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مجلة تعظيم الوحيين

21st Century English Translations of the Qur'an by Native Arabs: A Critical Evaluation of Q. 1—3 in the Context of 'Loss of Meaning'

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مجلة تعظيم الوحيين

ABSTRACT

Research Topic

The research focuses on evaluating, critically and comparatively, the six (6) English translations of the Qur'an of the 21st century (published in between 2002—2019) by the native Arabs—namely Tarif Khalidi (2002/ 2008), Abdel Haleem (2005 [2004]), Muhammad Mahmud Ghali (2008), Ahmad Zaki Hammad (2009 [2007]), Mustafa Khattab (2016), and Waleed B. Amri (2019)—on several (non-) linguistic fronts.

Research Objective

The study highlights the issue of 'loss of meaning'/ the 'errors' in translation by focusing comparatively on the selected verses from Q. 1—3, by utilising/ applying the works/ theories of Mir (1989), Abdul-Raof (2006 [2001] and 2019), Al-Jabari (2008), Abdulwahid (n.d.), and others. The samples, selected, have been taken from different categories, like Gharib/ Ghareeb al Qur'an = 'Extraordinary' Vocabulary of the Qur'an, 'Euphemism', 'Ellipsis', and 'Idioms'/ 'Idiomatic Terms'. It also evaluates Surah al-Fatiha (Q.1) in the context of 'Argumentation structure in Qur'anic discourse'; the 'Throne Verse' (Ayat al-Kursi, Q. 2: 255) in the context of 'deductive argument' and 'coherence and cohesion'; and Q. 3: 78 in the context of '(flouting) cohesion' of the Qur'anic discourse. It also analyses the methodology and approach of each translator as well as makes a comparative analysis of their introductions on Q. 1—3.

Research Problem

The study aims to highlight the problem of 'loss of meaning' in translating the noble Qur'an; to identify how the rendering, variedly by different translators, is a problematic issue; and to show the inadequacies in delivering the proper meaning of a word/ phrase from the source language (SL) to target language (TL) by following comparative and critical methodological approaches.

Research Findings

The study reveals that (i) the linguistic and hermeneutical issues pose serious questions to the 'translatability' (ii) the Qur'an as a central Text inclines to cause very serious and severe complications and difficulties for translators in

terms of understanding, interpreting, and translating certain theological/ doctrinal and linguistic/ semantic concepts/ words due to the language erudition and semantic sophistication of the Arabic language used in the text on the one hand, and the theological, socio-cultural, psychological, spiritual and melodic dimensions of the Divine Writ; and (iii) in order to copiously comprehend the connotation and denotation of the SL, each and every lexical item must be contextualized and then translated into TL.

Keywords:

Noble Qur'an; Translation; Translatability; Native Arab Translators; Loss of Meaning.

Introduction

English Translations of the Noble Qur'an (An Overview)

Numerous English translations of the Qur'an have been published in the 20th century. Mainly, more intelligible and lucid translations appeared in these two decades of the 21st century. One of the major reasons, for such a blossoming, is because of "the growing Muslim communities in English-speaking countries, as well as greater academic interest in Islam".[1] Moreover, as the Qur'an stresses its Arabic nature, "Muslim scholars believe that any translation cannot be more than an approximate interpretation, intended only as a tool for the study and understanding of the original Arabic text".[2] Though, the issue of "the oft-evoked 'untranslatability' of the Qur'an … has caused much controversy"[3]. Notwithstanding this fact, translations of the Qur'an are being published continuously and the trend has increased from the last few decades. However, in the previous century, the scene was occupied by non-Muslim translators ('orientalists'), but in the present times, especially from 2000s, Muslim translators have come to the forefront. "Until the early 20th century", as Abdur Raheem Kidwai highlighted in a recent essay, "translating the Qur'an into English, or other modern European languages, was the exclusive preserve of Orientalist scholarship"; and, undoubtedly, the "enterprise was, in general, indisputably polemical and derogatory even if it deemed itself 'critical'". Nevertheless, in the second decade of 21st century, "the scene has now refreshingly changed. Today English-speaking readers can draw upon reliable and reader-friendly translations in the chaste and accessible idiom of the day", which are mostly done by the Muslims, both native and non-native Arabs.[4] In his *God's Word*,

(1) Khaleel Mohammed, "Assessing English Translations of the Qur'an", *Middle East Quarterly* [MEQ], 12, 2 (Spring 2005): 58-71, p. 58

(2) Mahmoud Ayoub, The Awesome News (Hiawatha, Iowa: Cedar Graphics, 1997), p. xi, as cited in Mohammed, in MEQ, p. 58

(3) See, Salah A. A. M. Almulla, "The Question of the Translatability of the Qur'an, with particular reference to some English Versions" (Unpublished PhD Dissertation, University of Glasgow, 1989); Mahmud Ayoub, "Translating the Meanings of the Qur'an: Traditional Opinions and Modern Debates", Afkar Inquiry 3 (1986): 34-39, both cited in Waleed Bleyhesh al-Amri, "Qur'an Translation and Commentary: An Uncharted Relationship?", Islam & Science, 8, 2 (Winter 2010): 81-110, p. 82; see also, Kadhim Hussain Bakir, "Is an Accurate Translation of the Qur'an Possible?", Journal of the College of Arts, University of Basrah, 51 (2010): 1-14. A list of the works (Books, journal articles and thesis) on the "Quran Translation Studies" and on the "Issues of the Qur'an Translatability" can be found, respectively, in (a) Sajid Shaffi, "Bibliography", in Abdur Raheem Kidwai, God's Word Man's Interpretations: A Critical Study of the 21st Century English Translations of the Quran (New Delhi: Viva Books, 2018), pp. 155-178 [hereinafter cited as Kidwai, God's Word]; (b) Sajid Shaffi, Academic Research on the Quran (New Delhi: Viva Books, 2019), pp. 26-47

(4) Abdur Raheem Kidwai, "Review Article: From Orientalism to Interfaith Dialogue: Unending Sectarian Polemics?", *Muslim World Book Review* [*MWBR*], 39, 4 (2019): 5-19, p. 5

Man's Interpretations (2018), Kidwai comments:

In the 21st century there has been a spurt in the appearance of the English translations of the Quran. More than 40 new complete translations have been published between 2000 and 2017 […]. In sum, notwithstanding the intense activity in the field, there is still need for a reader friendly translation in idiomatic English which may cater to the varying needs of an ever increasing English readership. Despite a large number of translations in English, the field is not so rich and substantial, as it is in case of Persian, Turkish, and Urdu. What is, however, gratifying is that as compared to 1980s, the scene is far better and brighter. Muslim scholars now dominate the field and their pious ventures have been of much help to readers in order to gain some of the life-giving Quranic message and guidance which was otherwise inaccessible to the non-Arabic speaking readers. More importantly, some of these quality translations now serve as an excellent resource for the Islamic upbringing of millions of young Muslims whose mother tongue is English. These translations illustrate how Muslims have in last 50 years appropriated English, once the devastating agent of Westernizing Muslims, now for promoting the life ennobling divine guidance embodied in the Quran.[1]

According to a survey, there were only four new, complete English translations before the 1900s, and by 1980s, there were sixty-one more, mostly in English.[2] Mainly, more simple and lucid translations appeared during the 2000s. That is, a vast majority of publications in all languages have occurred in the 20th and 21st centuries, and the greatest number of translations and new editions are in English, and the process is still going on. Few examples of English translations produced from 2000s onwards include (excluding those evaluated in this paper): Majid Fakhry (2002), Thomas Cleary (2004), Syed Vickar Ahamed (2005), Ali Unal (2006), Laleh Bakhtiar (2007), Niyazi Kahveci (2007), Alan Jones (2007), Muhammad Sharif Chaudhary (2010), Wahiduddin Khan (2011), Assad Nimer Busool (2011), Talal Itani (2012), Dr Peachy and Dr Al-Johani (2012), Abdur Raheem Kidwai (2013), Ijaz Chaudry (2013), A. J. Droge (2014), Mufti Afzal Hoosen Elias (2015), Kader Abdolah (2016), etc.[3] Almost a complete list, with a critical assessment, of

(1) Kidwai, *God's Word*, pp. xvi-xvii

(2) For details, see, Ismet Binark and Halit Eren (Ed.), *World Bibliography of Translations of the Meanings of the Holy Qur'an: Printed Translations 15151-1980* (Istanbul: The Research Centre for Islamic History, Art and Culture, 1406/ 1986), p. xii; Abdur Raheem Kidwai, *Translating the Untranslatable: A Critical Guide to 60 Translations of the Qur'an* (New Delhi: Swarup Books, 2011); Idem., *Bibliography of the Translations of the Meanings of the Glorious Quran into English*: 1649-2002—*A Critical Study* (Madina, Saudi Arabia: King Fahd Quran Printing Complex, 2007); Idem., "A Survey of English Translations of the Quran", *The Muslim World Book Review [MWBR]*, 7, 4 (Summer 1987): 66-71

(3) Majid Fakhry, *An Interpretation of the Qur'an* (New York: New York University Press, 2002); Thomas Cleary, *The Qur'an: A New Translation* (Starlach Press, 2004); Syed Vickar Ahamed, *English Translations of the Meaning of the Quran* (Lombard, IL: Book of Signs Foundation, 2005); Ali Unal, *The Quran with Annotated Interpretation in Modern English* (New Jersey: Light, 2006); Laleh Bakhtiar, *The Sublime Qur'an* (Chicago: Qazi Publications, 2007); Niyazi Kahveci, *English Translation of al-Qur'an al-Karim* (Ankara, 2007[2016]); Alan Jones, *The Quran Translated into English* (London: Gibb Memorial Trust, 2007), Wahiduddin Khan, *The Quran: A New Translation* (New Delhi: Goodword Books, 2011); Muhammad Sharif Chaudhary, *Meaning of the Magnificent Qur'an* (Lahore: S. N. Foundation, 2010); Assad Nimer Busool, *The Wise Quran: A New Translation*(USA: Xlibris Corporation, 2011); Talal Itani, *The Quran: Translated to English* (Dallas, USA: Clear Quran, 2012); Dr Daoud William S. Peachy and Dr Maneh

these translations can be found in Kidwai's *Translating the Untranslatable*, *Bibliography*, and *God's Word*, *Man's Interpretations*, published in 2007, 2011 and 2018, respectively.[1]

The English translations, produced in the last two decades (2000-2019), have seen a significant trend, and as noted by Kidwai, more than "40 new complete translations [of the Qur'an in English] have been published between 2000 and 2017: [i.e.,] more than two translations appeared every year".[2] Out of these 40 translations, Kidwai in his *God's Word*, has evaluated 32 translations, and on the basis of his evaluation, he argues that these translations (and/ or translators) fall in two major trends: one trend is "surcharged with ideological presuppositions"; and the second is "liable to confound readers on account of their pernicious ideological presuppositions or their poor presentation of the things Quranic, owing to their ignorance of English language and idiom".[3]

However, it is noteworthy that in comparison to the past, when English translations were mostly done by the Orientalists, "the field" of translations of the Qur'an in English "is now dominated by [the] Muslim scholars". But, it is also true that in "terms of quality" all these translations "vary [and differ] much", as they possess, both "pitfalls" as well as "brilliant and redeeming features".[4] That is, the Muslim scholarship in the field of the Qur'anic studies has been in vogue from many centuries, it has advanced only during the 19th and early 20th centuries, as this tendency and development became prevalent during the (post)-colonial era and scholars have produced works, from different perspectives and standpoints, on the noble Qur'an—ranging from its translations in various languages, and its elucidations and explanations, as well as works on the principles and history of its interpretation, and various other facets and features as well, broadly termed as *'Ulum al-Qur'an* or *Dirasat al-Qur'aniyya*.

Hammad Al-Johani, *The Qur'an: The Final Book of God—A Clear English Translation of the Glorious Qur'an* (Qasim, Saudi Arabia: World Assembly of Muslim Youth, 1433/ 2012); Abdur Raheem Kidwai, *What is in the Quran? Message of the Quran in Simple English.* 2nd Revised Edition (New Delhi: Viva Books, 2019 [2013]); Ijaz Chaudry, *Quran Translation: The Latest and Most Modern Translation of the Quran* (2013); A. J. Droge, *The Quran: A New Annotated Translation* (Sheffield, UK: Equinox, 2014); Mufti Afzal Hoosen Elias, *Quran Made Easy* (Karachi: Zam Zam Publications, 2015); Kader Abdolah, *The Quran: A Journey* (London: World Editions, 2016)

(1) Kidwai, *Bibliography of the Translations* (2007); Idem., *Translating the Untranslatable* (2011); Idem., *God's Word Man's Interpretations* (2018)

(2) Kidwai, *God's Word*, p. xi

(3) Kidwai, *God's Word*, pp. xii-xiii

(4) Kidwai, *God's Word*, p. xiii

Out of these around 40 translations of post-2000 era, five (5) English translations (by Tarif Khalidi,[1] Abdel Haleem,[2] Ahmad Zaki Hammad,[3] Mustafa Khattab,[4] and Waleed B. Al-Amri[5])[6] have been selected in this study on the following reasons: (i) the selected translations are made by the Muslims and are native speakers of Arabic; (ii) they represent translations of 21st century, published between 2002 and 2019; (iii) all these translators are either professors of Translations studies and/ or Arabic language having studied and/ or teaching in the West; and (iv) all these are well-versed in the nuances of both languages: Arabic (SL) and English (TL). However, out of these six translations, Amri's *The Luminous Qur'an* covers translations and interpretations of only first three *surahs*, therefore, the present study is confined to the evaluation, on various fronts, of Q. 1—3. Before proceeding further into main discussion of this paper, it is necessary to provide an outline of the study as well as a brief assessment of these five (5) translations evaluated/ examined in this study.

Scope, Methodology and Framework

This paper, comparative and critical in methodology, provides a brief introduction of the trend of translating the Qur'an in English language and briefly introduces the five (5) English translations (from Khalidi to Amri), with a focus on their methodology, in the opening section, entitled as "Brief Overview of the five (5) Translators under study and their Methodology". In the next section (sub-divided into various sub sections), it examines "Problematic of

(1) Tarif Khalidi, *The Qur'an: A New Translation* (London: Viking, 2008). In this paper, all these translations are arranged in a chronological order (as per their date of first publication, though the date/s of their revised/ reprinted versions are also mentioned).

