

**Toward a Stylistic, Contextual and Inter-textual Translation
of Context-bound Morphological Shifts in the Qur'anⁱ**

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Abstract

This paper attempts to analyse some selected morpho-semantic shifts in four English translations of the Qur'an. The importance of this study lies in the fact that this shift is one of the most recurrent and rich rhetorical phenomena in the Qur'an. Historically, this phenomenon was not labeled al-iltifāt until the time of ibn al-Mu'tazz (d. 296/908), but it was given various names, such as al-ṣarf', al-inṣrāf, al-udūl, al-talawūn and mukhālafat muqtaḍa al-zāhir. All of these names are now less common than the term al-iltifāt. However, it did not receive a detailed and comprehensive study, especially in the field of translation, as far as I know, to unveil the aesthetic values and the inimitable aspects of the Qur'anic discourse. For this reason, this paper aims to evaluate some selected English translations of the Qur'an, with regard to this kind of shift; to analyse this feature, stylistically and rhetorically; and, finally, to draw up a suitable and appropriate translation, which neither distorts the original message nor widens the cultural gap between the SR and the TR.

Key words: Al-iltifat – shift – morphology – translation – 'ijaz – morpho-semantic shifts – Qur'anic rhetoric, stylistics, intertextuality.

- Introduction

This study attempts to analyse morpho-semantic shifts in some selected English translations of the Qur'an, namely, Ahmad Zidanⁱⁱ and Dina Zidan's *The Glorious Qur'an: Text & Translation* (1991), Taqî al-Dîn al-Hilâlîⁱⁱⁱ and Muhammad Muhsin Khân's *Translation of the Meanings of the Noble Qur'an in the English Language* (1996), Muḥammad M. Ghâlî's *Towards Understanding the Ever-Glorious Qur'an* (2003), and M. S. Abdel-Haleem's *The Qur'an: A New Translation* (2004). This necessarily implies a comparative approach to Arabic, i.e., the source language (SL), and English, i.e., the target language (TL).

- Reasons for choosing the four translations in question

- When rendering this kind of shift into English, the four translators adopt various strategies, such as within-the-text exegetical explanation, marginal notes or commentaries, or several different approaches to translation, such as literal, faithful, semantic, adaptive, free, idiomatic or communicative.
- They are competent in both the SL, i.e., Arabic, and the TL, i.e., English. For example, Abdel-Haleem, al-Hilâlî, Ghâlî and Zidan are native speakers of Arabic with near native English while Khân, a native speaker of English, masters Arabic as well.
- In rendering the meanings of the Qur'an, the said translators follow the traditional order of the suras rather than the chronological one.
- Khân and Ghâlî present to the target reader an English interpretation side by side with the Arabic text, whereas the translations of Abdel-Haleem and Zidan contain only the English text;
- All of them are contemporary and their translations are written in modern English, which reads easily and flows smoothly;
- All of them are eager to address those who do not speak Arabic as a first language, and those who are curious about the true understanding of Islam, aiming at

reproducing an appropriate translation of the Qur'an that is devoid of 'decontextualisation', 'misinterpretation', or 'bias' (Abdel-Haleem, 2004: xxiv).

- All of them believe that their translations can never be a substitute for the Qur'an, "but the best expression [they] can give to the fullest meaning" (Abdullah Yusuf Ali, 1946: iv).

- Morpho-semantic shifts

Morpho-semantic shifts are part of the Qur'anic discourse. That is to say the Qur'anic discourse abounds in these shifts, which entail change in morphological forms that lead subsequently to change in their signification, as morphological forms are "both semantically and stylistically motivated" (Abdul-Raof, 2001: 41).

In the case of the Qur'an, the choice of a certain word in place of another indicates a semantic value. In other words, the pattern *fa^{cc}ala*, which is to intensify or specialise the meaning of the verb and the pattern *af'ala*, which is to give the verb a factitive sense, indicate morpho-semantic changes. For instance, the former is for the verb *nazzala*, i.e., 'to make (someone/something) go down' (Thackston, 1994/2000: 162.), while the latter is for the verb *anzala*, i.e., 'to cause someone to go/come down' (Thackston, 1994/2000: 196-197). Thus, each pattern signifies a certain sense that cannot be interchangeable by another pattern. Additionally, such changes cannot be easily captured in translation unless a translator is fully aware of these shifts and their rhetorical purposes.

- *Al-iltifāt* (shift): A historical overview

In this regard, Ṭabl (1988) believes that these shifts represent some types of what is called in Arabic *al-iltifāt*, which is regarded as one of the most recurrent and common rhetorical phenomena in Arabic literature, especially poetry. It was skillfully employed by poets of the pre-Islamic era. The famous lines of one these poets, Imri^ḍ al-Qais, are always quoted to illustrate this feature, as follows:

تَطَاوَلَ لَيْلِكَ بِالْأَثْمَدِ وَنَامَ الْخَلِيُّ وَلَمْ تَرُقُدِ
وَبَاتَ وَبَاتَتْ لَهُ لَيْلَةٌ كَلَيْلَةِ ذِي الْعَائِرِ الْأَرْمَدِ
وَدَلَّكَ مِنْ نَبَأِ جَاءَنِي وَخُبْرَتُهُ عَنْ أَبِي الْأَسْوَدِ

taṭāwala layluka bil-athmadī...wa-nāma al-khaliyyu wa-lam tarqdi
wa-bata wa-bātat lahu laylatun....ka-laylati dhī al-°ā°irī al-armadī
wa-dhālika min naba°in jā°anī....wa-khabbartuhu °an Abī-al-Aswadī

