with the arrangement with their syntactic parts or with their pronunciation." Richard (1985, p.172) in Saleh (2008, p.50) points out that "Meaning is what a language expresses about the world we live in or any possible or imaginary word. Lyons (1977, p. 4) states that "Meaning is a word of the ordinary, everyday vocabulary of English."

### - Equivalence and Meaning

Translation is all about achieving equivalence between the source language (SL) and the target one (TL) at different levels (i.e., rhetorical, linguistic, semantic, cultural, etc.). Nevertheless, equivalence in translation has been a controversial issue among scholars. A group of theorists (Catford, Nida, and Koller) defines translation on the basis of equivalent relations, whereas others (e.g., Snell-Hornby) ignore the notion of equivalence in favor of other aspects, claiming its irrelevance to translation studies and a third group, finally, seems to stand in-between, such as Mona Baker who, in her book, *In Other Words*, attributes using the concept of

equivalence to the - sake of convenience- since most translators are used to it rather than because of having any theoretical status.”(1992, p.5-6). It is worth noting that although some theorists do not directly refer to equivalence, their studies touch upon it in some way.

#### -Nida’s Formal and Dynamic Equivalence

From the 1940s onwards, an important work in translation studies was produced by Eugene A. Nida, an American linguist, adopted a more scientific and systematic approach to the study of translation. He introduced the concepts of 'formal' and 'dynamic' (later 'functional') equivalence (Nida 2000; Nida and Taber 1969). For Nida, formal equivalence "focuses attention on the message itself, in both form and content. One is concerned that the message in the receptor language should match as closely as possible the different elements in the source language" (Nida 2003, p.159). Thus, formal equivalence is oriented towards the ST structure which has a great role in determining accuracy and correctness. In contrast, dynamic equivalence is based on what Nida calls 'the principle of equivalent effect', where "the relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message" (Nida 2003, p.159). For Nida, the success of translation depends on evoking an equivalent response in the target readers.

#### - Rhetoric

In Arabic, the word *Balaghah*, بلاغة (Arabic Rhetoric), is derived from *Balagha* (to reach, get to, arrive at). A person is described as being *bali:gh* بليغ if he has the ability to say what should be said using *fasi:h* فصيح discourse in conformity with what the given situation requires. Thus, what is said when a person is excited, sad, preaching, happy, talking to an adult, a child, a thief, a soldier, etc., differs in many ways according to the situation. *Al-Balaghah* has been defined as the art of using languages in persuading or

influencing others. In speeches and statements, eloquence is a major requirement to achieve rhetoric, while rhetoric is not a requirement to achieve eloquence. Thus, one can say that every rhetorical speech is eloquent, not every eloquent speech is rhetorical.

#### - Some Rhetorical and Figurative Images

The rhetorical language comes in several categories; it includes a diversity of images and literary devices such as similes, metaphors, metonymies, personification, irony, synecdoche, and allegory. As said, "Whether it be synecdoche, metaphor, or metonymy, there is still a figure." Here are some of these images:

**a-Metonymy:** Crystal Encyclopedic Dictionary, (1992) states that Metonymy is a figure of speech in which the name of an attribute of an entity is used in place of an entity itself. It is used when they talk about *the bottle* to mean 'drinking' or the press to mean 'newspapers' (p. 250).

**b-Simile:** Simile is another figure of speech described by the Cambridge Advanced Learner's Dictionary as *the use of an expression comparing one thing with another, always including the words as or like*. (Walter, 2008). For example, "Tall as a mountain".

#### c-Metaphor

Metaphor has been considered as the most important form of figurative language use. Oxford Word power Dictionary (2006) defines metaphor as *a way of describing something by comparing it to something else which has the same qualities (but without using the words 'as' or 'like')*. Peter Newmark (1988, p. 104) defines metaphor as: "describing something in terms of another". For example, *his heart is as hard as a rock, her face like the sun*.

#### 7- LITERATURE REVIEW

Here are some general studies concerned with the study, In his study, Abed M. (2006, p.28) investigates syntactic, pragmatic, semantic aspects of apposition of the glorious Qur'an. It is intended to find similarities between the apposition

pragmatic and semantic functions in Arabic and English. He went through the glorious Qur'an and I'raab (analysis) Al-Quran Al-Karim Wa Bayanuh (rhetoric) twice. He then collected 720 verses containing apposition structures based on the fact that the two constituents of apposition share the same case marker and the semantic relations between them are equivalence: whole for whole, inclusion or deferential, part-for-whole. It was concluded that, regarding the semantic relations between appositives, in the glorious Qur'an, there are three kinds of apposition, namely, whole for- whole, inclusion, and part-for-whole.

On the other hand, Mahmoud (2008, p.39) introduces his analysis of *Surat "An-Nas"*, in four translations. Mahmoud makes it clear that it is very important to take into account both the target culture and the source one. To exemplify this idea, he used the word "صُدُور" as an example. This word is rendered into three different translations, as "breast" except for Ali (1989) who used the word "heart". This shows the loss of cultural aspects of the text when a translator misinterprets the word connotative meaning as, in Arabic, the word "صدر" is used in talking about the heart; not only the breast. He assures that when translating, maintaining invariability of the content of the SL requires transferring what is implicit in the ST to an explicit meaning in the TT. He finally asserts that the noble Qur'an verses carry out actions to achieve communicative purposes not clear in the lexical items of the verse.

Also, Al-Salem (2008, p. 95), in her comparative analysis of metonymy in five translations of the glorious Qur'an, stresses that the higher the text's quality is, the more difficult it is to be translated. "The translator has to render the meaning of the text. He has to maintain its style and spirit too" (2008, p. 2). Al-Salem also introduces metonymy definition along with its various types with Quranic examples. It is *a figure of speech in which one word is used to stand for another which is closely associated with it*. She goes

through several studies including Newmark (1984), Gutt (1992), Larson (1998), and De Beaugrande (1978). Then, she introduces some linguistic problems translators encounter as given by Abdullah (1992, p.222) such as different classifications, euphemisms, different tropical expressions, different semantic ranges, and the issue of equivalence among others.