(2) M. A. S. Abdel Haleem, *The Qur'an: A New Translation*. Oxford World Classics (Oxford and New York: Oxford University Press, 2005 [2004])

(3) Ahmad Zaki Hammad, *The Gracious Qur'an: A Modern-Phrased Interpretation in English.* Arabic-English Parallel Edition, Third Print (Lisle, LA, USA: Lucent Interpretations, 2009 [2007])

(4) Mustafa Khattab, *The Clear Quran: A Thematic English Translation of the Message of the Final Revelation* (Lambard, IL, USA: Furqan Institute of Quranic Education, 2016)

(5) Waleed B. Al-Amri, *The Luminous Qur'an: A faithful rendition, annotated translation of the first three suras of the Message of God* (Madinah, KSA: Endowment for Cherishing the Two Glorious Revelations, 1440/ 2019)

(6) In this paper, these five (5) translations—from Khalidi to Amri—are used frequently, and therefore, are abbreviated: Tarif Khalidi is abbreviated as 'TK', AbdelHaleem as 'AH', Ahmad Zaki Hammad as 'AZH', Mustafa Khattab as 'MK', and Waleed B. Al-Amri as 'WA'. It is interesting to note that a recent comparative study highlights different English Translations including TK and AZH. For details see; Hamid Sayed Ekram Ahmad "*Pragmatic Dimensions of Selected English Translation of the Holy Qur'an*" (Unpublished PhD Dissertation, *Aligarh Muslim University,* UP, India, 2017).

'Loss of Meaning' in Translating the Noble Qur'an",[1] and highlights the 'errors in translating' falling in different categories like *Gharib/ Ghareeb al Qur'an* = 'Extraordinary' Vocabulary of the Qur'an (with examples from *Q*. 2 and 3); 'Euphemism' (Q. 2: 126); 'Ellipsis' (Q. 2: 18 and 3: 191); 'Idioms'/ 'Idiomatic Terms' (Q. 2: 93, 113, 222 and 3: 196); *Surah al-Fatiha* (Q.1) in the context of "Argumentation Structure in Qur'anic Discourse"; the Throne Verse (*Ayat al-Kursi*, Q. 2: 255) in the context of "deductive argument" and "coherence and cohesion"; and "(flouting) cohesion" in the Qur'anic discourse (Q. 3: 78).

No doubt, a number of scholars have written on the *Gharib al-Qur'an*[2] topic, however, in this paper al-Suyuti's *Al-Itqan fi 'Ulum al-Qur'an*[3] has been consulted as it provides a list of such words according to the *Surah* and *Ayah* (chapter: verse format) of the Qur'an. However, for the meanings of these words (studied and analysed in this or other categories) many dictionaries have been consulted.[4] For other categories, the paper utilises/ applies the works/ theories of Mir (1989),[5] Abdul-Raof (2006 [2001] and 2019),[6] Al-Jbari(2008),[7]

(1) The theme "loss of meaning" is highlighted, among others, by Hisham Khogali, "Can Loss of Meaning be Reduced in the Translation of the Meaning of the Holy Qur'an" (Unpublished PhD Dissertation, *Washington International University*, USA, 1998); Mohammed Jumeh, "The Loss of Meaning in Translation: Its Types and Factors with Reference to Ten English Translations of the Meanings of the Qur'an" (Unpublished PhD Dissertation, *University of Wales*, Cardiff, Wales, 2006)

(2) See, for example, H. M. Nassar, *Kutub Gharib al-Qur'an* (Madinah: King Fahd Complex for the Printing of the Glorious Qur'an, 1421 AH); see also, I. A. Khalifa, *Gharib Al-Qur'an*, http://www.elazhar.com/mafaheemux/20/6.asp; A. Y. Al-Qadhi, *Introduction to 'Ulum al-Qur'an,* http://sunnahonline.com/library/the-majestic-quran/184-an-introduction-to-ulum-al-quran, both cited in Sherine Abd El-Gelil Emara, "Extraordinary Vocabulary of the Qur'an and Related Translation Problems", *International Journal of Linguistics [IJL]*, 5, 1 (2013): 248-72; Hanan Mustafa Daghmash, "Inconsistency of Qur'anic Translation: A Case Study of Qur'anic *Ghareeb* (Unusual) Lexicons" (Unpublished PhD Dissertation, *University of Petra*, Amman, Jordan, 2014);

(3) Jalal al-Din al-Suyuti, *Al-Itqan fi 'Ulum al-Qur'an*, ed. Muhammad Abu'l Fadl Ibrahim (Cairo: Maktabat Dar al-Turath, 1967) (trans.) Muhammad Haleem Ansari (New Delhi, 1999).

(4) For example, Abdul Mannan Omar, *Dictionary of the Holy Qur'an: Arabic Words-English Meanings (with Notes)* (Hockessin, New Castle: Noor Foundation International Inc., 2010 [2003]) and El-Said M. Badawi and Muhammad Abdel Haleem, *Arabic-English Dictionary of Qur'anic Usage* (Leiden and Boston: Brill, 2008)

(5) Mustansir Mir, *Verbal Idioms of the Qur'an* (USA: The University of Michigan, 1989)

(6) Hussein Abdul-Raof, *Qur'an Translation Discourse, Texture and Exegesis* (London and New York: Routledge, 2006 [2001]); Idem., *Arabic Rhetoric: A Pragmatic Analysis*. London and New York: Routledge. (2006); Idem., *New Horizons in Qur'anic Linguistics: A Syntactic, Semantic and Stylistic Analysis* (London and New York: Routledge, 2018); Idem., *Text Linguistics of Qur'anic Discourse: An Analysis* (London and New York: Routledge, 2019)

(7) Raed Al-Jabari, "*Reasons for the Possible Incomprehensibility of Some Verses of Three Translations of the Meaning of the Holy Quran into English*", (Unpublished Dissertation, European Studies Research Institute [ESRI], School of Languages, *University of Salford*, UK, 2008), retrieved from http://usir.salford.ac.uk/14918/1/494753.pdf (last accessed on 10th July 2016)

Abdulwahid (n.d.),[1] and others. The aim is tri-fold: (i) to highlight the problem of 'loss of meaning' in translating the noble Qur'an, with selected verses from Q. 1—3, of different linguistic and non-linguistic categories; (ii) to identify how this vocabulary is translated into English by these translators who are native Arabs and are well acquainted with the nuances of both SL and TL, and to detect the main problems involved in translating it; and (iii) to show the similarity and differences, comparatively, between the selected translations. Following comparative and critical methodological approaches, the study reveals that besides "the divine" and the "inimitable nature of the Qur'an", there are, among others, linguistic and "hermeneutical issues" as well which "pose serious questions to its translatability".[2] Therefore, notwithstanding the fact how knowledgeable and proficient a translator is in SL or TL, all these translations are, in Kidwai's lexis, attempts of "Translating the Untranslatable".[3] It is followed by the results/ conclusions.

(1) Yasir Younis Abdulwahid, "*The Translation of Idioms in the Glorious Qur'an into English*", retrieved from https://www.academia.edu/4105048/The_Translation_of_Idioms_in_the_Glorious_Quran_into_English (last accessed on 10th April, 2015)

(2) Amri, in *Islam & Science* (2010), p. 85

(3) Kidwai, *Translating the Untranslatable* (2011); see also, Munawar Ahmad Anees, "Translating the Untranslatable", *Afkar Inquiry*, 3 (May 1986): 68-69

Brief Overview of the five (5) Translators under study and their Methodology

Tarif Khalidi (b. 1938): A Palestinian scholar, earned BA and MA in history from the *University of Oxford*, and doctorate in Islamic Studies from *University of Chicago* (USA). He currently holds the Shaykh Zayid Chair of Islamic and Arabic Studies at the *American University of Beirut* (Lebanon). He has published substantial works on Palestinian historiography, Islamic and Arabic thought, history and culture, such as *Images of Muhammad*: *Narratives of the Prophet in Islam across the Centuries* (2009); *The Muslim Jesus*: *Sayings and Stories in Islamic Literature* (2001); *Classical Arab Islam* (1996)*; Arabic Historical Thought in the Classical Period* (1995); and *Land Tenure and Social Transformation in the Middle East* (1985). His translation of the Qur'an in English language was published by Penguin, a leading Western Publishing house, thus replacing "N. J. Dawood's [*The Koran;* an] obnoxious version" for non-Muslims—of which more than 50 editions have been published since 1956 and more than one million copies of it had been sold by 1990s.[1]

Khalidi's translation is assessed by Sardar in these words: "Khalidi is neither interested in providing the context of the verses of the Qur'an" nor "concerned with providing some help to the reader" as there are no "footnotes or any other explanation. Instead, Khalidi takes a rather unusual attitude to the Qur'an", which is, in Khalidi's own words, "a bearer of diverse interpretation"[2] and its ambiguities are deliberately designed to stimulate thinking". "What Khalidi really wants is", Sardar further writes, "for the reader to enjoy the experience of reading the Qur'an" and he not only "wants to communicate the majesty of its language, the beauty of its style and the 'eternal present tense' of its grammar" but also "aims higher" so that the readers "appreciate the unique structure of the Qur'an, how the language changes with the subject matter, how it swirls around and makes rhythmic connections. He wishes to show how each of the seven tropes of the Qur'an (command, prohibition, glad tidings, warnings, sermons, parables and narratives) register a change in the style of its language. It is a lofty ambition, but Khalidi pulls it off with some success".[3]

(1) Kidwai, *God's Word,* p. 50

(2) Ziauddin Sardar, *Reading the Qur'an*: The Contemporary Relevance of the Sacred Text of Islam (Gurgaon, India: Hachette Book Publishing India Pvt Ltd., 2015 [2011]), Here Sardar quotes directly from Khalidi. For details, see Tarif Khalidi, *The Qur'an: A New Translation* (London: Penguin, 2008), pp. x–xi

(3) Sardar, *Reading the Qur'an,* pp. 52-53

For Sardar, in Khalidi's translation, the "shifts in style are presented in two ways": *linguistically*, "Khalidi moves between literal translation, rendered in clear prose, to the use of heightened language, to deeply poetic renderings"; and *physically*, "the layout of the passage changes, so each style looks different on the page. The narrative passages, or sections dealing with social and legislative affairs, appear in a prose format. The dramatic and metaphysical sections are arranged in poetic style". On these grounds, Sardar concludes that it is difficult to deny that Khalidi's translation has a certain beauty and manages to capture a glimpse of the grandeur of the original.[1] Moreover, Khalidi's introduction of translation has been evaluated as "lucid and cogent" regarding the subjects—Muslim beliefs about the Qur'an, its divine origin, collection, content and style, its recipient, the Prophet (Pbuh) and its internal consistency and its recurrent concepts, especially of Afterlife and a "much better opportunity for readers to appreciate what is the Qur'an than the *Encyclopaedia of the Quran* (Leiden, Brill, 5 volumes)."[2] His use of the 'eternal present tense' have "enhanced the quality and readability" of the translation.[3]

In sum, Khalidi's translation is, for Reynolds, "in a clear, consistent, and contemporary English style ... with a dramatic or poetic flavor";[4] and, for Kidwai, it is "remarkable", "excellent reader friendly" as well as "refreshing and accurate".[5]

In his "Reflections of a Qur'an Translator" (lecture delivered at *IQSA*, 2013)[6], Khalidi, while commenting on the issues of translations vis-à-vis his endeavor, highlighted that "translating the Qur'an imposes two or three distinct burdens on the translator"; and explains them as:

> The first is the decision that has to be made at every single phrase or word as to the best rendering. … The second burden is that translation in general and translating the Qur'an in particular is what one might call a Sisyphean activity, in that no matter how close to the top you push and shove your rock of language, it will always come tumbling down before you reach that top. No matter how well you fancy you have captured a meaning, there is always a sense of regret as you surrender the manuscript to the publisher. It is as if, having said good-

(1) Sardar, *Reading the Qur'an,* p. 53
(2) Kidwai, *God's Word,* p. 51
(3) Kidwai, *God's Word,* p. 51
(4) Gabriel Said Reynolds, *The Emergence of Islam*: Classical Traditions in Contemporary Perspective (Minneapolis, MN: Fortress Press, 2012), p. 213
(5) Kidwai, *God's Word*, p. 51
(6) Tarif Khalidi, "*Reflections of a Qur'an Translator*", IQSA, 9 April 2013, 11 pp.

bye to someone you love, you will always regret that your goodbye was not more eloquently expressed. … Translating the Qur'an, however, is a haunting experience.… The third burden is philological. In recent years much work has been done on the vocabulary of the Qur'an and how many terms in the Qur'an can be better understood if we examine their origins in Syriac, Ethiopic, Greek, etc. [1]

He further adds that two major problems faced by all the translators are: Is it possible to translate Qur'anic Arabic into understandable, let alone graceful, English? And what strategy of diction should the modern translator adopt?[2] Moreover, he also mentions the challenges he face while translating:

When I began this translation there were several issues, of varying import, to be considered. To many ancient and modern readers, the Qur'an progresses through what one might call "bursts of revelation" …. Any translation of the Qur'an must therefore come to some sort of decision as to where these "bursts of revelation" begin and end, and reflect this in the arrangement of the text. So it became evident to me that a straightforward, monochrome, monotone prose rendering was clearly not an accurate reflection of the Qur'an's structure. By dividing my translation into paragraphs my hope was to highlight the periscopes upon which the text is built, without of course any claim to authority as to the exact boundaries of these periscopes.