I had a long sleepless night,
 Without shutting my eyes;
 Unlike the happy-go-lucky,
 Who rests peacefully,
 But I spent the night;
 With weary eyes,
 Unable to lie down,
 Due to unwelcome news I heard. (Translation is mine)
 (Imri° al-Qais' poem, 'Taṭāwala layluka')

Here, the poet refers to three types of *al-iltifāt*. He focuses on *al-khitāb* (address) in the first line, describing one's long sleepless night, as in 'taṭāwala layluka' and 'wa-lam tarqdi'. Then, he departs from *al-khitāb* to *al-ghaybah* (3rd person), as in 'wa bātat lahu laylatun', in the second line. Finally, he departs from *al-ghaybah* into *al-mutakallim* (first person), as in 'jā°anī', in the third line (cf. Ibn Ḥamza al-°Alawī (d. 749/1348), 1914, II: 140-141; al-Khaṭīb al-Qazwinī (d. 739/1338), 2003: 67-74; Ibn al-Athīr (d. 637/1239), 1959, II: 167-186).

- Various genres of *al-iltifāt*

Lexically, *al-iltifāt* is derived from the verb "iltafata", i.e., "to turn right or left" (Ibn al-Athīr (d. 637/1239), 1959, II: 167). Technically, according to Aḥmad al-Hāshimī (1999), the speaker departs from what is normally expected for some specific considerations required by a specific situation in a given context (Al-Hāshimī, 1999: 239). Thus, according to Ṭabl (1988: 55), such a departure may imply one of the following:

1) **Shift in Person**, including 1st, 2nd and 3rd person, as in:

(الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٢) الرَّحْمَنِ الرَّحِيمِ (٣) مَا لَكَ يَوْمَ الدِّينِ (٤) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (٥)) (الفتاحة: ٢-٥)

[*al-ḥamdu lilahi rabbil-‘ālamīn**^{iv} *al-raḥmān al-raḥīm** *mālik yawm al-dīn** *iyyāka na‘budū wa-iyyāka nasta‘īn*] (Q. 1: 2-5). Here, there is a departure from the 3rd person inherent in the first three verses, i.e., '*al-ḥamdu lilahi rabbil-‘ālamīn** *al-raḥmān al-raḥīm** *mālik yawm al-dīn*', to the 2nd person inherent in the final verse, i.e., '*iyyāka na‘budū wa-iyyāka nasta‘īn*' (Ibn al-Athīr (d. 637/1239), 1959, II: 170);

2) **Shift in Number**, including singular, dual and plural, as in: (وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا) ... (الحجرات: ٩) (يَبِيَّهُمَا ...)

[*wa-in ṭāʾifatāni min al-muʾminīna iqtatalū fa-aṣliḥū baynahuma ...*] (Q. 49: 9). Here, there is a departure from dual, i.e., *ṭāʾifatāni*, into plural, i.e., *iqtatalū*;

3) **Shift in Morphological Patterns**, namely in verbs and nouns, leads to a change in lexical meaning, as in: (... قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَأَنِيَ الْعَلِيمُ الْخَبِيرُ) (التحریم: ٣) [... *qālat man anbaʾaka hadha qala nabbaʾniya al-‘alīmu al-khabīr*] (Q. 66: 3). Here, there is a shift in *anbaʾa*, which is in the measure of *aḥala*, and *nabbaʾa*, which is in the measure of *faʿala*. Such a shift indicates a semantic value as is shown later;

4) **Shift in Articles** includes definite, indefinite, addition and omission, as in: (إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ) ... (التوبة: ٦٠) (... وَالْمَسَاكِينِ ...)

[*innama al-ṣadaqātu lil-fuqarāʾi wa-al-masākīni ...*] (Q. 9: 60). Here, there is a departure from one article, i.e., *al-lām*, as in *lil-fuqarāʾi*, into another one, i.e., *al-waw*, as in *wa-al-masākīni*. Although the two articles are similar in general function, they are different in specific performance;

5) **Shift in Syntactic Structure** includes a change from the accusative case, e.g., *salāman*, into the nominative case, e.g., *salāmun*, as in: (إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ) (الذاريات: ٢٥) [*idh dakhalū ʿalayhi fa-qālū salāman qāla salāmun qawmun munkarūn*] (Q. 51: 25); and finally,

6) **Shift in Diction** lies in the choice or use of words in the Qurʾanic discourse. This final type of shift occurs through using two words that share the central connotation but they differ in their marginal or contextual connotation or nuances (cf. Ibrāhīm Anīs, 1965, pp. 106-07), e.g., *sanah* and *ʿām*, as in: (وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا) (العنكبوت: ١٤) [*wa-laqaḍ arsalna nūḥan ila qawmihi fa-labitha fihim alfa sanah illa khamsīna ʿām*] (Q. 29: 14).

- Various names of *al-iltifāt*

The Arabs were accustomed to departing from *al-ghaybah* (3rd person) to *al-khitāb* (address), or from *al-khitāb* (address) to *al-ghaybah* (3rd person) to capture the reader's attention and to refresh the hearer's memory (cf. Ibn al-Athīr (d. 637/1239), 1959, II: 168). This phenomenon was not labeled *al-iltifāt* until the time of ibn al-Mu'tazz (d. 296/908), but it was given various names, such as *al-ṣarf*, *al-inṣrāf*, *al-udūl*, *al-talawūn* and *mukhālafat muqtaḍa al-zāhir*. All of these names are now less common than the term *al-iltifāt* (cf. Ibn al-Athīr (d. 637/1239), 1959, II: 168).