Moreover, Alqini, J (2011) examined the criteria by which translators used to render Quranic polysemous words. He studied the methods followed by the translators in selecting synonym words to translate them into four translations of the Holy Qur'an. It was found out that some deviations and undertranslations can result from insufficient reference to the Qur'an exegeses, lack of understanding of Arabic morphology, and inability to decode the nuances of polysemous words. He urged the translators to use annotated renditions and ideational equivalence to convey the exact implicated meanings of ST polysemous words. He also recommended that before translating the holy Qur'an, translators ought to refer to exegeses and interpretations, books of prophetic traditions (Sira), and Arabic heritage dictionaries.

Also, Sattam (2011) examined the problems translators face in rendering Quranic texts into English. In the study, some Quranic verses on describing "the conditions of the mountain on the "Doomsday" and the horrific scenes and the situation and events occurring at that time. It exactly aimed at studying and analyzing the linguistic structures and forms of the expressions describing the conditions of the mountain on the Day of Judgment in the Arabic Qur'anic texts. It analyzed the translations of these texts in four translations, showing the similarities and differences between the areas of their success or failure. The findings showed that the best method adopted in rendering the Qur'anic text is the communicative translation.

Furthermore, Abu-Mahfouz (2011) studied the way Abdullah Yusuf Ali translated nouns in the glorious Qur'an. He cites Arberry (1996) who confirms that any translation of the Qur'an is "a poor copy of the glittering splendor of the original" (p. 24). He discussed the semantic problems in Ali's translation. The way he dealt with such semantic failures is beneficial to this research and is a guide for the analysis of the three translations because it shows what to search for in any semantic analysis.

Last but not least, Ashaer (2013) attempted to find out the areas where the translators were not able to capture the intended meaning of the verses owing to semantic and pragmatic reasons in the verses. He compared the semantic and pragmatic issues in three translations of Sura *Yusuf*. He depended on particular exegeses and interpretations of the glorious Qur'an along with important Arabic rhetoric and grammar books. It found out that the translators' misunderstanding of the semantic meanings of the words leads to deficient translation. It suggested that translators have to be aware of such devices as foregrounding and backgrounding, gender, word order, etc. to be able to capture the cases causing a word to carry different shades of meaning.

## 8-RESEARCH METHODOLOGY

In this analysis, selected Qur'anic verses are limited only to 10 since the current study is not interested in reviewing a large number of ayahs; the aim is to introduce some verses only as a sample.

### - Research Design

This study adopts a qualitative-oriented methodological approach. Thus, the paradigm is chosen for its interpretive nature suiting the scope and nature of the study. Dornyei (2007, p.38), asserts that "several alternative interpretations are possible for each data set, and as QUAL studies utilize relatively limited standardized instrumentation or analytical procedures, it is the researcher who will choose from them."

### - Data Collection

In this study, data is gathered from various verses of the Holy Qur'an. The study sample is only 10 verses, with their English translations, in three English translations of the Holy Qur'an, previously mentioned, were chosen to be compared and analyzed. Therefore, in this context, the study will not take all the images in the Holy Qur'an.

### - Methods of Analysis

Here are three different steps of data analysis:

1. Identifying the figurative expressions in the verses in Arabic language.
2. Translation of the verse containing the images.
3. Comparing the three translations taking into consideration the original meaning, the suitable words and expressions used in translating the figurative figure in the translated verse, and its relation and meaning interpretation books. The meaning of the figurative image is determined on the basis of commentaries;
4. Assessing the whole translations in sum.

## 9- DATA ANALYSIS AND DISCUSSION

This section deals with the analysis and discussion of the verses. Here is the first question in the study:

1-*What are the similarities and differences between the three translations?* Here, the researcher is going to analyze the Qur'anic verses and their translations as follows:

**Table (1)**  
**Sura Houd- Verse 20**

Verse/s	أُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ يُضَاعَفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ.
Translit.	Ulaaa'ika lam yakoonoo mu'jizeena fil ardi wa maa kaana lahum min doonil laahi min awliyaaa'; yudaa'afu lahumul 'azaab; maa kaanoo yastatee'oonas sam'a wa maa kaanoo yubsiroon.
Ghali	<b>Those are not to be defiant to (Him) in the earth, and in no way do they have any patrons apart from Allah. For them the torment will be doubled; in no way could they hear and in no way did they behold.</b>
Pickthall	<b>Such will not escape in the earth, nor have they any protecting friends beside Allah. For them the torment will be double. <u>They could not bear to hear</u>, and they used not to see.</b>
Arberry	<b>they are unable to frustrate Him on earth and they have no protectors, apart from God. For them the chastisement shall be doubled; <u>they could not hear</u>, neither did they see.</b>

Ibn Kathir, (2003, p. 250), says, this means “Such will not escape, God, in the earth and, beside God, other than Him, they have no allies, helpers to protect them against Allah’s chastisement. The chastisement will be doubled for them, for having led others astray. So, they could not hear, the truth, nor did they use to see, it; namely, due to their extreme aversion to it, this is as though they did not have the ability or capacity for it.” Here, in this verse, Allah addresses His messenger and the believers saying that if He wants to punish *Quraysh* disbelievers, surely, they won’t be able to escape the punishment that will be severe.

They deserve punishment since they did not benefit from His guidance as if they did not hear it (At- Tabary, 2001).

**Analysis and Discussion:**

The above verse states that the disbelievers could not hear the righteousness. But in fact, they did hear it; they just did not respond to it. Thus, the verse figuratively negates their hearing that is the cause of responding. Here, the substitution probably implies the absence of a response from the part of the disbelievers of Quraysh to Allah’s commands and guidance as if they did not hear it. Also, this serves as further emphasis that those particular people actually deserved to be punished severely owing to their complete rejection of the truth. Here, in this verse, Allah threatens the disbelievers with severe punishment since they would not hear. This indicates that the sentence *مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ* (They could not hear), should not be taken literally, since if they were really deaf, Allah who is beneficent, fair and Merciful would not blame them for not following guidance. The intended meaning then should be that they did not respond to divine guidance, and which was expected of them after hearing it. Therefore, there is a cause-and-effect relationship between the literal and figurative meaning.