More complex is the issue of translating the many voices in which the Qur'an speaks to us. For here the reader will doubtless notice that the "register" of the Qur'an is in a constant state of flux, from narrative to exhortation, from homily to hymn of praise, from strict law to tender mercies, from fear and trembling to invitations to reflection. These, I decided, had to look different; hence the horizontal and vertical disposition of my translation. By and large, where the Qur'an is narrating or legislating, I opted for a horizontal prose format. Where it is in any sense of the term "dramatic," I arranged in a vertical "poetic" order. The inspiration for this arrangement into prose and poetry came from the Jerusalem Bible. But here too I cannot claim to have done anything other than to highlight a translation problem and offer a tentative solution to it.[3]

Muhammad Abdel Haleem (b. 1930): A trained Egyptian scholar, M. A. S. Abdel Haleem is Professor of Islamic Studies at the School of Oriental and African Studies (SOAS), *University of London*, editor of the *Journal of Qur'anic Studies*, and an expert on the Qur'an and Arabic language and literature. He learned and memorized the whole Qur'an in very young age, received his education at *al-Azhar*, Cairo, and *Cambridge University*. He taught Arabic at Cam-

(1) Khalidi, "*Reflections of a Qur'an Translator*", p.1
(2) Khalidi, "*Reflections of a Qur'an Translator*", p.3
(3) Khalidi, "*Reflections of a Qur'an Translator*", p.6

bridge and London Universities since 1966 and is the author of *Understanding the Qur'an*: *Themes and Style* (1999) and *Exploring the Qur'an*: *Context and Impact* (2016), he has published papers in *JQS*, *BSOAS*, *IQ*, and has contributed a chapter to *The Study Qur'an* (2015).[1] Moreover, he has co-authored (with El-Said M. Badawi) the *Arabic-English Dictionary of Qur'anic Usage* (2005).[2] Abdel Haleem's Translation, which first appeared in 2004 and was republished in 2005, is evaluated as "an accurate and highly readable translation"[3] which is 'remarkable' for being into "refreshingly clear and simple English", wherein "complex grammar and structure" are "transformed into smooth, contemporary English mercifully free from archaisms, anachronism, and incoherence". This translation "makes it clear who is speaking or being addressed in parenthesis"; he "emphasis on context, the connection of each verse to many", which, in result, make this translation "original and exceptionally useful";[4] and thus "highly accessible and accurate" with "smooth" and "free from archaic language".[5] Abdel Haleem's translation, in his own words, is "written in modern, easy style, avoiding … cryptic language or archaism" so that "to make the Qur'an accessible to everyone who speaks English, Muslims or otherwise".[6] It has been described as "one of the best [translations] to have appeared in recent times" (*Muslim News*) and as an "Accessible and compelling... a remarkable achievement" (*New Statesman*).[7]

(1) Muhammad Abdel Haleem, *Understanding the Qur'an*: Themes and Style (London: I. B. Tauris, 2001 [1999]); Idem., *Exploring the Qur'an: Context and Impact* (London: I. B. Tauris, 2016); Idem., "*The Quranic Employment of the Story of Noah*", JQS, 8, 1 (2006): 38-57; "*Grammatical Shift for Rhetorical Purposes and Related Features in the Qur'an*", Bulletin of the School of Oriental and African Studies [BSOAS], 55, 3 (1992): 407–32; "*Early Islamic theological and juristic terminology*: Kitab al-hudud fi'l-usul, by Ibn Furak", BSOAS, 54, 1 (1991): 5 / 05-41; *"Quranic Orthography: The Written Presentation of the Recited Text of the Quran*", Islamic Quarterly [IQ], 38, 3 (1994): 171–92; *"Quranic Arabic: Its Characteristics and Impact on Arabic Language and Literature and the Languages and Literatures of Other Islamic Peoples*", in Seyyed Hossein Nasr (Editor-in-Chief), The Study Qur'an: A New Translation and Commentary (New York: HarperOne, 2015), pp. 1625-43

(2) Badawi and Abdel Haleem, *Arabic-English Dictionary of Qur'anic Usage* (2005)

(3) Sardar, *Reading the Qur'an*, p. 51

(4) Sardar, *Reading the Qur'an*, pp. 51, 52

(5) Kidwai, *Bibliography*, pp. 131-35; Idem., *God's Word*, pp. 10-11; Abdullah Saeed, *The Qur'an: An Introduction* (London: Routledge, 2008), p. 137

(6) Abdel Haleem, *The Qur'an*, p. xxix

(7) Abdel Haleem, *The Qur'an*, Description on OUP webpage, retrieved f rom https://global.oup.com/academic/product/the-quran-9780199535958?cc=us&lang=en&# (last accessed on 5th February, 2020)

Moreover, Dr Muhammad Sultan Shah (Lahore, Pakistan), in his critical essay on "Abdel Haleem's New Translation of the Holy Qur'an",[1] applauds it in these words:

> The English translation of the Holy Qur'an by Professor Abdel Haleem is a unique work because its author is an Arabic-speaking Muslim who has been living in England since 1966. No other translator of the Holy Qur'an has such mastery of both languages. Furthermore, he is a lexicographer fully equipped with the knowledge of both classical and modern Arabic. He does not lag behind in having full command over English. Most of his predecessors rendered the Holy Qur'an into English using the King James idiom that had been considered as the standard idiom from translating any religious scripture. That is why, his rendering manifests originality which is lacking in many other translations. The old usage and archaic words are very difficult to understand by modern reader. Abdel Haleem's translation is in modern and plain English. He always opts for contemporary usage and sentence structure and avoids confusing phrases.[2]

Dr Sultan further compliments Abdel Haleem for having "written a useful introduction which contains the life of Muhammad (pbuh) and the historical background, the compilation of the Qur'an, the structure of the Qur'an: Suras and Ayas, Meccan and Medinan Suras, stylistic features, issues of interpretation, a short history of English translations". Moreover, he has "enumerated characteristics of his translation under various sub-headings" and has "given a chronology of the Qur'an", a bibliography as well as "an eighteen-page index that is helpful for researchers".[3]

Abdel Haleem, in Dr Shah's exploration, worked on this translation "for nearly seven years" and one of the main characteristics of this translation is "the brevity exercised by the learned translator that is not possible without mastery of both the languages", and that seems the main reason for his "minimum" use of "exegetical notes" and "footnotes", which are added only "where there is extreme need of clarification or further explanation", and in these notes, "for elucidation of Arabic words", he "refers to Arabic grammar and lexicography",[4] like *al-Mu'jam al-Wasit* and Lane's *Arabic-English Lexicon*.

Sardar, while commenting on Khalidi's and Abdel Haleem's translations collectively, calls them as two "excellent translations" of recent times, one carried by "a classically trained Egyptian scholar" and another by "a Palestinian schol-

(1) Dr. Muhammad Sultan Shah, "*A Critical Study of Abdel Haleem's New Translation of the Holy Qur'an*", Al-Qalam—Bi-Annual Research Journal,15, 2 (2010): 3-14
(2) Shah, *in Al-Qalam*, p. 4
(3) Shah, *in Al-Qalam*, p. 5
(4) Shah, i*n Al-Qalam,* p. 5

ar", which together "provide a good illustration of just how different from each other translations of the Qur'an can be".[1]

Ahmad Zaki Hammad (b. 1946): Hammad, a renowned Islamic scholar/authority on the Qur'anic and other Islamic sciences, received his graduation (*Almiyyah*) from Faculty of Theology, *Al-Azhar University* (Cairo) and doctorate in Islamic Studies from *University of Chicago*, USA. He teaches Islamic civilization and major Qur'anic sciences in Faculty of Languages and Translations, *Al-Azhar University*. Furthermore, he has authored number of books, particularly on the Qur'anic studies, including *Lasting Prayers of the Quran and the Prophet Muhammad* (1966), *Islamic Law*: *Understanding Juristic Differences* (1992), *The Opening to the Quran*: *Commentary & Vocabulary reference of Al-Fatiha* (1996), *Father Of the Flame*: *Commentary and Vocabulary Reference of Surat al-Masad* (1997), *The Fairest of Stories*: *The life of Joseph Son of Jacob in the Quran* (2000), and *Mary—The Chosen Women*, *the Mother of Jesus in the Quran*: *An Interlinear Commentary on Surat Maryam* (2001). His English translation of the Qur'an, *The Gracious Quran*: *A Modern-Phrased Interpretation in English* (2009 [2007]), has seen, in less than a decade as many as 21 editions. It has, thus, set a new record as the "most popular English translation of the Qur'an" and has been estimated as a "deep and sincere concern and meeting almost all needs of the uninitiated English speaking readers of the Quran."[2] He also has provided widespread and beneficial background information, preparing readers better for grasping the meaning and message of the Qur'an. The translation is overall evaluated as "elegant and reader-friendly" being written in "lucid, idiomatic English", "opted for paraphrases, rather than literal translation of the Qur'anic text" and his explanatory notes in particular and the whole work in general is "truly a treasure house of sound Qur'anic scholarship" and "a monumental English translation".[3]

Hammad is of the opinion that the "Quran is the Book of God and resembles no literary work of man, either structurally or stylistically",[4] and it is in this context that in the appendices of this translation, Hammad argues that he has attempted to provide an idiomatic English translation "with highly reliable accu-

(1) Sardar, *Reading the Qur'an*, p. 51
(2) Kidwai, *God's Word,* pp. 35
(3) Kidwai, God's Word, pp. 36, 38
(4) Hammad, *The Gracious Quran*, p. 1147

racy", with implicit intent "conveyed with a light hand in unobtrusive brackets" so that to make its "reading easy, clear, accessible, and … not inelegant—free of poetic pretension, philosophical complication, and lifeless literalisms".[1]

Mustafa Khattab (b. 1977): A Canadian-Egyptian scholar, he is considered an authority on the Qur'anic interpretation. He memorized the entire Qur'an at the young age, and later obtained a professional *ijazah* in the *Hafs* style of recitation with a chain of narrators going all the way to Prophet Muhammad (pbuh). He obtained Bachelors', Masters and doctorate degrees in Islamic Studies from *Al-Azhar University* (Cairo) and later joined *Al-Azhar* as Lecturer of Islamic Studies. He is the Fulbright interfaith scholar and Imam in the USA and Canada since 2007 and has authored number of books, which include: *The nation of Islam* (2011), *Outfoxing Fox News*: *A 'Fair and Balanced' Study of the Network's Coverage of Islam and Muslims After* 9/11 (2017), and has some entries to the *Encyclopedia of Muslim American History* (2010).[2]

Khattab's English translation of the Qur'an, *The Clear Quran*: *A Thematic English Translation of the Message of the Final Revelation* (2016) is commendable and does ample justices with its title. It has number of qualities like "reader friendly", "easy to understand" and "succeeds largely in bringing out the meaning and message of the Quran."[3] His command over Arabic—mother tongue, English—the target language and his experience of several years in West have contour the mindset of his target readership. Some of the important feature of his translations highlighted by Kidwai are: (i) A detailed note on the structure, style, proper names and pronouns in the Qur'an; (ii) Answers to some frequently asked questions about Islam; and (iii) He has inserted imaginative icons in content pages listing the titles of 114 Qur'anic chapters, which identify as to which Surahs deal with doctrines, stories and the unseen etc.[4] A valuable feature of the work is brief explanatory notes which "enable readers to fathom better the Qur'anic terms, concepts and personalities",[5] and are highly relevant in modern era. Overall, his translation is "above literal translation", "lucid and idiomatic" and "easy to understand English."[6] Kidwai places Khattab's translation "in the enviable category of the very few English

(1) Hammad, *The Gracious Quran*, pp. 1104-05

(2) For more details, see his webpage at https://mustafakhattab.weebly.com/cv.html (last accessed on 5th February, 2020)

(3) Kidwai, *God's Word*, pp. 128

(4) Kidwai, *God's Word,* p. 129

(5) Kidwai, *God's Word,* p. 131

(6) Kidwai, *God's Word,* p. 130

translations … recommended to readers, Muslims and non-Muslims", and thus praises the translation for offering readers with "the gems of Quranic guidance in their own preferred idiom".[1]

Kidwai, in his *God's Word*, *Man's Interpretations*, is of the opinion that the translations of Abdel Haleem, Hammad, Khalidi and Khattab have, collectively and in comparison to others, "succeed[ed] remarkably in conveying the import of the Quran" by presenting "the true meaning and message of the Quran in chaste, easy to understand English", which is lucid and idiomatic.[2] Among these, for Kidwai, the translations of Hammad and Khattab "stand out",[3] and, along with Khalidi's work, are "remarkable translations" for their lucidity, chastity, idiomatic English, reader-friendly, and other features.[4] "Amid more than 90 complete translations", Kidwai argues, these three stand out "for contextualizing the meaning and message of the Quran for today's readers who…yearn for divine guidance for lading life".[5]

Waleed Bleyhesh al-Amri: Presently an Associate Professor of Translation Studies in the Department of Languages and Translation, College of Arts and Humanities, *Taibah University* (Madina), al-Amri has Masters and doctorate in Translation Studies from *Salford University* and *Manchester University* (Britain), respectively. He is a member of the scholarly council for the translations centre, King Fahd Glorious Quran Printing Complex and has served as the head of European Language Unit at the Complex. He has to his credit several publications on translation studies and has translated *Book of Dhikr and Supplications in accordance with the Quran and Sunnah* (2004) by Abdul Razzaq ibn Abdul-Muhsin Al-Badr[6]. He has command over Arabic and English languages, knowledge of the different nuances of translation and is specialist and expertise in the 'critique of Qur'an translations'. His translation, *The Luminous Qur'an*, is (as its sub-title clearly reveals), "A faithful rendition, annotated translation of the first three Surahs of the Message of God", which presents an easy-to-understand, lucid, and much faithful English rendering of first three *surahs* (Q. 1—3: 493 verses)—namely *al-Fatihah* (7 verses), *al-Baqarah* (286 verses) and *Al-'Imran* (200 verses): the latter two are collectively known as '*al-Zahrawan'* (*literally* 'Two Luminous Surahs'), hence the title *'The Luminous Qur'an*'. This translation project is sponsored by Endowment for Cherishing the Two Glorious Revelations, Medina and is named as *The Grand Qur'an*, of which

(1) Kidwai, *God's Word*, pp. 128, 133
(2) Kidwai, *God's Word*, p. xvi
(3) Kidwai, *God's Word*, p. xvi
(4) Kidwai, *God's Word*, p. 128
(5) Kidwai, *God's Word*, p. 128
(6) Al-Badr Abdul Razzaq ibn Abdul-Muhsin. *Book of Dhikr and Supplications in accordance with the Quran and Sunnah* (trans.) Waleed B. Al-Amri. (Al-Madinah Al-Munawarah, 2004.)