- Statement of the problem

Shift in morphological patterns is one of the most outstanding features in the Qur'anic discourse. In other words, the Qur'an abounds in various patterns that are motivated, semantically and stylistically. For instance, there are *fa^cala* as in *nazala*; *a^fala* as in *anzala*; *fa^{cc}ala* as in *nazzala*; *tafa^{cc}ala* as in *tanazzala*; *tatafa^{cc}alu* as in *tatanazzalu*; *fā^cil* as in *ghāfir*; *fa^{cc}āl* as in *ghaffār*; *fa^cūl* as in *ghafūr*, etc. Such shifts are not expected to represent any problem if the translator has the ability to distinguish between them and/or to find adequate equivalents in the target language (TL), capable of conveying the message without distortion.

In the case of the Qur'an, translators may fail to distinguish between various morphological forms due to their different linguistic and cultural backgrounds. In this regard, Edward Sapir (1957) emphasises the discrepancies that exist in languages due to culture. He tries to draw translators' attention to the fact that culture is an essential element for finding the exact equivalent. He comments, saying: "No two languages are ever sufficiently similar to be considered as representing the same social reality [because] the words in which two societies live are distinct worlds" (Sapir, 1957: 69). Thus, finding identical equivalents is an arduous task since the two languages, namely, the SL and the TL, differ from each other, linguistically and culturally (Larson, 1984: 153). That is why, according to Abdul-Raof (2001), "the source language words are often translated by a completely different set of words" (Abdul-Raof, 2001:6)

- Problems explored

1- Multi-functional patterns

Some morphological patterns have various meanings or functions. In Arabic, one morphological pattern may indicate various semantic values. For example, according to Jurjī °Aṭīyya (n.d., p. 18), the pattern *af'ala* may appear to have several functions or purposes, such as *al-ta'addiyah* (transitivity), *makān* (movement towards a place or destination) and 'declarative' or 'estimative' states.

2- Mono-functional patterns

There are various morphological patterns, such as *fa'lah / fi'lah* and *mif'al / mif'āl*, which indicate one semantic value. For example, the pattern *fa'lah* is termed *ism al-marrah* (the noun of instance or occurrence), which indicates the single occurrence of the action or state of the verb, as in *darbah* (the act of hitting), *jalsah* (the act of sitting), and *sharbah* (the act of drinking), meaning 'once' or 'one time' (Thackston, 1994/2000: 30-31; Ibn al-Nāzīm (d. 686/1287), 2000: 313).

3- Context-bound morphological shifts

Some morphological patterns change into other forms within the context for some certain rhetorical considerations. In other words, their meanings are context-bound, as is shown later. For example, the pattern *fa'il* may be used to mean either *fā'il* or *maf'ūl* or both of them, depending upon the context, which determines the intended meaning. Thus, according to °Aṭīyya (n.d.), such shifts are not haphazardly used in any natural language, especially Arabic, but they follow a pattern for some certain considerations, rhetorically, stylistically and semantically (cf. Ibn al-Athīr, 1959, II: 180).

- Analysis

A- Shifting from *fā'il* into *fa'ūl*

For example, in Sūrat al-Insān (Man), verse no. 3, there is a morphological shift from *fā'il* into *fa'ūl*, as follows:

(إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا) (الإنسان: ٣)

[*innā hadaynāhu al-sabīla imma shākira wa-imma kafūra*] (Q. 76:3)

Here, there are two different patterns, i.e., *fā'il*, for the word *shākir*, and *fa'ūl*, for *kafūr*. In other words, there is a shift in the Qur'anic discourse; it is supposed that the verse reads as follows:

[*innā hadaynāhu al-sabīla imma shākira wa-imma kāfira*]

Or

[*innā hadaynāhu al-sabīla imma shakūra wa-imma kafūra*]

Here, the reader discovers that there is a shift in the morphological patterns used in the above verse. In other words, such a shift is rhetorically employed to let the reader think attentively of the reason behind it. That is why it is considered one of the rhetorical and inimitable aspects of the Qur'an that cannot be imitated because it is not haphazardly used, but it is functionally employed to convey a certain message to the recipient (cf. Ibn al-Athīr (d. 637/1239), 1959, II: 180).

Although the two patterns indicate hyperbole in description, there is wisdom behind shifting from *fā'il* into *fa'ūl*. Such wisdom cannot be realized on the surface level, but on the deeper one instead to apprehend the intended message. To explain the verse, Allah, the Almighty, says that He showed the way to mankind, and made it clear to them, and, thus, they are free to be grateful or ungrateful.

As for the wisdom behind such a morphological shift, some exegetes of the Qur'an justify and explain the reason behind such a shift in the patterns used in the Qur'anic discourse. Al-Qurṭubī (d. 671/1272), for example, comments saying that the active participle, i.e., *shākir*, is rhetorically employed in the previous verse to indicate that not all the human beings, but a few of them, are grateful to Allah, the Creator. But, as for the ingratitude and the denial of the blessings granted by Allah, the hyperbole pattern *kafūr* is rhetorically employed in the previous verse (al-Qurṭubī (d. 671/1272), 2006, XXI: 450). Other exegetes of the Qur'an state that such a pattern suits the majority who deny the countless blessings of Allah, whereas the pattern *shākir* suits the minority who thank Allah and seek His pleasure. That is why the morphological shift is functionally and reasonably used in the Qur'anic discourse (Abdel-Raof, 2001: 42-43).