As shown above, Arberry (1996) rendered this figuration into the same figuration, maintaining the effect of describing those who disbelieve as being not able to hear. The resultant construction is intelligible and smooth because the context excludes the literal reading. Ghali and Pickthall assume that there is not figuration involved in this verse and that *مَا كَانُوا يَسْتَطِيعُونَ* means "they could not bear to". Inserting the word *bear to* adds a new meaning not implied by the original discourse. This understanding results from the translators' assumption that the phrase *يَسْتَطِيعُونَ السَّمْعَ* means they "tolerate to hear", while the correct meaning is, they "have the ability to hear". Both meanings are

mentioned in *Lisaan Al- Arab* (Ibn-Manzoor, 2003, vol. 5, pp. 661-663).

**Table (2) Sura Younus- Verse 21**

Verse/s	وَإِذَا أَنْقَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُوبُونَ مَا تَمْكُرُونَ .
Translit.	Wa izaaa azaqnan naasa rahmatan min ba'di darraaa'a massat hum izaa lahum makrun fee aayaatinaa; qulil laahu asra'u makraa; inna rusulanaa yaktuboona maa tamkuroon.
Ghali	<b><u>And when we give the people a taste of mercy after adversity has afflicted them.</u></b>
Pickthall	<b><u>And when we cause mankind to taste of mercy after some adversity which had afflicted them.</u></b>
Arberry	<b><u>When we let the people taste mercy after hardship has visited them.</u></b>

On this verse, Ibn Kathir, (2003, p. 250), comments saying: "And when We made people, namely, the disbelievers of Makka, taste of mercy, [of], i.e., rain and fertility, after adversities, misery, and drought, that had afflicted them, behold! they have some plot concerning Our signs, i.e., in the way of mockery and denial. then, Say, to them: 'God is swifter at plotting, at requiting; surely Our, guardian, angels, messengers are writing down that which you are plotting.'" Also, the disbelievers of Makkah were stricken by drought for seven years. They asked the Prophet (PBUH) to pray to Allah to send them rain, and they promised, in return, to believe in his call. But when Allah (GBTH) sent rain, they were back to denial and sarcasm (At-Tabary, 2001, p. 116).

#### **Analysis and Discussion:**

The word النَّاسَ (people) is generally used when the intended meaning is the *disbelievers* كُفَّار of Makkah. The substitution is probably made to associate the deed of the

disbelievers with human nature in general. This, as seen, serves to discourage all people, including the believers, from remembering Allah only at times of adversity but when enveloped by Allah's mercy, they turn arrogant. In At-Tabary (2001, vol. 11, p. 116), the word النَّاسَ in this verse stands for the disbelievers. If this figuration is understood literally, it means that when people, in general, are stricken with adversity, they return to Allah, and when tasting Allah's mercy, they deny the truth. This is not true for all people, and knowing that makes the reader think of a figurative interpretation of the word النَّاسَ. In this figuration, *the literal and figurative meanings have a general-to-specific relationship.*

Translators maintain the substitution of الكفار with النَّاسَ (people), translating the effect of the generalization that is to connect the act of running to Allah (GBTH) only at times of adversity, to the human nature in general so that even believers watch themselves and avoid doing that. Fortunately, the literal rendition of the figuration does not lead to any structural problems. Here, two mismatches noted are worthy of mentioning. *One is the literal translation of the article the in the Arabic word النَّاسَ by Arberry and Ghali.* The usage of articles is an area of difference between Arabic and English. The English word *people* without an article means either *particular persons* أناس or *persons in general* النَّاسَ. When an article is posed, i.e., *the people*, the word acquires a different meaning which is "all the persons who live in a particular place or belong to a particular country الشعب and this is not the meaning intended by النَّاسَ in the verse. Therefore, Ghali and Arberry's use of the definite article is unjustified. *Another one is in Pickthall's phrase "taste of mercy".* Here, the preposition "of" should be omitted, for people can taste(verb) mercy (object) rather than the taste of mercy.



**Table (3)**  
**Sura Al- Imran- Verse, 133**

Verse/s	وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ
Translit.	Wa saari'ooo ilaa maghfiratin mir Rabbikum wa Jannatin arduhassamaawaatu wal ardu u'iddat lilmuttaqeen.
Ghali	<b><u>And vie swiftly with one another for forgiveness from your Lord and for a Garden whose breadth is the heavens and the earth, prepared for the pious.</u></b>
Pickthall	<b><u>And vie one with another for forgiveness from your Lord, and for a Paradise as wide as are the heavens and the earth, prepared for those who ward off (evil).</u></b>
Arberry	<b><u>And vie with one another, hastening to forgiveness from your Lord, and to a garden whose breadth is as the heavens and earth, prepared for the Godfearing.</u></b>

According to Ibn Kathir, (2003, p. 250), the meaning of the above verse is “And vie with one another hastening (sari’u) وَسَارِعُوا to forgiveness from your Lord, and also to a garden that is as wide as the heavens and the earth, namely, as broad as them together if they are put side by side. Here, breadth denotes big size and ampleness, prepared for those who fear God as being obedient and abandoning acts of disobedience.” Allah, in the preceding verses, commands the believers not to practice usury or anything leading to Hellfire, and only to obey Allah and his prophet. Here, an order is to hurry to the mercy of Allah by doing what it takes to deserve it (At-Tabary, 2001, vol.3, p. 117).

**Analysis and Discussion:**

The word مَغْفِرَةٍ (forgiveness) is generally used when the intended meaning is *causes of forgiveness*. It is more encouraging to refer to good deeds by their

rewards. It makes the reader feel that the reward is certain and all they have to do is moving and getting it. This is why "forgiveness" is substituted for "good deeds" in the command stated in this verse. The figuration in this verse evokes and depicts an initial image of people literally racing to reach Allah's forgiveness. Because Allah's forgiveness is not a concrete target, and deserving Allah's forgiveness is not only a matter of speed, the reader will likely know that the literal meaning is not intended. It's understood that people can compete with one another in performing worshipping acts leading to deserving Allah's forgiveness. Therefore, there is a General-for-Specific relationship between the literal and figurative meaning.

All translators, as shown, rendered the figuration literally, maintaining the effect of the direct connection between the order and the reward. Pickthall is the only one that failed to render the *speed component* and rendered the *competition component* only.