The Luminous Qur'an is only the first step.[1] Recently, *Aligarh Journal of Quranic Studies* (*AJQS*) published a special volume on *The Luminous Qur'an*, which was published in book from as well, entitled as *Waleed al-Amri's The Luminous Qur'an—Critical Views* (2019).[2]

This translation represents, as al-Amri claims, "a safe, mainstream yet non-restrictive understanding of the Message of the Grand Qur'an", which is "marked by its 'faithfulness': neither too literal nor too free" but is "as reflective of the Original as humanly possible".[3] It also claims to be "in modern-day, non-banal, idiomatic, educated English", free from "being archaic" and is "easy to understand to a reader".[4] Preceded by a number of introductory sections on different aspects of Qur'an, its translations and interpretations which help in understanding both the Sacred Text as well as the importance of translations and exegesis, Amri's Translation is very lucid and idiomatic. Being well aware with the history of, and having studied for seventeen years, the English translations of the Qur'an, al-Amri highlights the issue of translation of the Qur'an and argues that the Qur'an is "the inimitable Word of God" which is "untranslatable" and that is why the "issue of Qur'an translation is critical indeed".[5] He supports his viewpoint by referring to the views of translators/ exegetes like Ibn Hazm, al-Tabari, M. M. Pickthall, and A. J. Arberry, and concludes: "any translation of the Qur'an not only betrays the meaning of the original, but also loses much of its poetic and affective force. …. [No] translation, however faithful to the [original] meaning, has ever been fully successful or even remotely close".[6] He also refers to the "exegetical problematic" and highlights "two types of intervention[s]" faced by past and present translators", viz. 'Translational' and 'Exegetical' interventions and he proposes that "the commentary" should not "seep into the translation".[7]

(1) This assessment and evaluation is based on Tauseef Ahmad Parray, "A Review Essay on Waleed al-Amri's 'The Luminous Qur'an", *Aligarh Journal of Quranic Studies* [*AJQS*], 2, 2 (Winter 2019): 73—84, also published in Gowhar Quadir Wani (Ed.), *Waleed al-Amri's The Luminous Qur'an—Critical Views* (Aligarh: Brown Books, in association with KAN-CQS, AMU, 2019), Chapter 7, pp. 79-91

(2) For details see, *AJQS*, 2, 2 (Winter 2019): Special Issue on Al-Amri's '*The Luminous Qur'an*"; see also, Wani (Ed.), *Waleed al-Amri's The Luminous Qur'an—Critical Views* (2019)

(3) Amri, *TLQ,* pp. 40-41

(4) Amri, *TLQ,* p. 42

(5) Amri, *TLQ,* p. 32

(6) Amri, *TLQ,* p. 34

(7) Amri, *TLQ,* pp. 37, 38

It is within this context and with this ambiance that Amri expects, from the readers, to read, appreciate, and reflect on this translation. The translation runs parallel to the Arabic text and each surah is preceded by an introductory note, consisting of four elements, viz. title, merit, theme, and key—i.e., the stuff which is "indispensable for anyone who wants to unlock some of the meaning potential of the sura".[1] Consulting and utilizing a wide range of sources—ranging from the classical *tafasir*, hadith compendia, dictionaries, and other work related to different aspects of *'Ulum al-Qur'an*—each surah is supplemented with ample annotations to make the message of the Qur'an more understood and implicit. For example, *Surah al-Fatihah* is provided with nine (9) footnotes, while *Surah al-Baqarah* and *Al-'Imran* are supplemented with 507 and 265 footnotes, respectively.

One of the unique features of Amri's translation, similar to that of Hammad, is that he occasionally adds single quotation marks (`…`) to make clear the meaning of some terms, phrases, or the whole verse: e.g., "`Only` you we worship, and `only' You we seek help from" (Q. 1: 5); "… believe as `other` people believed" (Q. 2: 13); and "He is the One Who forms you in `your mother's` wombs as He wills" (Q. 3: 5). Al-Amri has supplemented, as mentioned above, the translation with ample footnotes which help in comprehending the content and context of the specific verse. Also, , it is gratifying to see that al-Amri has made "Use of the Westernized names for Allah as God and those of the Prophets" in the footnotes only, while as in the Translation he has mentioned Arabic names. Similarly the words like Prayer, Pilgrimage, Belief, Denial, Heaven/ Paradise, Hellfire, etc., are used "with caps to draw attention to their usage".[2] Taking into consideration all these features, one must not hesitate to say that al-Amri's effort clearly validates and rationalizes the translation's sub-title and justifies his claim to have presented a 'non-restrictive understanding of' the Qur'an, which is 'neither too literal nor too free' but is 'reflective of the Original' Sacred Text. Though it has many similarities with other translations, as shown above (and, of course, he acknowledges it as well), however, it is unique in many ways as well.

Al-Amri's translation has been described as a translation which has "a unique position in the history of Qur'an translations in English" because his "approach towards translating the 'untranslatable' marks a shift

(1) Amri, *TLQ,* pp. 40-41
(2) Amri, *TLQ,* p. 42

from translation towards adaptation".[1] Moreover, it is also described as "a welcome addition to the overall translation enterprise of the Qur'an into English" which is "remarkable for its dominant concern with representing the mainstream Muslim understanding of the message of the Qur'an in English".[2] Al-Amri, for Kidwai, "has sound credentials to embark upon translating the Qur'an" and "he has been successful in conveying the meaning of the Qur'an in chaste English, which should enable readers to comprehend the contents of the Qur'an and derive guidance from it", and he "deserves credit for having introduced an innovation: placing the extra-Qur'anic material within single quotation marks, rather than inserting the same in parentheses".[3]

Problematic of 'Loss of Meaning' in Translating the Noble Qur'an

In the below sections, linguistic and non-linguistic aspects of the Qur'an are highlighted vis-à-vis the five selected translations to reveal the 'loss of meaning' in the translatability. These aspects deal with (i) loss of meaning in translating the 'extraordinary' Qur'anic (Arabic) terms (*Gharib/ Ghareeb al-Qur'an*) (ii) errors in translating 'euphemism; (iii) errors in translating 'ellipsis' (iv) loss of meaning in translating the 'idioms'/ 'idiomatic terms'; (v) *Surah Al-Fatiha* (q.1) in the context of 'argumentation structure in Qur'anic discourse'; (vi) the Throne Verse (*Ayat Al-Kursi*, Q. 2: 255) in the context of "deductive argument" and "coherence and cohesion"; and (vii) selected translators on Q. 3: 78 in the context of "(flouting) cohesion" in the Qur'anic discourse.

(1) Dr Ubaid V. P. C, "Assessing the Translational Distinctions of Waleed Bleyhesh al Amri's The Luminous Qur'an: Shift from Translation towards Adaptation", *AJQS*, 2, 2 (2019): 17-34, p.33

(2) Gowhar Quadir Wani, "Translating the Throne Verse (*Ayat al-Kursi*): A Study of Waleed Bleyhesh al-Amri's The Luminous Qur'an", *AJQS*, 2, 2 (2019): 35-44, p. 43

(3) Abdur Raheem Kidwai, "[Review:] The Luminous Qur'an: A faithful rendition, annotated translation of the first three suras of The Message of God. By Waleed al-Amri", *AJQS*, 2, 2 (2019): 68-72, pp. 68, 71

Loss of Meaning in Translating the 'Extraordinary' Qur'anic Terms: Examples from Q. 2 and 3

The Arabic word *gharib/ ghareeb* means "unfamiliar" or "extraordinary" and the term *Gharib/ Ghareeb al Qur'an* is used to refer to that type of the Qur'anic words and expressions, whose meaning and connotation is to be "carefully illuminated". It is also defined as referring to "those words whose usage has become uncommon over time",[1] or in simple terms means "a term which refers to words considered to be less commonly known".[2] It is apt to mention here that only the word/ term or phrase/ part of verse, in which a given word belonging to this category is analysed and evaluated, and not the whole verse. But the given phrase or part of verse is not analysed in separation or out the context. *Gharib Al-Qur'an* words are highlighted in bold. Moreover, at every instance translation of the specific verse/ part of verse is not taken from just one translation of the Qur'an, but from all the translations which are evaluated/ examined in this paper. A comparative appraisal of the five translations**,** as this paper argues, reveals that words belonging to the *Gharib al-Qur'an* are incorrectly translated and, at times, mistranslated. The following examples, from Q. 2 and 3, of this case highlight the problematic of 'loss of meaning'.

Example 1: *Haneefan/ Hanifan*: (2: 135: *"Say*: *Nay*, *but ´we follow` the creed of Ibrahim*, *rightly oriented"* [WA]): *Hanif* is derived from the root '*h-n-f'* (occurring 12 times in the Qur'an, in two forms) denoting "inclination", "to incline" or "to incline towards the right religion, [or] the true religion".[3] Thus *Hanif*, for Badawi and Abdel Haleem, means "inclined towards [God], inclined away [from false deities]" or "upright".[4] According to 'Omar's *Dictionary of the Qur'an*, *Hanif* means "One inclining towards a right state or tendency; Inclining to the right religion; Upright man; Straight-forward; One who turned away from all that is false".[5]

In the translations under study, TK translates it as "of pristine faith", AH translates it as "*the Upright*", AZH translates it as "*purely upright in heart"*, MK translates it as "*the upright"* and Amri translates it as "*rightly oriented*".

(1) Khalifa, *Gharib Al-Qur'an*; Qadhi, *Introduction to 'Ulum al-Qur'an,* both cited in Emara, *IJL* (2013), p. 251
(2) Badawi and Abdel Haleem, *Arabic-English Dictionary*, p. xiv
(3) Badawi and Abdel Haleem, *Arabic-English Dictionary*, p. 239
(4) Badawi and Abdel Haleem, *Arabic-English Dictionary*, p. 239
(5) Omar, *Dictionary of the Holy Qur'an,* p. 139

Example 2: *Fitnatun*: (2: 193: **"***Fight them until there is no* ***trial****"* [WA]): For Badawi and Abdel Haleem, *Fitnatun* (from the root 'f-t-n', meaning to burn, to put to the test, to tempt, to seduce, to allure, or to infatuate, and occurs 60 times in six forms in the Qur'an; of which the word '*fitnatun'* occurs 34 times) means "test", "affliction", "persecution" (as in Q. 8: 28 and 22: 11), "dissension, discord, civil unrest, infighting, mutiny" (as in Q. 2: 191), or "temptation, allurement" (as in Q. 2: 102), etc.[1] According to 'Omar, it means trial; hardship; probation; burning; assaying; seduction; mischief; excuse; punishment.[2]

An evaluation of the translations exposes that the translations of the word '*fitnah*' has been translated variedly as "persecution" by AH, AZH and MK, "trial" by WA, and for TK it means "apostasy". Only TK has succeeded in translating the word *fitnah* accurately, while as others have translated it literally.

Example 3: *Muhkam and Mutashabih*: (Q. 3: 7, "*Some of its verses are definite in meaning—these are the cornerstone* [*lit*. *the mother*] *of the Scripture—and others are ambiguous*" [AH])". For Badawi and Abdel Haleem, *Muhkamatum*, pl. *muhkamat* (from the root '*h-k-m'*, meaning, among others, "to judge between, to sentence, to express an opinion, to arbitrate; wisdom, knowledge; to tighten, to fortify, to recognize". Of this root, 14 forms occur 209 times in the Qur'an; among these, *muhtamatun* and *muhkamat* occur once each) as opposed to *mutashabihat* "resembling one another, alike", means "admitting of a single interpretation, free of ambiguity, precise", as in Q. 3: 7 "…*verses definite in meaning … and others that ambiguous/ allegorical*".[3] For Badawi and Abdel Haleem, *Mutashabih* (from the root 'sh-b-h', meaning "likeness or similarity between two objects, to resemble, to be or become like, to be assimilated, to compare; confusion. Of this root, four forms occur 12 times in the Qur'an"; *mutashabihun* 6 times and *mutashabihan* 11 times) means "looking alike, resembling each other, similar" (as in Q. 6: 99) and, as opposed to *al-muhkam*, is variously interpreted as "allegorical, concerned with the unknown, abrogated,…, admitting of more than one meaning" as in Q. 3: 7 "…*verses definite in meaning … and others that ambiguous/ allegorical*".[4]

(1) Badawi and Abdel Haleem, *Arabic-English Dictionary*, pp. 692, 93
(2) 'Omar, *Dictionary of the Holy Qur'an,* p. 416
(3) Badawi and Abdel Haleem, *Arabic-English Dictionary*, pp. 226, 228 (verse translation at p. 229)
(4) Badawi and Abdel Haleem, *Arabic-English Dictionary*, pp. 474, 75

An evaluation of the translations exposes that the translations of the word *Muhkam* and *Mutashabih* are translated as "*precise*" and "*ambiguous*" by TK, "*definite in meaning*" and "*ambiguous*" by AH, "*clearly decisive in their meaning*" and "*ambiguous*" by AZH, "*precise*" and "*elusive*" by MK and "*impregnable*" and "*equivocal*" by WA.

Example 4: *Abyaz Wujuh*: (Q.3: 106, "*On the Day when some faces brighten and others darken***" [AH]):** For Badawi and Abdel Haleem, *Basara* (from the root 'b-s-r', meaning eyesight, to see; to comprehend, to realize; proof; sign; to guide; to reflect, to ponder. "Of this root, 14 forms occur 148 times in the Qur'an"; *basar*, pl. *absar* (which occurs 10 and 38 times each) means "eyesight, eyes, sight, vision, sense of sight" (as in Q. 6: 103), etc.[1] According to 'Omar, derived from the root *Badza*, it means "exceed any one in whiteness"; and the Arabs say that "a man is *abyaz* when he is free from defects. When he does a deed for which he is reproached it is said of him *Iswadd Wajhuhu*. The Holy Qur'an has also explained the *Bayadz* and *Swad* as emblematic of happiness and sorrow respectively", as in Q. 75: 22-24; 80: 38-40.[2] It also means "White" and "Clear".[3] *Swad/ aswad*, from the root *Sada*, means "To be black" as in *Sawwada Wajhuhu*, it means "to disgrace any one"; or "his face became expressive of grief or sorrow. He became sorrowful or confounded/ he became disgraced".[4] According to Omar, *Wajjaha* means "To direct, aim at, send, turn or set face"[5], and *Wajhun* (as noun) means either face or direction. The root word occurs 78 times in the Qur'an.[6]

In the translations under study, the phrase *"Abyaz Wujuh"* and the word *"Aswad"* has been translated by TK as "*faces will have turned white*" and "*black*", AH as "*faces brighten*" and *"darken"*, AZH as *"faces shall be whitened `with purity"* and "*blackened"*, MK as "*faces will be bright"* and "*gloomy"* and WA translates it as "*some faces are illumined*" and "*darkened"*.