- Functionality of the active participle

According to al-Biqā'ī (d. 885/1480), the active participle is rhetorically employed without hyperbole to imply the impossibility of thanking all the countless bounties and blessings of Allah. Thus, he differentiates between the two epithets of *shakūr* and *shākir*. To explain, the former is

semantically used to imply one's permanent and continuous gratitude by the grace of Allah, whereas the latter is semantically used to imply one's intermittent and random gratitude (XXI: 133-134).

- The Qur'anic relevance theory

In this regard, al-Biqā'ī (d. 885/1480) maximizes the importance of *'ilm munāṣabāt al-Qur'an* (the Qur'anic relevance theory) in decoding the context of situation and the rhetoric of the Qur'an as follows:

'ilm munāṣabāt al-Qur'an (the Qur'anic relevance theory) is a branch of knowledge by which the secrets of its internal arrangement are unveiled or decoded, and which is known as the secret of rhetoric, aiming at the concordance between the intended meanings and the context of situation. Its perfection requires being fully aware of the *skopos* of the sura under discussion. In doing so, the intentionality of its all sentences will be clearly stated. Thus, it was of great importance, and it was highly appreciated, due to its close relatedness to the science of exegesis, which is similar to that of eloquence to syntax. (I: 6)^v
(Translation is mine)

According to al-Biqā'ī (d. 885/1480), the hyperbole pattern is used to show the inseparable imperfection of mankind, accompanied by denial and transgression somehow, to be fully aware of the expected consequences hereof, feeling ashamed of his/her ingratitude as opposed to Allah's tolerance and forgiveness, and repenting constantly. Also, it may imply that denying one bounty leads to denying all bounties (XXI: 133-134).

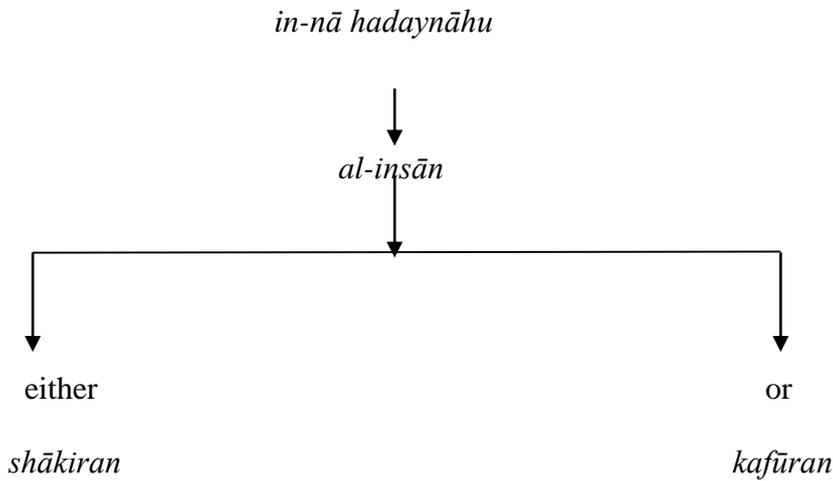
- Rhetoric of the patterns' arrangement

The verse is finally concluded with *shākir*, which is in the pattern *fā'il*, first, and, then, followed by *kafūr*, which is in the pattern *fa'ūl*, due to the originality of the former and its preference over the latter. To explain, man is innately created to be grateful to Allah, the Creator. In this regard, al-Biqā'ī (d. 885/1480) quotes a saying of the Prophet (peace be upon him) as follows: "Every child is innately born with a true faith, i.e., to worship non but Allah Alone, till his/her tongue expresses

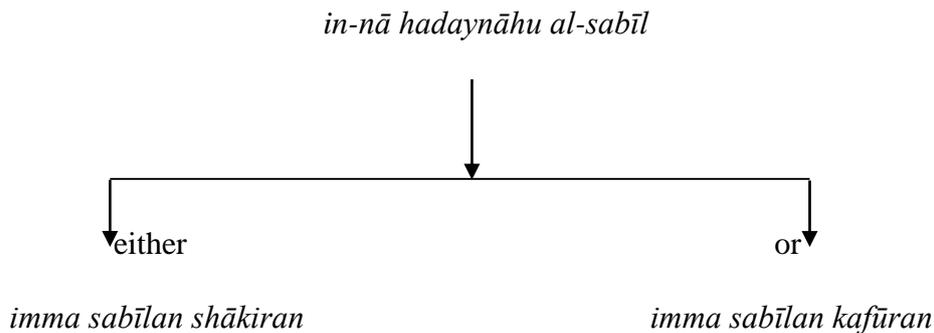
on his/her behalf, either gratefully or ungratefully"^{vi} (Translation is mine) (XXI: 134). Thus, man is inherently created to thank the Creator for His countless bounties.

- Relevance-based interpretation

The final part of the verse, i.e., *imma shākira wa-imma kafūra*, could be variably and flexibly interpreted within the context. First, this phrase may be interpreted as 'a resumed explanatory phrase', which qualifies the first object of the verb *hadaynāhu*, i.e., *al-insān*, represented in the 3rd person masculine singular object pronoun, i.e., *al-hā*⁷. Thus, it means that Allah metaphorically shows the right path to mankind, who will be divided into two groups: thankful and ungrateful (Ibn Qayyim al-Jawziyyah (d. 751/1350), n.d., 220).