**Table (4) Sura Al-Baqarah- Verse 194**

Verse/s	الشَّهْرِ الْحَرَامِ وَالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتِ فَمَنْ عَدَاكُمْ فَاعْتَدُوا عَلَيْهِمْ مِّمَّا عَدَّوْا لَكُمْ ۗ وَاتَّقُوا اللَّهَ ۗ وَاللَّهُ مَعَ الْمُتَّقِينَ
Translit.	Ash Shahrul Haraamu bish Shahril Haraami wal hurumaatu qisaas: famani'tadaa 'alauikum fa'tadoo 'alaihi bimisli ma'tadaa 'alauikum: wattaquu laaha wal lamoo annal laaha ma'al muttaqeen.
Ghali	<b>The Inviolable month (is) for the Inviolable month: (In which no warfare is permitted) and the Inviolable things (demand) retaliation. So, whoever transgresses against you, then transgress against him in like (manner) as he transgressed against you: and be pious to Allah, and know that Allah is with the pious.</b>
Pickthall	<b>The forbidden month for the forbidden month, and forbidden things in retaliation. And one who attacketh you, attack him like manner as he attacked you. Observe your duty to Allah, and know that Allah is with those who ward off (evil).</b>
Arberry	<b>The holy month for the holy month: holy things demand retaliation. Whoso commits aggression against you, do you commit aggression against him like as he has committed against you, and fear you God, and know that God is with the god-fearing.</b>

Interpreting the above verse, Ibn Kathir, (2003, p. 250), says, "the sacred month, in return, for the sacred month, thus, just as they fight you during it, kill them (disbelievers) during it: a response to the Muslims' consideration of the momentous nature of that matter; holy things (hurumat, الحُرْمَةُ is what must be treated as sacrosanct) demand retaliation قِصَاصٌ, in kind if these (holy things الخُرْمَات) are violated; whosoever commits any aggression against you, namely, fighting in the Sacred Enclosure, or the sacred months, or a state of ritual purity, then do the same, commit aggression against him in the manner that he committed against you. Here, the *Muslim response* is also referred to as 'aggression', since that is what it formally resembles; when avenging yourselves, fear God, by renouncing aggression, and know that Allah is with the God-fearing people, helping and assisting them." As known, in the sixth *Hegiri* year, the Messenger (PBUH) headed for Makka with his companions to perform *Umra* but the disbelievers prevented them from reaching, the sacred place, Makka, and a treaty was held between them that the Muslims return to Medina and come back the year after. Later, the Muslims in the seventh *Hegiri* year, headed for Makka again. They entered it, they were fearful of the fact that the disbelievers could fight them and the Muslims might not be able to defend themselves from their enemies because they were in a sacred place and in a sacred month of (Thul-Qi'dah), ذي القعدة (a month in which fighting is prohibited both in Islam and in pre-Islamic Arab tradition). Thus, this verse states Allah's permission to them if they have to, to fight back, even though they are in the vicinity of Al-Ka'bah and in the holy month of Thul-Qi'dah (At-Tabary, 2001, vol. 2, pp. 235-9).

#### **Analysis and Discussion:**

The word اَعْتَدُوا (commit a hostile act against somebody) is used when the intended meaning is to "punish" or to "retaliate". It is common in the glorious Qur'an that a word can denote an action and

its punishment. Some Other examples are و مَكْرُوا وَمَكْرَ اللَّهِ *And they planned*, but Allah planned (The Qur'an, 1997, p. 71), Sura Al-Imraan, v. 54; and و جَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا *And the retribution for an evil act is an evil one like it* (The Qur'an, 1997, p. 685), Sura Ash-Shu'ara', v. 40. As known, this style creates a stronger connection in the mind of the target language reader between the evil action or deed and its punishment. The reader is thus discouraged from doing evil actions due to knowing that punishment is inevitable. Besides, the substitution should tell those Muslims not to hesitate in fighting back as forcefully as the aggressors regardless of place and time. Here is a cause-and-effect relationship.

All the translators render the substitution literally, maintaining the emphasis on the relationship of cause-and-effect. Ghali chose the word *transgress* as an equivalent for the words اَعْتَدَى committed aggression and اِعْتَدُوا, the imperative, commit aggression. The verb *transgress* means "to break and violate a law", and it has the Arabic equivalent تَعَدَى rather than اَعْتَدَى. Though both the verbs تَعَدَى and اَعْتَدَى have a reference to the same event, the component of aggression associated with the word اَعْتَدَى is absent in the meaning of تَعَدَى, for law can be violated in many ways. Arberry uses the phrase *commits aggression* that means "to commit an offensive procedure or action". This makes it equivalent and in the same level of generality as the ST word اَعْتَدَى. Pickthall's use of the word *attack* is not suitable as its meaning scope is narrower than the meaning of the original word. Therefore, Arberry's choice of *commits aggression against you* seems to be the best. Also, Arberry's emphatic structure (i.e., "do you commit") is unjustified because the original Arabic the structure is not emphatic.

**Table (5)**  
**Sura Al-Baqarah- Verse 112**

Verse/s	بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ.
Translit.	Balaa man aslama wajhahoo lillaahi wa huwa muhsinun falahooo ajruhoo 'inda rabbihee wa laa khawfun 'alaihim wa laa hum yahzanoon.
Ghali	<b>Yes indeed, <u>whoever has surrendered his face</u> (i.e., <u>surrendered his will</u>) to Allah and is a fair-doer, then he has his reward in the Providence of his Lord and no fear will be upon them, neither will they grieve.</b>
Pickthall	<b>Nay, but <u>whosoever surrendereth his purpose to Allah</u> while doing good, his reward is with his Lord; and there shall no fear come upon them neither shall they grieve.</b>
Arberry	<b>Nay, but <u>whosoever submits his will to God</u>, being a good-doer, his wage is with his Lord, and no fear shall be on them, neither shall they sorrow.</b>

Commenting on the meaning of this verse, Ibn Kathir, (2003, p. 250), says, "Nay, but, others will also enter Paradise, namely, whoever submits his purpose to God, i.e. adheres to Allah's commands *wajh*, 'face', 'purpose', is here mentioned because it is the most noble and important part of the body, so that, when it has submitted, there is all the more reason for the other parts, to follow, being virtuous, affirming God's Oneness, then his reward is with his Lord, and, as stated, the reward for his deeds is Paradise, also no fear will befall them, neither will they grieve, in the Hereafter." This verse was revealed as an answer to a pre-mentioned claim, in the preceding verse, by the Christians and the Jews. They said only a Christian and a Jew will enter Paradise. This verse states that whoever submits himself to Allah, i.e.

performs his deeds in sincerity for Allah's sake without associating partners, will enter Paradise. (At-Tabary, 2001, vol. 1, p. 567).