(1) Badawi and Abdel Haleem, *Arabic-English Dictionary*, pp. 94, 96
(2) 'Omar, *Dictionary of the Holy Qur'an,* p. 69
(3) 'Omar, *Dictionary of the Holy Qur'an,* p. 69
(4) 'Omar, *Dictionary of the Holy Qur'an,* p. 276
(5) 'Omar, *Dictionary of the Holy Qur'an,* pp. 602-03
(6) 'Omar, *Dictionary of the Holy Qur'an,* p. 603

Q. C: V / Word	TK	AH	AZH	MK	WA
2: 135/ *Haneefan*	*Say*: *Rather, the religion of Abraham* ***of pristine faith***	*'No, [ours is] the religion of Abraham,* ***the Upright***	*`We follow only` the sacred way of Abraham, the* ***`purely` upright `in heart`***	*Say, O Prophet, No! We follow the faith of Abraham,* ***the upright***	*Say: Nay, but ´we follow` the creed of Ibrahim,* ***rightly oriented***
2: 193/ *Fitnanttun*	*Fight them until there is* ***no longer forced apostasy****, and the religion is God's.*	*Fight them until there is* ***no more persecution****, and worship is devoted to God.*	*Moreover, fight them until there is* ***no `more`, persecution,*** *and religion is for God alone.*	*Fight against them 'if they persecute you until there is* ***no more persecution****, your devotion will be to Allah alone.*	*Fight them until there is* ***no trial****, and the religion becomes sincerely Allah's own.*
3: 7 *Muhkam & Mutashabih*	*In it are verses* ***precise in meaning****: these are the very heart of the Book. Others are* ***ambiguous***	*Some of its verses are* ***definite in meaning****— these are the cornerstone [lit. the mother] of the Scripture—and others are* ***ambiguous***	*In it are verses* ***`clearly` decisive `in their meaning`****. They are the mother of the Book. And others are* ***ambiguous***	*of which some verses are* ***precise****— they are the foundation of the Book— while others are* ***elusive***	*among its Signs are those which are* ***impregnable****– these are the foundation of the Book—and others which are* ***equivocal***
3: 106 / *Abyaz Wujuh*	*Upon a Day when some* ***faces will have turned white****, and some faces* ***black.***	*On the Day when some* ***faces brighten*** *and others* ***darken****,*	*some* ***faces shall be whitened `with purity`****, and some faces* ***blackened `by sin'***	*On that Day some* ***faces will be bright*** *while others* ***gloomy****.*	*On the Day [Day of Judgement] when* ***some faces are illumined*** *and others are* ***darkened.***

These examples confirm that words and phrases belonging to the *Gharib Al-Qur'an* category are problematic when rendered into other language, especially English. It is that category of words, where one finds loss of meaning when rendered, and thus result in mistranslation. Among the translators under study only WA has added footnotes to Q. 3:7 and 106. [1]

Errors in Translating the 'Euphemism': Q. 2: 126 as an Example

The English word "euphemism" comes from the Greek word *euphemos* (derived from the root words "*eu*", meaning good, or well, and "*pheme*", meaning speech or speaking) meaning auspicious, good, fortunate speech. Euphemism is defined, literally, as a word or phrase used to avoid saying an unpleasant or offensive word; as substituting a pleasant term for an offensive one; or stating an unpleasant matter in pleasant expressions—done to avoid embarrassment or threat of face among interlocutors through their interaction. Another definition of euphemism is an "inoffensive expression used in place of a blunt one that is felt to be disagreeable or embarrassing".[2]

Euphemism occurs in the Qur'an, and it is a well-established fact that in translating euphemisms, the translations of the Qur'an have many problems. In the below example, the word "*Al-Maseer*", which occurs in Q. 2: 126, and falls in the category of euphemism, the five translations selected show how diversely and inappropriately euphemism is translated, which, clearly reveals the problematic in translating the euphemistic expressions. Thus, showing clearly which translation ignores euphemism and which does not, or who translates euphemistic expressions fairly and who sacrifices euphemisms at the expense of meaning.

(1) Amri, *TLQ,* fn.s. 9, 10, 11 & 12, p. 147; fn.s 145, p. 173

(2) M. H. Abrams and Geoffrey Galt Harpham, *A Glossary of Literary Terms,* 10th Ed. (New Delhi: Cengage Learning India, 2012), p. 115

TK	AH	AZH	MK	WA
As for him who disbelieves, I shall grant him brief enjoyment and then shall consign him to ***the torment of the Fire, a wretched fate indeed.***	*As for those who disbelieve, I will grant them enjoyment for a short while and then subject them to* ***the torment of the Fire—an evil destination***	*As for any one 'of them' who disbelieves, I shall grant him 'the' enjoyment 'of his provision', for a little while, 'until the Hereafter'—whereupon I shall compel him into* ***the torment of the Fire 'of Hell'—and a most woeful destination it is!***	*As for those who disbelieve, I will let them enjoy themselves for a little while, then I will condemn them to* ***the torment of the Fire. What an evil destination!***	*As for those of who Deny, I will make them enjoy a little and then force them into* ***the Punishment of Hellfire—miserable is their destination!***

Thus, in these translations, the euphemistic expression is conveyed, but the intended meaning is ignored. Thus, to overcome the inaccuracies of translating euphemism, translators should firstly translate euphemism as it means, with an addition of, in the parenthesis, the intended meaning of the word/ term/ phrase.

Errors in Translating 'Ellipsis': Q. 2: 18 and 3: 191 as Examples

Ellipsis (*al-hadhf*) is one of the "linguistic and rhetorical feature[s] of [the] Qur'anic discourse".[1] Ellipsis, as per dictionary, means that 'when one or more words are omitted out of a sentence but the sentence can still be understood'. Ellipsis, derived from a Greek word meaning 'to leaving out' or "something left unsaid" and is related to any word or phrase omitted from the sentence in order to avoid redundancy and produce an effective text structure.[2] Ellipsis is a cohesive device which has a lexico-grammatical relation in which a word or a phrase is specified through the use of a grammatical signal, indicating that this word or phrase is to be recovered from what has gone before, i.e., to be retrieved from the preceding text.[3] In other words, ellipsis is the leaving out of a word or a phrase instead of repeating the same word or phrase. Thus, there

(1) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 6

(2) J. A. Cuddon. 2013. *A Dictionary of Literary English Terms and Literary Theory* (UK), Wiley-Blackwell Publications. p. 231

(3) Halliday and Hasan, *Cohesion in English*, p. 308 and Raphael Salkie, *Text and Discourse Analysis* (London: Routledge., 1995), p. 57, both cited in Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 290

is a gap, but as readers, we can make sense of the ellipted (left out) items through the background information which we derive from the same, i.e., the previous, text or from the subsequent text we are reading. Therefore, ellipsis is a form of anaphoric and cataphoric cohesion where we presuppose something by means of what is implied or unsaid.[1]

"Ellipsis is a lexico-grammatical relation in which a word is specified through the use of a grammatical signal indicating that it is to be recovered from what has gone before".[2] Between substitution and ellipsis, the difference in meaning is minimal. Semantically, ellipsis and substitution are very close, i.e., ellipsis can be interpreted as a substitution without a substitute. Grammatically, however, the two are different.[3] Ellipsis is the substitution by zero, and substitution is explicit ellipsis.[4] Ellipsis refers to anything that is left unsaid in the second sentence, and for ellipsis is a cohesive device that contributes to the text's compactness and efficiency.[5]

There are three types of ellipsis: Nominal, Verbal, and Clausal.[6] "Verbal ellipsis", as Abdul-Raof puts it, "deals with ellipsis within the verbal group" and is "characteristic of responses to yes/ no questions, i.e., the verbal proposition is ellipted",[7] as in *Q*. 2: 260, which reads as: "*God said*: *'Have you not believed?' He* (*Abraham*) *said*: *'Yes'"*. In this verse, "the verbal proposition (u'min – I believe, i.e., I believe in God's ability to give life to the dead) is ellipted from the response".[8] Another example of this case is Q. 3: 191.[9] For him, in this verse, *Alladhi na yadhkuru na alla ha qiyaman waqu'dan ... { } rabbana ma khalaqta hadha batilan*, which he translates as 'Who remember God while standing or

(1) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 131. Abdul-Raof devotes a full chapter to Ellipsis in this book, "Ellipsis in Qur'anic discourse" Chapter 4, pp. 131-167
(2) Halliday and Hasan, *Cohesion in English*, p. 308, as cited in Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 290
(3) Halliday and Hasan, *Cohesion in English* p. 92, as cited in Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 290
(4) Halliday and Hasan, *Cohesion in English* p. 317, as cited in Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 290
(5) Robert Beaugrande and Wolfgang Dressler, *Introduction to Text Linguistics* (London: Longman, 1981), p. 66, as cited in Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 19
(6) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 19
(7) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 290
(8) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 290
(9) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 142

sitting ... { } 'Our Lord, You did not create this aimlessly', "the presupposed ellipted element" is the verb '*yaqa luna* = they say'; therefore, the verse would actually read like this: *Alladhi na yadhkuru na alla ha qiyaman waqu'dan ... {yaquluna} rabbana ma khalaqta hadha batilan*, which he translates as 'Who remember God while standing or sitting ... {They say}: 'Our Lord, You did not create this aimlessly'.[1]

Furthermore, the "Nominal ellipsis", for him, "deals with how a noun, a noun phrase, or an adjective is ellipted" and can be seen in Q. 2: 196: *tilka 'asharatun ka milatun*: 'Those are ten complete', "where the noun (aiyam – days) is ellipted" and the expected grammatical structure, for Abdul-Raof, is: *tilka 'asharatu* (*aiyam*) *ka milatun* – Those are ten complete (days).[2] Another example is *Q*. 2: 18, *summon bukmun 'umyun* –Deaf, dumb and blind, wherein "personal pronoun" '*hum'*=they is ellipted, and thus the verse would read as: {*hum*} *summon bukmun 'umyun*: "[They are] deaf, dumb and blind".[3] There are many "instances of ellipted structures in the Qur'an as a 'natural outcome of rhetorical brevity'", which cause, in SL, "misunderstanding and misrepresentation of the meaning of [the] Qur'anic texture, unless a footnote is provided or the source language ellipted elements themselves are added by the translator".[4] In other words, one of the major linguistic aspects which cause misrepresentation as well as 'loss of meaning' in translating the Qur'an is the structures of ellipsis;[5] and in this context *Q*. 2: 18 and 3: 191 are evaluated here, which are examples of nominal ellipsis (where a personal pronoun is left out) and verbal ellipsis, respectively.

(1) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 142
(2) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 292
(3) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 138
(4) Abdul-Raof, *Qur'an Translation* (2006), p. 127. Abdul-Raof here refers to S. S. Ali, "Misrepresentation of some Ellipted Structures in the Translation of the Qur'an", *META: Translator's Journal*, 37, 3 (1992): 487-90, p. 487
(5) See, for example, Ali, in *META* (1992)

Q. C: V	TK	AH	AZH	MK	WA
2: 196	*…fast for three days during the Greater Pilgrimage and for seven when you return,* ***making ten full days.***	*... fast for three days during the pilgrimage, and seven days on his return,* ***making ten days in all.***	*...then fasting three days during Hajj-Pilgrimage is obligatory —and seven days when you return home.* ***This is a total of ten days****.*	*fast three days during pilgrimage and seven after returning home—****completing ten.***	*... let him fast three days during Hajj and seven when you return [to your homes]:* ***these are ten complete.***
2: 18	*Deaf.* *Dumb.* *Blind.* *They do not repent.*	*deaf, dumb, and blind: they will never return.*	*Deaf, dumb, and blind—never shall they return `to guidance`*	*They are wilfully deaf, dumb, and blind, so they will never return to the Right Path.*	*deaf, dumb, and blind,* *they will not find their way back.*
3: 191	*They who make mention of God, standing, sitting or reclining,* *Who reflect upon the creation of the heavens and the earth:* ***'Our Lord****, You did not create all this in vain*	*who remember God standing, sitting, and* *lying down, who reflect on the creation of the heavens and earth:* ***'Our Lord****! You have not created all this without purpose*	*The ones who remember God `with reverence` while standing and while sitting and while lying on their sides ...* ***`saying`: Our Lord!*** *You have not created call, this in vain*	*They are those who remember Allah while standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth* ***and pray, "Our Lord!*** *You have not created all of this without purpose.*	*Those who mention Allah ´while` standing, sitting and ´lying` on* *their sides ...* ***´declaring`: "Our Lord****, You did not create ´all of` this in vain*

None of the translators have added any footnote to the verse Q. 2: 18, as per the criterion of Abdul-Raof, but AZH, MK and WA's translation makes it clear when they add phrases/ words like "*return to guidance*", "*to the Right path*", and "*find their way back*", respectively at the end of this verse. Similarly, in the translation of *Q*. 3: 191, AZH, MK and WA have aptly added the words "*saying*", "*pray*" and "*declaring*" (equivalent to Abdul-Raof's "They say"), respectively, in order to fill the ellipsis, which helps in understanding this verse correctly.

Loss of Meaning in Translating the 'Idioms'/ 'Idiomatic Terms': Q. 2: 93, 95, 113, 222 and 3: 196 as Examples

Idiom, literally, means ' a form of expression, construction or phrase peculiar to a language and often possessing a meaning other than its grammatical or logical one.' Idiom is defined as a group of words that take a particular unnatural meaning that is not shown through the idiom's components; or as the case when two or more utterances come together giving a new meaning that is not found in those utterances separately; or an artistic expression of the language in which the individual meanings of its components is different from its literal meaning. [1]

Mustansir Mir, in the beginning of his *Verbal Idioms of the Qur'an*, writes that the Qur'an has a "small vocabulary"; i.e., "from the point of view of language, the Qur'an is a simple enough book to read and understand … and its small vocabulary does facilitate one's understanding of it". But it is a fact, Mir highlights, that a plethora of literature has been produced on the "Qur'anic syntax and grammar alone", which suggests that "almost every Qur'anic verse presents one or more linguistic problems" and "a close study of the Qur'anic language" reveals its "richness and complexity" due to "varied linguistic structures", and one of the significant categories is "that of idioms, of which verbal idioms form a sub-category".[2] "Verbal idioms", for Mir, "is a verbal compound, more or less invariant in form, whose meaning cannot be derived easily from the combined meanings of the individual units of the compound", form "a significant component of the Qur'anic vocabulary" as "they occur quite frequently", and they give, as endorsed by Abdu-Raof, to the Qur'anic discourse "the

(1) J. A. Cuddon. 2013. *A Dictionary of Literary English Terms and Literary Theory* (UK), Wiley-Blackwell Publications. p. 353.