Secondly, it may be interpreted as 'a resumed explanatory phrase', which qualifies the second object, i.e., *al-sabīl*, an accusative masculine noun. Thus, it means that Allah metaphorically shows mankind the right path, through which s/he is to be thankful, or through which s/he is to be ungrateful (al-Biqā'ī (d. 885/1480), n.d., XXI: 133-134).



There is another interpretation adopted by al-Zamakhsharī (d. 538/1143) for *imma al-tafṣīliyyah* (an explanatory particle). According to him, it implies the meaning of a circumstantial condition in the sense of *imma shākiran fa-bi-tawfīqina*, meaning 'in case of being thankful, it's due to success granted by Allah'; or it may be in the sense of *wa-imma kafūran fa-bi-sū^ḥ ikhtiyarih*, meaning 'in case of being ungrateful, it's due to one's wrong choice' (Ibn ʿĀshūr, 2000, XXIX: 376).

Also, according to al-Alūsī (d. 1270/1853), this particle is interpreted in accordance with the ellipsis implicitly embedded in the phrase to be conceived as follows: "*imma shākiran fa-muthāb*, meaning 'being thankful, you will be rewarded' and *wa-imma kafūran fa-mu^ḥāqab*, meaning 'being ungrateful, you will be punished'" (XXIX: 153).

- Shift from *kāfira* into *kafūra*

Here, the hyperbole pattern *kafūra* is functionally employed to maintain *fawāṣil al-ʿĀyāt* (regular verse endings) (Lucan, 1992: 45) or (refrain verse endings) (El-Awa, 2006: 23) and to heed one's attention to the fact that it's rare to come across a fully grateful man, but s/he is to blame in case of excessive ingratitude (al-Alūsī (d. 1270/1853), n.d., XXIX: 153).

In addition, the expression of *al-huda* (guidance) is associated with *al-shukr* (thankfulness) prior to *al-kufr* (ingratitude), as the former takes precedence over the heart of the guided, especially after being reminded by Allah that man was nothing before their birth, then Allah created them. To explain, man is granted the senses of hearing, seeing and the faculty of gaining knowledge, then the right path is differently shown and clearly distinguished among others to choose freely which one to take or tread (Quṭb, 2003, VI: 3780).

Now, after discussing the reason behind the morphological shift inherent in the above verse, a close look at the translation of the previous verse reveals the following:

Abdel-Haleem: "We guided him to the right path, whether he was **grateful** or **not**" (Q. 76:3).

Zidan: "Indeed, We showed him the way, it is for him whether he is **grateful** or **ungrateful**" (Q. 76:3).

Khân: "Verily, We showed him the way, whether he be **grateful** or **ungrateful**" (Q. 76:3).

Ghâfî: "Surely, We have guided him upon the way, whether he be **thankful** or **most disbelieving**" (Q. 76:3).

As for the evaluation of the above translations, the said translators have opted for a different approach to translation, as shown below:

- Equivalence-oriented approaches

As shown above, it is obvious that the four translators are divided into TWO parties: Abdel-Haleem, Zidan, and Khân prefer "dynamic equivalence" (Nida, 1964: 159), which "seeks to render the original language with a language (words and syntax) in the receiver language that has the *same function* as the original" (Cosgrove & Edgerton, 2007: 39, emphasis in the original), on one hand. In other words, they seek to express the meaning of the original into clear and contemporary English. On their part, the importance of this approach lies in its clarity and simplicity; however, interpretive bias may be closely associated with the TT.

- Exegetical translation

Here, Abdel-Haleem is much influenced by the exegesis of al-Zamakhsharî (d. 538/1143), ignoring the emphasis in the very beginning of the verse inherent in the emphatic particle *in-nā*. For example, the original does not specify or qualify *al-sabîl*, which is interpreted into "We showed him (mankind) the route to misery and bliss" by Mujāhid, or into "the womb from which a baby emerges" by Abū Ṣāliḥ and al-Sudiyy, or "We showed him the route to monotheism through obvious signs" (Translation is mine) (al-Qurṭubî (d. 671/1272), 2006, XXI: 449).

Also, Abdel-Haleem renders *imma shākira wa-imma kafūra* into "whether he was grateful or not." In doing so, he renders the original in accordance with the ellipted meaning herein, which is *sawā³an kana shākiran aw kana kafūran* as stated by al-Zamakhsharî (d. 538/1143) and al-Shawkānî (d. 1250/1834). Although his rendition is grammatically and semantically acceptable, it's not accurate in accordance with the original. It does not show the grandeur and rhetoric of the original inherent in the morphological shift from *fā^cil* into *fā^cūl*, exemplified by *kafūra* instead of *kāfira*. Here, he

sacrifices the rhetorical considerations for the norms of the target language, through which he fails to express the original professionally.

As for Zidan and Khân, they feel satisfied to render *shākir* and *kafūr* into 'grateful' and 'ungrateful' respectively. In doing so, they fail to distinguish between the two forms in English and overlook the rhetorical and semantic effectiveness inherent in their morphological shift, i.e., from *fā'il* into *fā'ūl*.

- Tense incoherence

Zidan's translation seems to be grammatically incoherent. He uses the past tense in the first part of the verse, as in 'Indeed, We **showed** him the way', whereas he uses the present tense in the second part, as in 'it is for him whether he is grateful or ungrateful'. According to the exegeses, the verse refers to the predestination and origin of humanity and reminds mankind of their pre-creation process. Thus, the suitable tense is the past simple tense. Conversely, Khân and Ghâli avoid the contradiction inherent in tenses. They choose an ambiguous tense, i.e., 'verb to be', which may be interpreted as a present or a past tense.