#### **Analysis and Discussion:**

The word *وَجْهَهُ* (face) is used to stand for the whole person. The face is the most graceful and noble of all man's body parts, and it is the part which is most worthy of saving from humiliation. On the face, feelings and expressions, including submission and complete obedience to the Almighty God can be seen. Thus, face submission is an indication of the submission of the whole body. Between the literal and figurative meaning, there is a Part-for-Whole relationship.

Ghali rendered the figurative expression literally in order to maintain the rhetorical impact of the figuration that is adding to the intensity of the verb *submit*. However, it should be noted, that probably influenced by the source text, Ghali used the past-tense of the verb *surrender* with the conditional expression "whosoever". This is one area where the two languages differ. In Arabic, conditional *مَنْ* (whoever) may precede present-form or a past-verb, and in both cases, the sentence would be stating a rule which holds true until the Judgment Day. In the English language, if a conditional takes a past-form verb, the relationship between the two actions will not hold true in the future. Pickthall and Arberry substituted the figurative word 'face' with what they assumed to be the intended meaning, yet, they differ in the choice of the word which expresses that meaning. Arberry uses the word *will* in the English language idiomatic expression, *submits his will*. The idiom, meaning "to surrender completely", is an accurate translation of the meaning of the phrase. However, Arberry shouldn't avoid the literal translation of the figuration just since, in English, the words "submit + face" do not collocate. Maintaining the sacred text form is certainly a good reason. Also, complying with the commentaries stressing that total submission to Allah means performing deeds only for His sake.

Pickthall uses the word *purpose*; however, this does not justify this narrowing, awkwardness, and of his translation.

**Table (6)**  
**Sura Yousuf- Verse 36**

Verse/s	وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٌ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبَأٌ مِنَ الْمُحْسِنِينَ
Translit.	Wa dakhala ma'a hussijna fata-yaan; qaala ahaduhumaaa inneee araanee a'siru khamranw wa qaalal aakharu inneee araanee ahmilu fawqa ra'see khubzan ta'kulut tairu minhu; nabbi'naa bi ta'weelih; innaa naraaka minal muhsineen.
Ghali	And two pages entered the prison with him. One of them said, "Surely I (do) see myself (in a dream) that I was pressing wine. And the other said, "Surely, I (do) see myself (in a dream) that I was carrying above my head bread that birds were eating of. Fully inform us of its interpretation; surely we see you (are) (one) of the fair-doers."
Pickthall	And two young men went to prison with him. One of them said: I dreamed that I was pressing wine. The other said I dreamed that I was carrying upon my head bread whereof the birds were eating. Announce unto us the interpretation, for we see thee of those good (at interpretation).
Arberry	And there entered the prison with him two youths. Said one of them, I dreamed that I was pressing grapes. Said the other, I dreamed that I was carrying on my head bread, that birds were eating of. Tell us its interpretation; we see that thou art of the good-doers.

Explaining the meaning of this verse, Ibn Kathir, (2003, p. 250), says, "And there entered the prison with him two young men, youths, - servants- of the king then, one of them was the king cup-bearer and the other is his food-taster. The two young men noticed that he interpreted visions and dreams thus, they said, 'Let us try him'. The

cup-bearer, one of them, said: 'I dreamt that I was pressing wine', i.e., grapes. The food-taster, the other young man, said: 'I dreamt that I was carrying on my head bread whereof the birds were eating. Thus, tell us, inform us of, its interpretation, for indeed we see you as one of the virtuous'." As Prophet Joseph (PBUH) was in jail, imprisoned, he told the two young men that he interpreted dreams. That's why they asked him to interpret their dreams. One of the young men said that he saw himself pressing grapes to make wine. Joseph told him that he would be kept in prison for three days, then would be released, and again serve wine to his master (At-Tabary, 2001, vol. 12, pp. 256-257).

#### **Analysis and Discussion**

The word خَمْرًا (wine) is used instead of عنب (grapes) as the direct object of the verb أَعْصِرُ (press). This substitution is probably made to achieve brevity by omitting insignificant details which could be retrieved from the story. Because wine cannot be pressed, the TL reader is likely to understand that what is being pressed is fruit rather than wine. Though the phrase أَعْصِرُ خَمْرًا I press wine, is brief. There is a Part-for-Whole relationship. It indicates two consecutive actions: pressing of grapes that are expressed by the verb أَعْصِرُ (press) and making the win that is expressed by the noun خَمْرًا (wine). Any translation that does not convey these two actions is then inaccurate and lacking in meaning. This is the case with Arberry translations.

Ghali rendered the first action only and ignore the second one. These translations tell that the speaker was pressing grapes in his dream, but they do not mention the purpose for which he was doing that. The figuration is rendered into the same figuration by Pickthall. However, they maintain the length of the original discourse and the resultant construction is quite intelligible.

**Table (7)**  
**Sura Al-Baqarah- Verse 174**

Verse/s	<p>إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ</p>
Translit.	<p>Innal lazeena yaktumoonaa maaa anzalal laahu minal kitaabi wa yashtaroonaa bihee samanana qaleelan ulaaa'ika maa yaakuloona fee butoonihim illan Naara wa laa yukallimu humul laahu Yawmal Qiyaamati wa laa yuzakkeehim wa lahum 'azaabun aleem.</p>
Ghali	<p><b>Surely the ones who keep back whatever (part) of the Book (which) Allah has sent down and trade it for a little price, those in no way <u>will eat (anything) in their bellies except the Fire.</u> And Allah will not speak to them on the Day of Resurrection, neither will He cleanse them, and they will have a painful torment.</b></p>
Pickthall	<p><b>Lo! those who hide aught of the Scripture which Allah hath revealed, and purchase a small gain therewith, <u>they eat into their bellies nothing else than fire.</u> Allah will not speak to them on the Day of Resurrection, nor will He make them grow. Theirs will be a painful doom.</b></p>
Arberry	<p><b>Those who conceal what of the Book God has sent down on them, and sell it for a little price - <u>they shall eat naught but the Fire in their bellies;</u> God shall not speak to them on the Day of Resurrection neither purify them; there awaits them a painful chastisement.</b></p>