(2) Mir, *Verbal Idioms of the Qur'an,* pp. 1-2

sparkle of diamonds set in gold", as some of the Qur'anic verbal idioms are highly emotive and "picturesque".[1]

Regarding the translation of idioms, from SL to TL, M. Baker (in her *In Other Words*: *A Course Book in Translation*) writes that a translator's competence in actively using idioms of a foreign language hardly ever matches that of a native speaker. Thus, the majority of translators working into a foreign language cannot hope to achieve the same sensitivity that native speakers seem to have for judging when and how an idiom can be manipulated.[2]

Two main areas where idioms pose problems for translators, for Baker, are: the ability to recognize and interpret an idiom correctly; and the difficulties involved in rendering the various aspects of meaning that an idiom conveys in a target language. Various difficulties, encountered in translating idioms, are summarized by Baker as: an idiom may have no equivalent in the TL; an idiom may have a similar counterpart in the TL, but with a different context, resulting in a different connotation; an idiom in SL may have at the same time both a literal and an idiomatic sense; and the contexts in which idioms can be used and their frequency of use in written discourse may differ in the SL and TL.[3]

Within this ambiance, Abdulwahid puts it as: "the sacred nature of religious texts in general and the Qur'anic text in particular should be put into consideration and be given special attention by translators when dealing with the idioms they contain" as these texts need "to be dealt with as cautiously and accurately as possible due to their sacredness on the one hand, and the complex nature of idioms as such, on the other hand".[4] Below mentioned examples clearly show both the variedness in translating the idioms as well as 'problematic'/ loss of meaning in translating them.

(1) Mir, *Verbal Idioms of the Qur'an,* pp. 3,4, 5; see also, Abdul-Raof, *Qur'an Translation*, pp. 90-91

(2) M. Baker, *In Other Words: A Course Book in Translation* (New York: Routledge, 1992), pp. 64-65, as cited (and summarized) in Abdulwahid, pp. 3-4

(3) Baker, *In Other Words*, pp. 68-71, as cited in Abdulwahid, pp. 3-4

(4) Abdulwahid, pp. 3-4

Q. C: V	TK	AH	AZH	MK	WA
2: 93 [*wa-shri-bu….Ijil*]	*We hear and disobey. They* ***were made to imbibe love of the calf in their hearts*** *because of their unbelief.*	*and through their disbelief they* ***were made to drink*** **[*the love of*] *the calf deep into their hearts*.**	*We hear and we disobey! For* ***profound adoration of the `Golden` Calf had infused deep into their hearts*** *because of their incessant unbelief in God.*	*We hear and disobey."* ***The love of the calf was rooted in their hearts*** *because of their disbelief.*	*We listen and we disobey.* ***The love of the calf was made to seep into their hearts because of their Denial.***
2: 95 *ma qadd-amat aydihim*	*Because of that* ***which their hands have sent ahead***	*Because of what* ***they have stored up with their own hands***	*For `they well know` what their hands `in this life` have* ***forwarded*** *`for the Hereafter`*	*But* ***they will never wish for that because of what their hands have done***	*For sure they will not ever wish for it,* ***for what their hands have sent forth***
2: 113 *wa Qalat… Ala Shay-yin*	*The Jews say the Christians* ***count for nothing;*** *the Christians say the Jews* ***count for nothing;*** *yet both recite the Book.*	*The Jews say, 'The Christians have* ***no ground whatsoever to stand on,'*** *and the Christians say, 'The Jews have* ***no ground whatsoever to stand*** *on,' though they both read the Scripture,*	*Nevertheless, the Jews say: The Christians* ***stand on nothing!*** *And the Christians say: The Jews* ***stand on nothing!*** *Yet they recite from `the same` Scripture.*	*The Jews say, "The Christians have* ***nothing to stand on"*** *and the Christians say, "The Jews have* ***nothing to stand on,"*** *although both recite the Scriptures.*	*The Jews said: "The Christians* ***have no ground";*** *the Christians said: "The Jews* ***have no ground";*** *even though they read the Book. The same was said by those who have no knowledge; Allah will judge between them concerning what they dispute over on the Day of Judgment.*

2: 222 *wa la taqrabunna … amraku-mulllah*	*And **do not come near them until they become clean.** When clean, approach them from where God ordered you.*	***Do not approach them until they are cleansed;** when they are cleansed, you may approach them as God has ordained.*	***and do not approach them `there` until they are cleansed**. Then, when they are cleansed, come to them as God has commanded you.*	*and **do not have intercourse with your wives during their monthly cycles until they are purified.** When they purify themselves, then you may approach them in the manner specified by Allah.*	***and do not approach them until they become purified.** When they purify themselves come to them from where Allah has instructed you.*
3: 196 [*taqlub … balad*]	*Be not **impressed by the blasphemers,** as they stride back and forth in the lands.*	[*Prophet*], *do not be **deceived by the disbelievers'*** [*lucrati-ve*] *trading to and fro in the land*:	*Do not let the **unrestrained mobility of the disbelievers** in the land delude you.*	*Do not be **deceived by the prosperity of the disbelievers** throughout the land.*	*Do not be deceived by the **revelling of those who Deny in the land***

In Q. 2: 93, the phrase "*Wa-Shribu….Ijil*" is translated as "*were made to imbibe love of the calf"* (TK), "*to drink* [*the love of*] *the calf*" (AH), "`*profound` adoration of the `Golden` Calf"* (AZH) "*The love of the calf was rooted in their hearts*" (MK), and as "*The `love of the` calf was made to seep into their hearts"* (WA) respectively. All translators fail to accurately give a meaning that conforms to the Qur'anic interpretation of this idiomatic verse. Although MK and WA translate this verse idiomatically, yet their translations were incorrect according to the interpretation. The other translators translate this verse literally.

In Q. 2: 95, the phrase '*bi ma qaddamat aydihim'* is translated as "Because of that which their hands have sent ahead" (TK), "Because of what they have stored up with their own hands" (AH), "For `they well know' what their hands `in this life` have forwarded `for the Hereafter`"(AZH) "But they will never wish for that because of what their hands have done" (MK)

and "For sure they will not ever wish for it, for what their hands have sent forth" (WA) respectively. "This example", for Khalidi, "highlights the manner in which these translators by and large dealt with many of the idioms of the Qur'an."[1] Alone among them, TK and WA strive to go beyond literalism or free paraphrase. Moreover, only WA has added a footnote to this verse which reads as: "They dread that what they have done and the sins they committed will be accounted for on the Day of Reckoning".[2]

Similarly, in Q. 2: 113, the phrase "*Ala Shayyin*" means "on a true matter", however, it has been translated variedly as "*count for nothing*" (TK), "*no ground whatsoever stand on*" (AH), "*stand on nothing*" (AZH), "*nothing to stand on*" (MK), and "*have no ground"* (WA), respectively.

In Q. 2: 222, the phrase "*Wa La Taqrabunna*..." is translated as "*do not come near them until they become clean"* (TK),"*do not approach them until they are cleansed"* (AH), "*do not approach them `there` until they are cleansed"* (AZH), "*do not have intercourse with your wives during their monthly cycles until they are purified"* (MK) and "*do not approach them until they become purified"* (WA) respectively. Most of them have translated the phrase "*Wa La Taqrabunna"* as 'do not approach' and the word "*yathur'na"* is rendered variedly as 'clean' (TK), 'cleansed' (by AH and AZH) and 'purified' (by MK and WA). Only AH has added a footnote to it explaining that the "Arabic expressions used here are clear euphemisms for 'do not have sexual intercourse with them'."[3]

In Q. 3: 196, the phrase, "*Taqlub … Balad*" is translated variedly as "*Be not impressed by the blasphemers"* (TK), "[*Prophet*], *do not be deceived by the disbelievers'* [*lucrative*] *trading to and fro in the land*" (AH), "*Do not let the unrestrained mobility of the disbelievers in the land delude you"* (AZH), "*Do not be deceived by the prosperity of the disbelievers"* (MK) and "*Do not be deceived by the revelling of those who Deny in the land*" (WA) respectively.

(1) Khalidi, "Reflections of a Qur'an Translator", p.4
(2) Amri, *TLQ*, fn. 126, p. 77
(3) AH, *TQ*, p. 22

Surah al-Fatiha (Q.1) in the context of 'Argumentation Structure in Qur'anic Discourse': A Comparison

Generally translated as 'The Opening', *Surah Al-Fatiha* has many names, due to its merits: it is known as *Fatihat al-Kitab* (The Opening of the Book); *Umm al-Kitab* (The Mother of the Book), *Umm al-Qur'an* (The Mother of the Qur'an); *al-Qur'an al-Azim* (The Grand Qur'an); *Asas al-Qur'an* (The Foundation of the Qur'an); *Surat al-Hamd* (The Surah of Thankfulness); *al-Sab' al-Mathani* (The Oft-repeated Seven); *al-Shifa'* (The Cure); and *al-Ruqyah* (The Incantation).[1] The main theme of *al-Fatihah* is, as Waleed Amri puts it, that "all acts of worship should be dedicated wholly and solely to Almighty God and shall be carried out with total devotion".[2] For Abdel Haleem, it is seen "to be a precise table of contents of the Qur'anic message".[3] The key to understanding *al-Fatihah* "is to think of it as a form of payer or supplication, in which Believers begin by extending their thankfulness to Allah and praise to Him, then they tell of their dedication to His worship alone, only to ask Him at the end to guide them to the straight path, which leads to the Almighty's Pleasure, the ultimate goal one strives to achieve in this life".[4]

The different names of *Surah al-Fatihah*, no doubt, highlight its significance; however, in the context of present study, its verses serve as an example of "Argumentation", for it presents "an interesting example of gentle argumentation", as Abdul-Raof puts it.[5] Therefore, it is apt to deliberate first about the Argumentation.

"Argumentation is the study of how conclusions can be reached through logical reasoning. It includes debate, negotiation, dialogue, court trial by lawyers, presentation, and persuasion. Thus, an argument has audience or readership. In other words, there is a text producer (speaker/ writer) and a text receiver (listener/ reader), each contending differing points of view and trying to persuade each other".[6] Based on the cognitive status of the text receiver, there

(1) Amri, *TLQ*, p. 47
(2) Amri, *TLQ*, p. 47
(3) Abdel Haleem, *The Qur'an*, p. 3
(4) Amri, *TLQ*, p. 47
(5) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 97
(6) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, pp. 58-9

are three categories of audience: open-minded (impartial); sceptical (undecided, a floater), and denier (opponent)".[1] Argumentation, for Abdul-Raof, is "concerned with reaching a conclusion that is acceptable to the opponent or any category of audience", and in the Qur'anic discourse, two major types of addressee are found, namely: the polytheists who worship deities other than God, and the Scripturists who are the followers of Judaism or Christianity.[2]

An argument has the following major components: Premise, Rebuttal, Substantiation/ rebuttal, Quantifiers and Conclusion. While "premise must provide consistent claims so that we have a consistent conclusion", Rebuttal, usually those "statements which may occur on their own or be part of the premise(s)", is "an argumentation technique that aims to invalidate the opponent's claim or argument". Similarly, Substantiation/ rebuttal are the "statements that belong to the premise and primarily aim to give validity to the text producer's thesis (premise)". In the similar vein, while Quantifiers "express the text producer's degree of force or certainty concerning the claim or the argument", conclusion is "derived from the premise"; i.e., "the conclusion follows logically from the premise(s)" and the "consistency of the conclusion depends on the consistency of the premise(s)".[3]

In the Qur'an, one comes across "different types of argumentation which reflect different premises, different rebuttal details, different conclusions, and different types of audience",[4] and Q. 1 "presents an interesting example of gentle argumentation where the interlocutor is the human and the addressee is the Lord", and thus, is a significant example of the "Qur'anic presentation technique with an illocutionary force" which is clearly seen in the relationship between verses 2–3 and verse 5.[5] Abdul-Raof puts it as:

> As a Qur'anic presentation technique with an illocutionary force, Q1 [*Surah al-Fatihah*] initiates the discourse with introducing God's epithets (al-rahman al-rahim—the entirely merciful, the especially merciful, Q1: 1) as a depiction of God's compassion and mercy to creation in general (human and non-human, believers and unbelievers) and to His worshippers in particular. It is worthwhile to note that God's epithets are employed in the active participle to designate the illocutionary force of [+ Continuity], i.e., God's mercy to His creation will never cease, and the illocutionary force [+ Permanency], i.e., mercy is a perpetual status of

(1) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 59
(2) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 59
(3) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 62
(4) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 71
(5) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 97

God. Grammatically, the two epithets (al-rahman al-rahim) are adjectives to the noun (allah — God) in Q1: 1. Later on, an interlocutor (the human worshipper) pleads to his/ her creator (the Lord, God). In terms of argumentation, Q1 can be taken as an example of Qur'anic skilful initiation of locution where Q1 is the gate to the whole Qur'an. ...[1]

From this Surah, he deduces, among others, following "skilful argumentation techniques and the means to achieve impressive locution":

1 The human speaker (interlocutor) has initiated his/ her discourse by skilfully addressing his/ her creator (God) through gentle epithets that describe God's perpetual mercy that covers all His creation regardless of their colour or race (rabb al-alamin – the Lord of the worlds).

2 The second skilful technique of locution which the human speaker has employed is the no-main-verb sentences: (al-hamdu lillahi rabb al-ʻalamin/ al-rahman al-rahim/ maliki yaw al-din – All praise is due to God, Lord of the world/ the entirely merciful, the especially merciful/ sovereign of the day of resurrection, Q1:2–4). ...

4 Coherence and continuity of thought are achieved through (iyyaka naʻbudu/ iyyaka nastaʻin – It is you we worship/ it is you we ask for help, Q1: 5).