- Wordiness

As for Zidan, it seems that he sacrifices the target text for the original; he typically adheres to the exegeses of the Qur'an, which explains the ellipted meaning inherent in the original. He interferes in the translation by adding the clause 'it is for him'. It is unnecessary added to the target text, as it is repetitive as opposed to the first half of the verse itself. For example, al-Qurṭubī, in this regard, points out: *hadaytuhu al-sabīl wa-lil-sabīl wa-ila-al-sabīl*, 'literally, I showed him the way, or for the way, or to the way' (al-Farrā³ (d. 207/822), 1983), III: 214).

On the other hand, Ghâli prefers "formal equivalence" (Nida, 1964: 159), or "formal closeness" (Chan & Pollard, 1995/2001: 1037), which is meant to "represent each word by its literal equivalent in the receiver language and to reproduce the syntax of the original as far as the receiver language permits without awkwardness" (Cosgrove & Edgerton, 2007: 39). In such a translation, the focus of his attention is to render the original as close as possible into English and/or to "find the closest

possible equivalent" (Nida, 1964: 159). On his part, the importance of this approach lies in its closeness to the original; however, verbatim can lead to misunderstanding of the meanings of the Qur'an. Here, the word *kafūr* is derived from *al-kufr*, that is, the opposite of *al-shukr* (gratitude or thankfulness). It indicates *juhūd al-ni' mah* (ingratitude) (Ibn Manzūr (d. 711/1311), 1980, V: 3897). In this regard, according to scholars, *al-kufr* is of four kinds:

- 1) *Kufr inkār* indicates "the denial, or disacknowledgment, of God with the heart and the tongue, having no knowledge ... of the unity of God";
- 2) *Kufr juhūd* indicates "the acknowledgment with the heart without confessing with the tongue";
- 3) *Kufr al-mu'ānadah* indicates "the knowledge of God with the heart, and confession with the tongue, with refusal to accept [the truth]";
- 4) *Kufr al-nifāq* indicates "the confession with the tongue with disbelief in the heart" (Ibn Manzūr (d. 711/1311), 1980, V: 3897-3898; Lane, 1968, VII: 2621).

Accordingly, the intended meaning is *kufr juhūd* in conformity with the contextual clues inherent in its opposite, i.e., *shākir*. Thus, it is not *kufr inkār* as Ghâlî presupposes in his rendition. In doing so, he contorts the intended message. Additionally, he renders *in-nā hadaynāhu al-sabīla* into "Surely, We have guided him upon the way." Thus, his translation seems ungrammatical.

- Proposed translation

Here, the suitable strategy to achieve "the principle of equivalent effect" (Chan & Pollard, 1995/2001: 231) is to adopt an exegetical approach. To explain, a translator may render the Qur'an in accordance with a certain exegesis to convey the message properly and to avoid translation loss. As for the previous verse, the following proposed translation may be used to make up for the desired effect based upon the exegeses of al-Alūsī and Zamakhsharī:

[Verily, We showed mankind the path, through which s/he will be either thankful, due to success granted by Allah, or ungrateful, due to her/his wrong choice.]

B- Shifting from *fā'il* into *fi'la*

For example, in Sūrat al-Najm (Star), verse no. 22, there is a morphological shift from *fā'il* into *fī'la*, as follows:

(تِلْكَ إِذَا قِسْمَةٌ ضِيزَى) (النجم: ٢٢)

[*tilka idhan qismatun ḍīza*] (Q. 53:22)

Similarly, al-Ṭabarī (d. 310/923) has an explanation regarding the reference of *tilka idhan*. He makes a connection between the preceding verse, i.e., *a-lakum al-dhakarū wa-lahu al-untha*, and the verse under discussion. He says that the verse may be interpreted as follows: "Do you [disbelievers] claim that males, you like, belong only to you, and females, you dislike, to Allah. Sure, your claim is unfair" (al-Ṭabarī (d. 310/923), 2001, XXII: 51).

- Multi-layered interpretation

Here, the verse *tilka idhan qismatun ḍīza* can be interpreted in accordance with the preceding verse, both on the lexical level and on the semantic level as well. On the lexical level, *tilka idhan qismatun ḍīza* begins with a feminine singular demonstrative pronoun, i.e., *tilka*, which could be syntactically associated with the final word of the preceding verse, i.e., *al-untha*, meaning *tilka al-nisbah*. It is the closest referent within the context, and it is also followed by feminine sequences, i.e., *qismah* and *ḍīza*, as contextual evidence from which such an interpretation is inferred. Thus, it can be lexically interpreted as follows: "Do you preferably attribute males to you and undesirably attribute females to Allah? Indeed, attributing females to Allah is unjust, deniable, and incorrect." Here, *tilka* is associated with *nisbatu al-banti li-Llāh* (attributing only females to Allah). This meaning is expressed in other situations in the Qur'an. For example, in Sūrat al-Naḥl (the Bees), it reads:

[*wa-yajf' alūna li-Llāhi al-banati subḥanahu wa-lahum ma-yashtahūn*] (Q. 16:57)

[*wa-yajf' alūna li-Llāhi ma-yakrahūna wa-taṣīfu ʾalsinatuhum al-kadhiba anna lahum al-ḥusna la-jarama anna lahum al-nara wa-annahum mufratūn*] (Q. 16:62)

On the semantic level, the meaning of *tilka idhan qismatun ḍīza* is closely dependent on that of the preceding interrogative verse, i.e., *ʾalakum al-dhakarū wa-lahu al-untha?* To explain, the

demonstrative pronoun singles out *qismatun dīza*, which is the unjust share or division the disbelievers claimed^{vii} (cf. Ibn ʿĀshūr, 2000, XXVII: 106).