conceal what Allah has revealed of the Scripture, comprising all the descriptions of prophet Muhammad (PBUH), the Jews, and sell it for a little price, they shall consume nothing in their bellies but the Fire, Since that is the end of their journey; On the Day of Resurrection, Allah won't speak to them, owing to anger with them, neither purify them, from the filth of sin; and theirs is a painful torture, i.e. the Fire.” The verse states a threat from Allah to the Jewish rabbis for hiding the fact that Prophet (PBUH) was mentioned in their Book, they made changes in the Holy Book in exchange for getting bribes. They are to be punished in Hellfire (At-Tabary, 2001, vol. 2, p. 108).

**Analysis and Discussion:**

The word النَّارَ (Fire) is used when the intended meaning is "bribes which lead to Fire". In the mind of the TL reader, this substitution evokes a temporary image of *fire burning* in the stomachs of the people who changed the Word of Allah. This image intensifies the feeling of the gravity of this sin and so discourages readers from doing it. In the original discourse, the word "Fire" النَّارَ is placed as a direct object for the verb "eat". Since fire is not edible, the TL reader's mind is likely to conclude that there is an Effect-for-Cause relationship between two events: the Jewish rabbis' receiving bribes and their being burned in Hell. It is worth noting that the sentence involves two figurations. The first one substitutes the verb "take" with the word يَأْكُلُونَ (eat). This is an Effect-for-Cause figuration. In the second one, the bribes are substituted with النَّارَ (Fire).

All translators rendered the figuration into the same figuration; in fact, they translated both literally, maintaining the effect, in the case of the second figuration, of the direct connection between changing the Word of Allah and Fire. Also, these translators maintain the structure of negative exclusion (مَا... إِلَّا) in their renditions, and the resultant constructions are intelligible and smooth. Pickthall's combination of *nothing else than* is unacceptable, and it ought to be

Commenting on the above verse, Ibn Kathir, (2003, p. 250), says, “Those who

substituted by "nothing but". Also, two mismatches are noted here: the first one, Arberry's writing the word Fire with the definite article; the second one, the other translators write this word النَّارَ with an initial small letter. The word "Fire" whenever used to refer to Hell, should begin with a capital letter and be used without an article.

**Table (8)**  
**Sura Yousuf– Verse 82**

Verse/s	وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ
Translit.	Was'alil qaryatal latee kunnaa feehaa wal'eeral latee aqbalnaa feehaa wa innaa lasaadiqoon.
Ghali	<b><u>And ask the town wherein we were and the caravan in which we came forward, and surely we are indeed sincere.</u></b>
Pickthall	<b><u>Ask the township where we were, and the caravan with which we travelled hither. Lo! we speak the truth.</u></b>
Arberry	<b><u>Enquire of the city wherein we were, and the caravan in which we approached; surely, we are truthful.</u></b>

Ibn Kathir, (2003, p. 250) says that this means "And ask the city which we were in - i.e., Egypt - in other words, send forth - someone- to ask its people, and the caravan, the men of the caravan, with which we approached- They were a group of Can'anites. Surely, in what we say, we speak the truth. Thus, they went back to him telling him as much." When Prophet *Joseph* (PBUH) arrested his brother *Benjamin* claiming that he stole the king's bowl, his step-brothers returned to their father, Prophet *Jacob* (PBUH), and told him exactly about the event. They said if their father didn't believe them, then he should ask the people of the town which they came from and the caravan which they came in (At-Tabary, 2001, vol. 13, p. 46).

#### **Analysis and Discussion:**

It's understood from the context represented by the immediately preceding verse that Joseph's brothers, in this verse,

are suggesting that their father ask the town about the truth of their story. The word الْقَرْيَةَ (the town) is used when the intended meaning is *the people of the town*. Here, the substitution is probably made to indicate that everybody in the town knows about the theft incident, therefore Prophet *Jacob* (PBUH) should not doubt the credibility of his sons. Here, الْقَرْيَةَ is used as a direct object for the verb *وَاسْأَلِ*-you, singular, imperative, ask. As a town is a place in which people live and work, and because inanimate objects like streets and houses cannot be asked, the recipient will probably assume that it is the people of the town that are intended by الْقَرْيَةَ. Here is a Referring to an Entity by its Location relationship.

All translators maintain the figuration and rendered it literally. In this way, they manage to maintain the effect which is probably to emphasize that the theft story has become known in the town to everybody. The resultant construction is clearly understood. This is expected as this figuration is shared by both Arabic and English. In addition, this figuration is lexicalized. According to the *Oxford Advanced Learner's Dictionary* (2001), one of the meanings of the word "town" is "the people who live in a town" (p. 1376). Therefore, the recipient of the English translation is not expected to find any difficulty in getting the intended meaning.

**Table (9)**  
**Sura Al-Baqarah- Verse 232**

Verse/s	وَإِذَا طَلَقْتُمُ النِّسَاءَ فَتَلَعْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ۗ ذَٰلِكَ يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ
Translit.	Wa izaa tallaqtumun nisaaa'a fabalaghna ajalahunna falaa ta'duloo hunna ai yankihna azwaaaja hunna izaa taraadaw bainahum bilma' roof; zaalika yoo'azu bihee man kaana minkum yu'minu billaahi wal yawmil aakhir; zaalikum azkaa lakum wa at-har; wallaahu ya'lamu wa antum laa ta'lamoona.
Ghali	<b>And when you have divorced women, (and) so they have reached their term, then <u>do not pose problems for them from their marrying their first spouses</u> when they have consented among themselves with beneficence. That (instruction) is for (any) of you who believes in Allah and the Last Day to be admonished by it; That (Literally: those “instructions”) is more cleansing for you and purer; and Allah knows, and you do not know.</b>
Pickthall	<b>And when ye have divorced women and they reach their term, <u>place not difficulties in the way of their marrying their husbands</u> if it is agreed between them in kindness. This is an admonition for him among you who believeth in Allah and the Last Day. That is more virtuous for you, and cleaner. Allah knoweth: ye know not.</b>
Arberry	<b>When you divorce women, and they have reached their term, <u>do not debar them from marrying their husbands</u>, when they have agreed together honourably. That is an admonition for whoso of you believes in God and the Last Day; that is cleaner and purer for you; God knows, and you know not.</b>