5 Q1: 5 sets the scene for a bargaining argumentation technique where the vendor is the interlocutor (the human speaker appealing to his/ her Lord) and the purchaser (the addressee, the listener) is God. The vendor (the human worshipper) has realized that his/ her worship is imperfect. Thus, he/ she pleads to the purchaser to accept his/ her bargain as a wholesale, i.e., sold as seen. ... This is a skilful initiation of locution on the part of the speaker to include the vendor's worship plus the other humans' worship so that the purchaser will accept the bargain as it is. In other words, not all worshippers are perfect. Yet they all ask for God's help. ...

6 The acceptance of the bargain as a whole befits God's mercy and compassion towards His creation.

7 The skilful initiation of speech in Q1 has demonstrated that God's epithets are introduced first to designate compassion and sympathy as a prelude to the bargain (the request) in: (iyyaka na'budu/ iyya nastaʻin – It is you we worship/ it is you we ask for help, Q1: 5), which the vendor aims to be accepted by the purchaser.[2]

Set in this context, below is highlighted the varied rendering of this *Surah* (especially verse 2, 3 and 5) by the six translators, showing both similarities and differences in translation:

(1) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 97
(2) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, pp. 97-98

TK	AH	AZH	MK	WA
Praise *be to God,* ***Lord of the Worlds*****:** ***Merciful to all, Compassionate to each*****!** *Lord of the Day of Judgement. It is* ***You we worship,*** *and* ***upon You we call for help****. Guide us to the straight path, The path of those upon whom Your grace abounds, Not those upon whom anger falls, Nor those who are lost.*	***Praise*** *belongs to God,* ***Lord of the Worlds****, the Lord of Mercy, the Giver of Mercy,* *Master of the Day of Judgement. It is* ***You we worship****;* ***it is You we ask for help.*** *Guide us to the straight path: the path of those You have blessed, those who incur no anger and who have not gone astray.*	***All praise*** *is for God `alone` ****Lord of `All` the Worlds****, the All-Merciful, the Mercy-Giving,* *Master of the Day of Judgment. It is* ***You alone we worship****, and* ***it is You alone we ask for help****. Guide us along the straight-way—the way of those upon whom You have bestowed grace, not those upon whom there is wrath, nor those astray.*	***All praise*** *is for Allah—****Lord of all worlds, the Most Compassionate, Most Merciful****, Master of the Day of Judgment.* ***You alone we worship*** *and* ***You alone we ask for help.*** *Guide us along the Straight Path, the Path of those You have blessed—not those You are displeased with, or those who are astray.*	***Gratitude*** *be to Allah the* ***Lord of all beings****;* ***The Most Beneficent, the Most Merciful;*** *Owner of the Day of Judgment.* ***Only You we worship****, and* ***only You we seek help from****. Guide us to the Straight Path; the path of those on whom You have bestowed your Grace, not those on whom ´is Your` Wrath nor the misguided.*

The Qur'anic phrase *Rabb al-'Alamin* is translated as "*Lord of the Worlds*" by (TK) and (AH) "Lord of `All` the Worlds" by (AZH) and (MK) , and "the Lord of all beings" (WA) and the translation of the phrases *Rahman* and *Rahim* as "*Merciful to all*, *Compassionate to each*!" (TK) "*the Lord of Mercy*, *the Giver of Mercy*" (AH), "*All-Merciful*, *the Mercy-Giving*" (AZH), "*the Most Compassionate*, *Most Merciful*" (MK) and "*Most Beneficent*, *the Most Merciful*" (WA).

Moreover, AH has added six (6) footnotes to it, WA has added nine (9), explaining terms/ words like *Rabb Alamin*, *Rahman*, *Rahim*, *Yawm al-Din*, *Sirat al-Mustaqim* etc. For example, in the explanation of the phrase *Rabb al-Alamin*/ "Lord of the Worlds", AH writes: "The Arabic root *r–b–b* has connotations of caring and nurturing in addition to lordship, and this should be borne in mind wherever the term occurs and is rendered 'lord'"; "Al-'alamin in Arabic means all the worlds, of mankind, angels, animals, plants, this world, the next, and so forth".[1] In the explanation of this phrase, WA adds: "The Arabic *rabb* translated here as 'Lord' is semantically and lexically related to *tarbiyah*, which means to nurture, but with much care and attention. When used in its absolute form with the definite article, *al-Rabb*, it could only mean God Almighty, Who is in charge of taking care and providing for all beings"; "'All beings' stands

(1) Abdel Haleem, *The Qur'an*, fn.s *d* and *e*, p. 3

here for *al-'Alamin*, usually translated as 'worlds'. It means the Heavens the Earth and all that is there within them and all that is there between them",[1] as in *Q*. 26: 23-24 which states: "*Pharaoh asked*, '*What is the Lord of `All` the Worlds? `Moses` said*: *`He is` the Lord of the heavens and earth*, *and all that is between them—if you are `willing` to be certain and have faith"* (AZH).

The 'Throne Verse' (Q. 2: 255) in the Context of 'Deductive Argument' and 'Coherence and Cohesion':

A Comparative Study of Selected Translators

The 'Throne Verse'/ *Ayat al-Kursi* (Q. 2: 255): Q. 2: 255, which is known as *Ayat al-Kursi* and is generally translated as "The throne verse" or, as WA translates it, verse of "the Footstool".[2] This verse is "the single greatest aya[h] in the Grand Qur'an",[3] or it represents "the master verse of the Qur'an (*sayyidat al-Quran*) … since it contains the three major branches of the most important Qur'anic sciences, i.e. the science of knowing God". Along with Q. 11, these verses "have generated an extensive theological and mystical literature and occupied the attention of many generations of Muslim scholars".[4] Another scholar puts it as: in the Qur'an, the term *Kursi* is used for "throne" on two occasions; one of these refers to the throne of Solomon (Q. 38: 34) and the other instance (Q. 2: 255) is the most famous reference to the throne of God in the Qur'an, and may very well be the most popular verse in the Qur'an, having come to be known as the "Throne Verse" (*ayat al-kursi*). Eight sentences long, the verse only refers to God's throne once: "*His throne encompasses the heavens and the earth*, *and their preservation does not burden him*."[5]

This verse can be described as the summary and summation of *Tawhid*. For AH, this verses describes "the glory of God and refer to the time when no one

(1) Amri, *TLQ*, fns. 3&4, p. 49

(2) Amri, *TLQ*, fn. 143, p. 127. For details, see Wani, "Translating the Throne Verse (*Ayat al-Kursi*)...", *AJQS*, 2, 2 (2019): 35-44, wherein he discusses Q. 2: 255 in light of al-Amri's translation and its comparison with some other English translations of the Qur'an like Khattab, Khalidi and Hammad, and concludes: "While all the three other translators have translated Allah as God, al-Amri has retained it as such in English throughout his translation. He considers it a Westernized name for Allah which he has used only in the prefatory notes" (p. 41).

(٣) Amri, *TLQ*, fn. 143, p. 127

(4) Nasr Hamid Abu Zayd, "Everyday Life, Quran in", J. D. McAuliffe, (Ed.), The *Encyclopedia of Quran* [*EQ*], 6 vols. (Leiden: Brill, 2001-2006), II: 80-98, p.96

(5) Jamal J. Elias, "Throne of God", *EQ*, V: 276-78, p.277

can intercede for anyone else".[1] Among the six translators studied, only WA has added many footnotes in the explanation of this verse. On the authority of *Sahih al-Bukhari* (2311), Amri writes that the 'Throne Verse' is considered as summation of *Tahwid* because it describes in detail the

> Attributes and Divine Characteristics of the God Who is truly worthy of worship: unlimited with regards to knowledge (omniscience), power (omnipotence), and existence (omnipresence). Any god would have to fulfil all these criteria to be truly worthy of worship. Among the virtues of this aya is that whoever recites it before sleeping, no devil will come near him until he wakes up, and he will be safeguarded by God's guardianship.[2]

For Abdul-Raof, this verse falls in the category of both "Qur'anic deductive argument" (QDA) and "Coherence and cohesion" (C&C).[3] The former is a sub-category of "Argumentation", which is defined as "the study of how conclusions can be reached through logical reasoning" and includes "debate, negotiation, dialogue, court trial by lawyers, presentation, and persuasion"; i.e., "an argument has audience or readership".[4] The major components of an 'Argument" are: premise, rebuttal, substantiation/ rebuttal, quantifiers, and conclusion. For him, the Qur'an uses "different types of argumentation which reflect different premises, different rebuttal details, different conclusions, and different types of audience".[5]

In the explanation of QDA, he writes that deductive reasoning, or logical deduction, is "a cognitive activity, i.e., a type of reasoning, which goes from general to specific. If the premises are true, then the reasoning should be valid";[6] i.e., the "deductive reasoning is the process of reasoning taken from one or more statements (premises) in order to reach a logical (true) conclusion".[7] In other words, "the premises are linked with the conclusion through the process of deductive reasoning".[8] Deductive reasoning, he further adds, "adopts the classic reasoning pattern of (If A = B and B = C, therefore A = C). However, deductive reasoning follows other reasoning patterns" as well.[9] Through de-

(1) AH, *TQ*, p. xix
(2) Amri, *TLQ*, fn. 143, p. 127
(3) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, pp. 76-77 & 173-74
(4) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 58
(5) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, pp. 62, 71
(6) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 76
(7) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 76. Here he refers to Robert Sternberg, *Cognitive Psychology* (Belmont, CA: Wadsworth 2009), p. 578
(8) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 76
(9) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 76

ductive reasoning, Abdul-Raof, highlights that we can "draw conclusions from specific statements (premises)"; i.e., it is "hinged upon the premise(s)", and thus, it is used "to have a better understanding of the world around us".[1] For him, one of the main features is QDA is that it is "based on a sound definition" and a best example of this is found in Q. 2: 255.[2]

Moreover, Q. 3: 96 is studied, by Abdul-Raof as an "example of premises with specific characteristics of God and are linked with the conclusion through the process of deductive reasoning. The premises are fortified by subsequent text segments that have opted for the configuration of specific segments to prop up the main thought". This is, for him, as one more feature of QDA, which he puts as: "The deductive argument refers to the nature of things and their specific characteristics: Let us consider the following example that represents a deductive argument with specific characteristics of God and those who are besides God (the partners worshipped by polytheists)."[3]

Abdul-Raof defines 'Coherence' in these words: "Coherence is a text-centred notion and is a constitutive principle of effective communication" and plays a "pivotal role", in any "textual communication", "in the fulfilment of the text producer's communicative goals at the interpersonal communication level and at a persuasion process level. The interlocutor's communicative goal is his/ her *thought* which he/ she wants to deliver to the hearer/ reader" (italics in original).[4]

Thus, coherence, for him, is "concerned with the hierarchical arrangement of textual units into structured entities", and "not merely concerned with 'sticking to the point'"; but is rather concerned "with the semantic relatedness and continuity of senses between the segments of the text, be it a single word, two consecutive sentences, or a larger text".[5] In other words, coherence is concerned with: the relationships among the constituent lexemes of a sentence (proposition); the relationships among the consecutive sentences; and the relationships among different macro texts such as the consecutive chapters of a book or the consecutive *Surahs* of the Qur'anic discourse.[6]

(1) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 76
(2) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 77
(3) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 77
(4) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 168
(5) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, pp. 168-9
(6) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 169

Considering C&C as a specific sub-category in Coherence, Abdul-Raof is of the opinion that a "cohesive text is not necessarily coherent, but a coherent text is necessarily cohesive. This entails that cohesion is a prerequisite of coherence",[1] as illustrated in Q. 2: 255, which is an example of "cohesion process of reference (co-referentiality—'awdat al-damir 'ala al-ism)" which "plays a pivotal role in the realization of a cohesive and a coherent text".[2] Abdul-Raof explained it as:

allaha la ilaha illa huwa ... la ta'khudhuhu sinatun wala nawmun lahu ma fi al-samawati ... man dha alladhi yashfa'u 'indahu illa bi'idhniha ya'lamu ma baina aidihim wama khalfahum wala yuhitun bishai'in min 'ilmihi illa bima sha' ... wasi'a kursiyyuhu al-samawat wal-ard wa la ya'uduhu hifzihima wa huwa al-'aliyyu al-'a im — God—there is no deity except Him ... Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens. Who is it that can intercede with Him except by His permission? He knows what is presently before them and what will be after them, and they do not encompass a thing of His knowledge except for what He wills ... His kursi extends over the heavens and the earth, and their preservation does not tire Him, and He is the most high, the most great, Q2: 255

The above text enjoys both cohesion and coherence where the pronouns (huwa – He, Him), (-hu – Him) of (ta'khudhuhu – overtake Him), (-hu – Him) of (lahu – to Him), (-hu – Him) of ('indahu – with Him), (-hi – His) of (bi'idhnihi – by His per-mission), the implicit pronoun (huwa – He) in the verb (ya'lamu – He knows), the pronoun (-hi – His) of ('ilmihi – His knowledge), the implicit pronoun (huwa – He) of (sha' – He wills), the pronoun (-hu – His) of (kursiyyuhu – His kursi), and the pronoun (-hu – Him) of (ya'uduhu – tire Him) refer to (allahu – God). The pronoun (-huma – their (dual)) of (ifzihima – their preservation) refer to (al-samawat wal-ard—the heavens and the earth). However, the pronouns (-him—them/ their) of (aidihim—(literally) their hands), (-hum—them) of (khalfahum – after them), and the implicit masculine plural pronoun (-un – they) of (yuhitun – they encompass) refer to the plural noun represented by the exegetically based clause (all those who have the intellect and are living either in the heavens or on earth). However, if we take out all the elements of reference from the above text, the result will be a text that has neither cohesion nor coherence:

allaha la ilaha illa {allah}... la ta'khudh {allah} sinatun wala nawmun li {allah} lahu ma fi al-samawati ... man dha alladhi yashfa'u 'indahu {allah} illa bi'idhn {allah} ya'lamu ma

(1) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 171
(2) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 173

baina aidihim wama khalfahum wala yuhitun bishai'in min 'ilm {allah} illa bima sha' {allah} ... wasi'a kursiyyu {allah} al-samawat wal-ard wa la ya'udu {allah} hifzihima wa {allah} al-'aliyyu al-'azim — God—there is no deity except {God} . . . Neither drowsiness overtakes{God} nor sleep. To {God} belongs whatever is in the heavens . . . Who is it that can intercede with {God} except by {God's} permission? {God} knows what is present before them and what will be after them, and they do not encompass a thing of {God's} knowledge except for what {God} wills . . . {God's} kursi extends over the heavens and the earth and their preservation does not tire {God}, and {God} is the most high, the most great).[1]

Due to its comprehensiveness, both in wording and content, Q. 2: 255 is translated variedly by the translators under study. Thus, it shows that there are numerous differences among translators in using the proper English words while translating. Every translator, no doubt, tries utmost to use the best possible and most apt words, but it does result in a multiplicity of renditions and translations.