- Examples explained

In this regard, Ibn al-Athīr (d. 637/1239) differentiates between *al-maʿānī* (meanings) and *al-taʿwīl* or *al-ḥaml* (interpretation). According to him, the former is simple and clear. It is easily understandable, whereas the latter is hidden and ambiguous, and it, thus, should be accompanied by contextual evidence.

To support this explanation, Ibn al-Athīr (d. 637/ 1239) gives an example from the Qurʾan. As for *al-maʿānī* (meanings), he rounds off as follows:

The verse *wa-thiyābaka fa-tahhir* (Q. 74:4), meaning "And cleanse your garments", is very clear, and not ambiguous. The word *thiyābaka* (garment/clothing) does not need to be explained in other words, or to be differently interpreted. According to him, the meaning is simply grasped from the text in accordance with their surface usage, which is a criterion for understanding the intended meaning (Ibn al-Athīr (d. 637/1239), 1959, I: 62).

As for *al-taʿwīl* (interpretation) or *al-ḥaml* (syllepsis or semantic approximation) (Baalbaki, 2008: 280), he explains how the same verse could be differently or contradictorily interpreted in comparison with the collocated lexical items. To explain, the word *thiyābaka*, which simply means 'your garment' is interpreted as "your heart." Here, it is figuratively and symbolically interpreted. But, Ibn al-Athīr (d. 637/1239) comments that *al-muʿawwil* (the interpreter) should provide evidence, and his interpretation should be grounded, as his/her interpretation violates the surface meaning induced by the given lexical items (I: 62).

Accordingly, the contextual relatedness between any two successive verses is essential in grasping the intended meaning. In this regard, al-Zarkashī (d. 794/1391) elaborates on the concept of connectedness as follows:

A meaning, linking two verses together, may be general or specific, intellectual, or sensuous, or unreal, or of any other type of relationship. It could be termed as *al-talāzum*

al-dhihnī (a mental concurrence), indicating a cause-and-effect, or reason-and-consequence relationship, or two analogues, or two antonyms, or the like. Or, it could be also termed as *al-talāzum al-khārijī* (a propositional concurrence) inherent in a subject-to-predicate relationship.^{viii} (Trans. by El-Awa, with some modifications of mine, p. 9)

35)

- Identifying the authoritative voice^{ix}

Here, this verse is preceded by a rhetorical question, inherent in [²*alakum al-dhakarū wa-lahu al-unthā?*] (Do males, the superior gender in your view, belong to you, and females, the inferior gender in your view, to Allah?). This rhetorical question shows how the disbelievers were unfair, and their argument seems illogical, as Allah (glory be to Him) has neither a child nor a concubine (Q. 72:3). He is the only Creator of everything and the All-Omniscient (Q. 6:101). Thus, it is functioned to emphasise and negate their assumption and their lies. Also, it is followed by a reprehensibly authoritative voice inherent in [*in hiya illa asmā²ūn sammaytumūha antum wa-āba²ūkum ma-anzala Allahu bi-ha min sulṭān*] (Sure, those idols are mere names, with no real existence, both you and your forefathers have fabricated) to refute their false assumption (al-Biqā^cī (d. 885/1480), n.d., XIX: 59-60).

- *Al-iḥtibāk* (reciprocal ellipsis)^x

Lexically, *al-iḥtibāq* is derived from *ḥabaka al-shay²*, meaning 'to hold or tighten firmly', and *ḥabaka al-thawb*, meaning 'to interweave artistically', and *ḥabaka amrahu*, meaning 'to behave reasonably' (cf. *al-Mu^cjam al-Waṣīṭ*, 2004; al-Rāzī (d. 666/1268), 1986).

Technically, it is a type of ellipsis employed in an utterance, which entails two-relevant-and-coherent antitheses. One is explicitly stated, whereas the other is implicitly and elliptically omitted, due to its implication expressed by its counterpart (cf. al-Zamakhsharī (d. 538/1143), 1998, III: 129; al-Biqā^cī (d. 885/1480), n.d., IV: 263).

Thus, it is a linguistic device, employed extensively in the Qur'an, as a distinguishing feature, rhetorically and stylistically-motivated. It is peculiar to Arabic in general and the Qur'an in particular, purposefully to avoid redundancy and to stir one's enthusiasm towards understanding the intended message. In other words, brevity in structure and emotive effectiveness in style are intentionally oriented (cf. al-Zamakhsharī (d. 538/1143), 1998, III: 129; al-Biqā'ī (d. 885/1480), n.d., IV: 263).