Ibn Kathir, (2003, p. 250) says that “when you divorce women, and they have completed, their term, of waiting, do not

debar them -addressing the guardians here - from marrying their divorced, husbands when they, the male spouses and their women, have honorably agreed together, this is in accordance with the Law.” Also, it was narrated that *Maqil ibn Yasaar*, once, prevented his sister from remarrying her cousin that had previously divorced her and left her till her *'Iddah*, (period of waiting), was over. As a warning from Allah, this verse was revealed to every *waly* (guardian) *والي* of a divorced woman not to prevent her from remarrying her former husband (At-Tabary, 2001, vol. 2, pp. 579-80).

**Analysis and Discussion:**

Based on the above interpretations, the word *أَزْوَاجَ* (husbands) is used to stand for "divorces". The substitution of *أَزْوَاجَ* in the verse suggests that marriage relationships are so strong that the divorces can still be called *husbands*. This concept should lead to the feeling that preventing women from remarrying their divorces is as bad as breaking up a marriage relationship against the will of the couple. Between the literal and figurative meaning. Therefore, the relationship between the literal and figurative meaning is *referring to an entity by its past status*.

On the other hand, the three translators rendered the figurative image literally, and thus succeeded in reproducing the rhetorical impact. However, it should be noted that in Ghali's translation, the preposition "from" is wrongly used after the phrase *do not pose problems*, whereas a better choice will be "in" in case of insisting on using the same construction. Ghali and Pickthall also produce a lexical mismatch in their rendition of the word *تَعْضُلُوهُنَّ*. One of the meanings of the verb *عضل* is "prevented from marriage". The equivalents used by the two translators are too specific; they denote only one way of preventing which is by posing difficulties. A woman's guardian can tell her that she is not marrying without having to pose problems for her. Arberry renders the figuration literally, and the translation is intelligible; the reader will not

have any problem in inferring the intended meaning of *husbands*, so any divergence from the original expression is unjustified.

**Table (10)**  
**Sura Ash-Shuar'a- Verse 84**

Verse/s	وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ .
Translit.	Waj'al lee lisaana sidqin fil aakhirreen.
Ghali	<b><u>And grant me descendants to speak the truth among the later generations.</u></b>
Pickthall	<b><u>And give me a good report in later generations.</u></b>
Arberry	<b><u>And appoint me a tongue of truthfulness among the others.</u></b>

Ibn Kathir, (2003, p. 250) says that "and confer on me a worthy repute, excellent praise, among posterity, those who will come after me up to the Day of Resurrection." This is Prophet Ibrahim's supplication to Allah, asking Allah to make him be remembered, in later generations, in a good manner (As-Saabooniy, 1981, vol. 10, p. 65). In another interpretation, Abraham wishes for the later generations to believe in him and say the truth about him (At-Tabary, 2001, vol. 19, p. 101).

#### **Analysis and Discussion:**

The word لِسَانَ (tongue) is used when the intended meaning is to "mention", or to "praise". In Arabic, it's common to refer to what is said by (the tongue), the instrument of saying, and the glorious Qur'an used the linguistic tools of the language of the people to whom it was revealed. None of the reviewed commentaries mentions any other reason for the substitution. If this sentence is taken literally, no sense could be made of it, for prophet Ibrahim already had a tongue, and then how can he be given a tongue in later generations. This, of course, indicates that there is a form of indirect reference in using the word لِسَانَ (tongue) to refer to speech, which is normally produced by the tongue. Therefore, there is a cause-and-effect relationship between the literal and figurative meaning.

All the translators, except Arberry, rendered the figuration conceptually, i.e.,

they try to convey its meaning in the form of literal statements. Pickthall produces a literal statement that is intelligible and clear. It cannot be claimed that there is a meaning loss since no purpose is known for using this figuration except the use of the linguistic tools of the Arabic language. In Ghali's translation, the meaning is distorted by the addition of descendants, which prophet Abraham does not ask his Lord for in the verse. In addition, in Ghali saying, *speak the truth*, he does not specify about what Abraham wants them to speak the truth. As for Arberry's translation, it is both vague and inaccurate. His literal rendition of the figuration produces an unintelligible sentence partly because this figuration is not shared by the English language, and because the resultant combination of words is simply unacceptable. Also, Arberry's reading of the short vowels on the word الْآخِرِينَ is wrong. His use of the word "the others" reveals that he misread and misunderstood الْآخِرِينَ (later generations) into الْآخِرِينَ (the others).

#### **10. STYDY FINDINGS**

Here question two can be answered as follows:

2- *To what extent is the meaning maintained in the three translations?*

**In the first verse**, Ghali and Pickthall assume that there is not figuration involved in this verse. Inserting the word *bear to* adds a new meaning not implied by the original discourse. Arberry rendered it into the same figuration, maintaining the effect of describing those who disbelieve as being not able to hear. The resultant construction is intelligible and smooth because the context excludes the literal reading.

**In the second verse**, the literal translation of the article *the* in the Arabic word النَّاسِ by Arberry and Ghali. Ghali and Arberry's use of the definite article is unjustified. All translators maintain the substitution of الكفار (the disbelievers) with النَّاسِ (people), fortunately, the literal rendition of the figuration does not lead to any structural problems. Another one is in Pickthall's phrase "taste of mercy". Here, the preposition "of" ought to be omitted, for



people can taste(verb) mercy (object) rather than the taste of mercy.

**In the third verse**, the word مَغْفِرَةٌ *forgiveness* is generally used when the intended meaning is *causes of forgiveness*. All translators, rendered the figuration literally, maintaining the effect of the direct connection between the order and the reward. Pickthall failed to render the *speed component* and rendered the *competition component* only.