(1) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, pp. 173-74

TK	AH	AZH	MK	WA
God, There is no god but He, Living and Everlasting. Neither slumber overtakes Him nor sleep. To Him belongs what is in the heavens and what is on earth. Who shall intercede with Him except by His leave? He knows their present affairs and their past. And they do not grasp of His knowledge except what He wills. His throne encompasses the heavens and the earth; Preserving them is no burden to Him. He is the Exalted, the Majestic.	*God: there is no god but Him, the Ever Living, the Ever Watchful. Neither slumber nor sleep overtakes Him. All that is in the heavens and in the earth belongs to Him. Who is there that can intercede with Him except by His leave? He knows what is before them and what is behind them, but they do not comprehend any of His knowledge except what He wills. His throne extends over the heavens and the earth; it does not weary Him to preserve them both. He is the Most High, the Tremendous.*	*God! There is no God but Him, the All-Living, the Self-Subsisting 'All-Sustaining One'. Slumber does not overtake Him, nor does sleep. To Him belongs all that is in the heavens and all that is in the earth. Who is it that shall intercede with Him, except by His permission? He knows what lies before them and what lies behind them. And they do not comprehend anything of His knowledge—except that which He wills. His Seat 'of Divinity' encompasses the heavens and the earth, and preserving them does not fatigue Him. For He is the Ever-Exalted, the Magnificent.*	*Allah! There is no god -worthy of worship- except Him, the Ever-Living, All-Sustaining. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who could possibly intercede with Him without His permission? He fully knows what is ahead of them and what is behind them, but no one can grasp any of His knowledge—except what He wills to reveal. His Seat encompasses the heavens and the earth, and the preservation of both does not tire Him. For He is the Most High, the Greatest.*	*Allah, there is no god but Him, the Ever-Living, the All-Sufficient; neither drowsiness nor sleep overtakes Him; to Him belongs what is in the Heavens and Earth. Who is it, that is 'so daring' to intercede with Him without His permission! He knows what is there in front of them and what is there behind them , but they know nothing of His Knowledge, except what He wills. His Footstool encompasses the Heavens and Earth, and He is not taxed by maintaining them He is the Most High, the Most Great.*

While the three have translated Allah as God (TK, AZ and AZH), MK and WA have retained it as such in English throughout their translations. AH adds footnote on the term *Qayum*, *as "Ever-Watchful."*[1] However, WA has added as many as ten (10) footnotes to this verse, which clarify its meaning.[2]

(1) AH, *TQ*, p. 29 Cf. 13: 33"

(2) Amri, *TLQ,* fn.s 431-440, pp. 127,128

Q. 3: 78 in the context of '(Flouting) Cohesion': A Comparative Study of Selected Translators

Cohesion, "a unique Qur'an-specific linguistic feature", both at micro and macro-level, is a semantic relation.[1] Cohesion is defined by Halliday and Hasan as the relations of meaning that exist within the text and that define it as a text—a grammatical or lexical relationship that binds different parts of a text together. Cohesion is expressed partly through the grammar and partly through the vocabulary. Thus, there is grammatical cohesion and lexical cohesion.[2] In the view of Beaugrande and Dressler, lexical recurrence (repetition) contributes to cohesion.[3]

Furthermore, for Basil Hatim and Jeremy Munday, cohesion is the requirement that a sequence of sentences display grammatical and/ or lexical relationships which ensure the surface continuity of text structure.[4] George Yule defines cohesion as the ties and connections which exist within texts and different cohesive devices are necessary for any text units to be strongly connected together.[5] Cohesive devices are defined by Raphael Salkie as those certain words and expressions which any cohesive text should include. They are necessary in linking the sentences together. They are like the glue which holds different parts of a text together and the only factor in making a text coherent.[6]

Cohesion, for Abdul-Raof, is "a prerequisite of the texture of any text", and as a "linguistic resource and a standard of textuality, cohesion plays a vital role in making the Qur'anic text connected together". It is through cohesion that the "components (words, phrases, clauses) of the Qur'anic text become together".[7] A "text-centred notion and is a constitutive principle of effective communication", Cohesion, for Abdul-Raof, "accounts for text connectedness

(1) Abdul-Raof, *Qur'an Translation*, p. 63
(2) Halliday and Hasan, *Cohesion in English* pp. 4-6, as cited in Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 20
(3) Beaugrande and Dressler, *Introduction to Text Linguistics,* pp. 55-56, as cited in Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 290
(4) Basil Hatim and Jeremy Munday, *Translation: An Advanced Resource Book* (London and New York: Routledge, 2004), p. 336, as cited in Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 290
(5) George Yule, *The Study of Language* (Cambridge, USA: Cambridge University Press, 1985), p. 140, as cited in Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 290
(6) Salkie, *Text and Discourse Analysis*, p. 9, as cited in Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 20
(7) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, pp. 276-77

through cohesion elements (lexical cohesion, ellipsis, reference, substitution, and conjunction). These cohesive mechanisms indicate how statements relate to each other. Thus, cohesion is employed as a tool to analyse the text beyond the sentence level and to characterize text structure".[1] Furthermore, with reference to the 'Flouting cohesion in Qur'anic discourse', Abdul-Raof is of the opinion that while "cohesion is a requirement of any text type (genre), different languages employ different cohesive mechanisms to suit their linguistic and stylistic norms. In other words, some components of cohesion can be flouted".[2] One of the best examples in this case is Q. 3: 78.[3]

For Abdul-Raof, this verse, *inna minhum lafariqan yalwuna alsinatahum bil-kitabi litahsabuhu min al-kitabi wama huwa min al-kitabi*, which he translates as "Indeed, there is a party who alter the Scripture with their tongues so you may think it is from the Scripture, but it is not from the Scripture", and *yaquluna huwa min 'ind allah wama huwa min 'ind allah*, which is translated as "They say, 'This is from God, but it is not from God'", "the noun phrase (al-kitabi — the Scripture) and the noun (allah — God) are reiterated to achieve the illocutionary (communicative) force of affirmation"; and thus, "employing a pronoun referring to the noun (phrase)", this verse, "in terms of reference (pronominalization or coreferentiality)" can be said to have "flouted reference and should read as":

(inna minhum lafariqan yalwuna alsinatahum bil-kitabi litahsabuhu min**hu** wama huwa min**hu** — Indeed, there is a party who alter the Scripture with their tongues so you may think it is from **it**, but it is not from **it**).

(yaquluna huwa min 'ind allah wama huwa min 'ind**ih** — They say, 'This is from God, but it is not from **Him**') (Bolds in original).[4]

It is within this context that below is provided the translations of this verse from the selected translations to show the 'loss of meaning' vis-à-vis translating the verses containing (flouting) cohesion of the Qur'anic discourse.

(1) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 275
(2) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 277
(3) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 277. This verse reads as: "*There are some who twist the Scripture with their tongues to make you [people] think that what they say is part of the Scripture when it is not; they say it is from God when it is not; they attribute lies to God and they know it*" (AH)
(4) Abdul-Raof, *Text Linguistics of Qur'anic Discourse*, p. 277

TK	AH	AZH	MK	WA
Among them is a ***group*** *who* ***twist*** *their tongues while reading* ***the Book****, so that you might suppose it to be part of the Book, but it is no part of the* ***Book.*** *They claim it is from God, but it is not from God.* ***They utter falsehood*** *in God's name, and they* ***know it***	*There are* ***some*** *who* ***twist*** *the* ***Scripture*** *with their tongues to make you [people] think that what they say is part of the* ***Scripture*** *when it is not; they say it is from God when it is not;* ***they attribute lies*** *to God and they* ***know it***	*For, indeed, there is a* ***faction*** *among them who* ***distor****t the* ***Scripture*** *with their tongues, so as to make you think what they say is from the* ***Scripture****, when it is not from the Scripture. And they say: This is from God! Yet it is not from God. And thus do* ***they speak lies against*** *God—and they do so* ***knowingly***	*There are* ***some*** *among them who* ***distort the Book*** *with their tongues to make you think this distortion is from* ***the Book****—but it is not what the Book says. They say, "It is from Allah"—but it is not from Allah. And so* ***they attribute lies*** *to Allah* ***knowingly.***	*A* ***party*** *of them* ***twist*** *their tongues with the* ***Book*** *so that you may think it ´part` of the Book; it is not ´part` of the* ***Book****! And they say: "It is from Allah!" But it is not from Allah! They* ***ascribe such fabrications*** *to Allah* ***advertently****!*

Among the selected translators, two of them have translated the word '*Kitab'* as 'Scripture' (AH, AZH) while the others have translated it as 'Book' (TK, MK and WA). Amri who adds a note to it as well to clarify which 'Book' is meant by it (which he refers, on the authority of al-Tabari's *Jami' al-Bayan fi Ta'wil al-Qur'an* and al-Sa'di's *Taysir al-Karim al-Rahman fi Tafsir Kalam al-Mannan*, as *Torah*). Moreover, WA's note to the word *Kitab* helps in understanding the verse, and reference to the 'Book' as well; it states: "The Book meant here is the Torah. "*Twist their tongues with the Book*", means they distort it by either muddling the pronunciation of its words or manipulating and misinterpreting its meaning".[1]

(1) Amri, *TLQ*, fn. 110, p. 165

CONCLUSIONS

From the above discussion, the follow conclusions can be drawn. No translator claims, or can claim, to have been successful in providing an accurate translation of the Word of Allah—the Divine Book which "resembles no literary work of man, either structurally or stylistically"[1]—and thus all the translations are attempts of 'Translating the Untranslatable'. The above study reveals both the untranslatability of the Qur'an as well as its inimitability and miraculous nature. The selected verses studied and analysed under different (non)-linguistic categories bring out very clearly the problematic stumbled upon in translating and rendering some of the difficult words, or the words which have a variety of meanings in the TL. This study also reveals that the sacredness and sanctity of the Qur'an is vanished when it is translated, and that there can never be a faultless and flawless translation of the Qur'an—no matter how skilful (brilliant, experienced, and talented) a translator is. The Qur'an is "the Untranslatable" and cannot be accurately translated because many Arabic words and phrases have more than one meaning; are used (more often) symbolically, allegorically, figuratively and metaphorically; and numerous Arabic phrases contain indescribable and powerful meanings which cannot be expressed in TL; therefore, any translation of the Qur'an is in essence a sheer explanation, paraphrasing, or interpretation of the meaning of the SL. This has been the case with the six translators under study as well. That is why scholars have highlighted, time and again, that in order to make the SL "accessible and intelligible" to the TL reader and "to explicate" the "intricate multi-layered meanings" of the Qur'an, a translator should either adopt "'within-the-text' exegetical material" or add "marginal notes and commentaries" as only "exegetical translation can eliminate misconceptions among target language readers".[2]

The above discussion, and the comparison, reveals that the Qur'an as a central Text inclines to cause very serious and severe complications and difficulties for translators in terms of understanding, interpreting, and translating certain theological/ doctrinal and linguistic/ semantic concepts/ words due to the language erudition and semantic sophistication of the Arabic language used in the text on the one hand, and the theological, socio-cultural, psychological, spiritual and melodic dimensions of the Divine Writ. Thus, it becomes obvious that the six translators (studied in this paper) have failed to replicate

(1) Hammad, *The Gracious Qur'an*, p. 1147
(2) Abdul-Raof, *Qur'an Translation*, p. 40

not only the complex web of the stylistic features found in the Qur'anic text, but also the theologically and culturally loaded concepts carried in the Sacred Text. In translating the Qur'an, the translator should first strive not only to understand its multifaceted meanings, or appreciating its stylistic features, or be able to catch something of the splendour, grandeur and majesty of the original revelation, but also be able to faithfully render its theological messages without misrepresenting or misinterpreting any of the implying principal concepts, norms and beliefs. The translator should (i) have the ability to revel in the rhythm and harmony of the SL; (ii) be able to wonder at the meaning obvious or hidden in the SL; and (iii) avoid letting his own opinion in interpreting the Text. Moreover, there should be certain criteria's for translating the Qur'anic Text.[1] No doubt, in the 21st century one sees, as Kidwai says, "a spurt in the appearance of the English translations of the Quran", but "there is still need for a reader friendly translation in idiomatic English which may cater to the varying needs of an ever increasing English readership".[2] Whereas Zarzour is of the opinion that there is the need of having "a proper and complete translation of the Qur'an"; fulfilling such a need is, for him, "a duty of the Muslim nation and its leaders", and its solution lies in establishing a "specialised centre or university department established under the care and supervision of scholars who combine a high standard of academic scholarship with sound faith".[3]

This study also reveals the inadequacy and insufficiency of studying lexical and philological items out of their context. In order to copiously comprehend the connotation and denotation of the SL, each and every lexical item must be contextualized and then translated into TL. In other words, it is of paramount prominence and importance to work out what the words mean in a specific state and situation and cultural context. Also, these analyses show clearly that some SL lexical items have received much altered and diverse handling and dealing by different translators (as shown in the tables).

(1) See for example, chapter 19, "Translation of the Qur'an", in Adnan Zarzour, *The Quran and its Study: An Indepth Exploration of Islam's Sacred Text* (Trans. and Ed.), Adil Salahi (Markfield, Leicestershire, UK: The Islamic Foundation, 2018), pp. 305-320

(2) Kidwai, *God's Word*, pp. xvi-xvii

(3) Zarzour, *The Quran and its Study,* pp. 316-17

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المملكة العربية السعودية
وقف تعظيم الوحيين - المدينة المنورة
خدمة القرآن الكريم والسنة المطهرة
في بلد الرسول الكريم ﷺ

مجلة تعظيم الوحيين

مجلّة دوريّة علميّة محكّمة، تُعنى بنشر بحوث الدّراسات القرآنيَّة والسُّنة النبويَّة وما يتعلّق بهما

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