**In the fourth verse**, all the translators rendered the substitution literally. Ghali chose the word *transgress* as an equivalent for the words اَعْتَدَى committed aggression and اَعْتَدُوا. Arberry uses the phrase *commits aggression* which means "to commit an offensive procedure or action ". This makes it equivalent and on the same level of generality as the ST word اَعْتَدَى. Pickthall's use of the word *attack* is not suitable as its meaning scope is narrower than the meaning of the original word. Therefore, Arberry's choice of the word seems to be the best. Also, Arberry's emphatic structure (i.e., "do you commit") is unjustified because the original Arabic structure is not an emphatic one.

**In the fifth verse**, Ghali rendered the figurative expression وَجْهٌ (face), literally in order to maintain the rhetorical impact of the figuration that is adding to the intensity of the verb *submit*. Ghali used the past-tense of the verb *surrender* with the conditional expression "whosoever". Pickthall and Arberry substituted the figurative word 'face' with what they assumed to be the intended meaning. Arberry uses the word *will* in the English language idiomatic expression, *submits his will*. However, Arberry shouldn't avoid the literal translation of the figuration just since, in English, the words "submit + face" do not collocate. Maintaining the sacred text form is certainly a good reason. Also, complying with the commentaries stressing that total submission to Allah means performing deeds only for His sake. Pickthall uses the word *purpose*; this does not justify this

narrowing, awkwardness, and unintelligibility of his translation.

**In the sixth verse**, Ghali rendered the first action only and ignore the second one. These translations tell that the speaker was pressing grapes in his dream, but they do not mention the purpose which he was doing that for. The figuration is rendered into the same figuration by Pickthall. However, they maintain the length of the original discourse and the resultant construction is quite intelligible.

**In the seventh verse**, all translators rendered the figuration into the same figuration; literally, maintaining the effect, in the case of the second figuration, of the direct connection between changing the Word of Allah and Fire. Also, these translators maintain the structure of negative exclusion (ما ... إلا) in their renditions, and the resultant constructions are intelligible and smooth. Pickthall's combination of *nothing else than* is unacceptable, and it ought to be substituted by "nothing but".

**In the eighth verse**, all translators maintain the figuration and rendered it literally. In this way, they manage to maintain the effect which is probably to emphasize that the theft story has become known in the town to everybody.

**In the ninth verse**, Ghali, Arberry, and Pickthall rendered the figurative image اَزْوَاجٌ literally, husbands as a substitution for *divorced, husbands* and thus succeed in reproducing the rhetorical impact. Arberry renders the metonymy literally, and the translation is intelligible; the reader will not have any problem in inferring the intended meaning of *husbands*, Ghali and Arberry used *from* wrongly it's better to use *in*.

**In the tenth verse**, all the translators, except Arberry, render the figuration لِسَانٌ, tongue, conceptually, i.e., they try to convey its meaning in the form of literal statements. Pickthall produces a literal statement that is intelligible and clear. In Ghali's translation, the meaning is distorted by the addition of *descendants*. Besides, in Ghali saying, "speak the truth", he does not specify what

Abraham wants them to speak the truth about. As for Arberry's translation, it is both vague and inaccurate. His literal rendition of the figuration produces an unintelligible sentence partly because this figuration is not shared by the English language, and because the resultant combination of words is simply unacceptable. Besides, his reading of the short vowels on the word *الْآخِرِينَ* is wrong. His use of the word "the others" reveals that he misread *الْآخِرِينَ* (later generations) into *الْآخِرِينَ* (the others).

## 11. CONCLUSION

The study is a contrastive and descriptive investigation of figurative images in chosen 10 chosen verses in three translations of the Holy Quran, in the light of some Quranic exegeses, and dictionaries. The difference in choosing the appropriate method of figuration translation reflects the translators' different judgments about what is considered to be a clear translation. Thus, it seems that the best method to follow is maintaining the figuration and using extensive footnotes to ensure that the intended meaning is eventually reached. Here the researcher can answer the remaining study questions as follows:

3- *Are there any errors? if yes, what may be the reasons?*

Yes, since the glorious Quran, in general, depends on the semantic meanings of its words as used in their context along with the rhetorical devices in the Arabic language. Mis-understanding of these meanings and images results in a deficient translation. These devices include metaphor, metonymy, emphasis, repetition, and simile. A translator should be aware of these devices in order to capture the cases causing a word to carry different shades of meaning depending on the images and the context of occurrence. Failure in translation is a result of not referring to exegeses that give a clear story and results in the exact meanings intended in the verses. Referring to exegeses helps in grasping the exact ideas and meanings in every verse; So, mistakes in translations can be avoided. The three

translators have had some weakness in rendering the figurative images and have committed many mistakes because of their dependence on the literal translation.

4- *Which translation of the three is the most accurate?*

Speaking clearly, none of the three translations under study is free from mistakes. Ghali's translation is the most precise one since it makes use of the other ones and corrects some of the mistakes that they made. Although his style is sometimes difficult and condensed, he uses a modern language that can attract TL readers. In this regard, it is noted that Ghali is greatly affected by Arberry's translation. Followed by Ghali's translation in the easiness of style and the precision of meaning, though his language is affected by old patterns such as using *ye* instead of *you*, does come Pickthall's translation which is direct in its expressions and precise to a great extent. Pickthall succeeds in rendering the words related to the Islamic creed. Regarding Arberry's translation, it is very dense and close to a literal translation. Though his translation is the best in style, it comes in third place in terms of the accuracy of meaning. However, he succeeds in transferring the beauty of the Quranic language into English by preserving the Quranic style. Concluding this point, each of the four translations under study did a great effort that cannot be ignored, and the mistranslations scattered here and there do not belittle their value.

## 12. SUGGESTIONS AND RECOMMENDATIONS

Based on the analysis and discussions above, the issue of translatability of figuration in the Quranic text still needs further considerations and more research.

First, a similar study could be done to analyze and investigate the best method for translating figuration in other types of text (e.g., advertisements, poetry, technical texts, etc.). Of course, this should enrich the literature with guidelines in one of the most common translation problems.

Second, the best method for translating figuration could be investigated further by using the target readers' response to a survey of meanings, especially the connotative meanings, evoked by the different translations of a given Qur'anic figuration.

Third, the relationship, if any, between the various degrees of figuration and the translatability of a figuration could be investigated.

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