According to al-Biqā'ī (d. 885/1480) (XIX: 59), the verse entails *ih̥tibāq*, in which the verse *tilka idhan qismatun d̥īza* is explicitly mentioned to indicate two elliptical utterances in two relevant given situations, i.e., first, worshipping false goddesses other than Allah and, secondly, attributing only females to Allah. To explain, on the deeper level, the verses can be read, as follows:

[*a-fara²aytum al-Lāt wa-al-^cUzza^{*xi} wa-Manāt al-thālithata al-ukhra allatī itakhadhtumūha āliha min dūn Illāh*]^{xii} (Q. 53:19-20)

[*tilka al-asnām allatī itakhadhtumūha āliha min dūn Illāh idhan qismatun d̥īza*] (Q. 53:22)

My translation: (Do you consider *al-Lāt*, *al-^cUzza*, and the third one, i.e., *Manāt*, deities other than Allah?) (Q. 53:19-20)

(Nay! These idols you consider goddesses other than Allah are indeed nothing but a false allegation.) (Q. 53:22)

Here, the feminine demonstrative pronoun, i.e., *tilka*, is rhetorically functioned, either to refer to the immediate preceding feminine referent, i.e., *the third Manāt*, or to all the preceding feminine referents, i.e., *al-Lāt*, *al-^cUzza*, and *Manāt*. All these deities the disbelievers intentionally feminized to allegedly assume their similitude to the effeminacy of the angels, let alone their claim that the angels are the daughters of Allah (al-Biqā'ī (d. 885/1480), n.d., XIX: 59).

[*a-lakum al-dhakarū duna al-untha min al-khalq wa-lahu al-untha duna al-dhakar min al-khalq*] (Q. 53:21)

[*tilka al-nisbah idhan qismatun d̥īza*] (Q. 53:22)

My translation: (Do you attribute only male creatures, and not females, to you? And attribute female creatures, and not males, to Allah?) (Q. 53:21)

(Nay! Such an attribution is indeed illogical.) (Q. 53:22)

Here, *tilka*, the feminine demonstrative pronoun, is rhetorically functioned either to refer to the immediate preceding feminine referent, i.e., *al-untha* (female), or to the attribution of the two genders, i.e., *qismah* (division).

Thus, this linguistic device is rhetorically functioned here to negate the two allegations of the disbelievers. Furthermore, it is stylistically employed to avoid unnecessary or wordy phrases and stir up the recipient's attention, being fully aware of the given context and the intended message (al-Biqā'ī (d. 885/1480), n.d., XIX: 59).

- **Apparently thematic disconnectivity**^{xiii}

Unfamiliarity with the norms of any language in general and Arabic in particular results in misunderstanding and, thus, false assumptions related to form and content. For instance, in the case of the Qur'an, it is arguably said that the Qur'an lacks coherence, due to "misplacements occurred during the process of editing the text" (El-Aw, 2006: 18), as claimed by Richard Bell (1991, I: xx)^{xiv}, or connectivity, and abounds in ambiguity. But in reality this is not true, as the Qur'an communicatively addresses all humanity, in a highly literary style of language, imbued with a deep understating of its sublime techniques, challenging Quraysh, the people of rhetoric and poetry, to provide similar eloquent work (El-Aw, 2006: 36-37).

So convincing was the view of al-Biqā'ī, revolving around the impossibility of understanding the Qur'an in isolation of the order of verses, namely consecutive ones (Sperber & Wilson, 1986/1995: 200). In this regard, according to him, one's inability to 'uncover the implicit implications' and 'the fabulous meanings' is due to one's failure to realize the connectivity of the verses of the Qur'an (El-Awa, 2006: 16).

- **Specialty of Qur'anic words**

Through an attentive reading of the Qur'an, uniqueness and adequate choiceness of wording are the salient features of such a religious text. Here, the suitable choice of *ḍīza*, morphologically, orthographically and phonologically, obviously shown in its weird combination of *al-ḍād* and *al-zaī*,

resulting in difficulty in pronunciation, matches the context of situation. Its uniqueness is shown through its first mention throughout the Qur'an. Therefore, its unique and single use indicates the oblique and odd stance adopted by the disbelievers, touching upon their unfair and illogical allegations.

- Context-based relevance

Most commentators of the Qur'an consensually agree that the word *ḍīza* is of the measure *fī'la*, like *dhikra*; it is an infinitive noun, from which the verb *ḍa'āza*, which means *he deviated from the right course, or he acted unjustly, wrongfully, or injuriously* (cf. Ibn Manẓūr (d. 711/1311), 1980, XXVIII: 2540-2541; Lane, 1968, V: 1759-1760; al-Rāzī (d. 604/1207), 1981, XXVIII: 298; al-Qurṭubī (d. 671/1272), 2006, XX: 37-38).

Accordingly, *ḍīza* is used to indicate hyperbole instead of *ḍā'īzah*. Similarly, it is commonly said and also known that *aḍwazu* is more symbolic than *ḍā'īz*, and *ḍīza* is more symbolic than *ḍā'īzah* (al-Rāzī (d. 604/1207), 1981, XXVIII: 298).

Abdel-Haleem: That would be a most unjust distribution!¹

Zidan: This is indeed an unjust division;

Khân: That indeed is a division most unfair!

Ghâli: Lo, that were (really) a division most unreasonable.

As for the evaluation of the above translations, the said translators have opted for a different approach to translation. Here, the translators are divided into two categories; for instance, Khân and Ghâli adopt a semantic approach, which is "usually more awkward" as it is a "source language-biased" (Newmark, 1991: 12). They adhere literally to the word order of the original. They, for instance, render *qismatun ḍīza* into "a division most unfair", by Khân, and "a division most unreasonable", by Ghâli, respectively. In doing so, they ignore the norms of the TL, maximizing the importance of the norms of the SL. Thus, although it seems to be 'faithful', it is 'more literal', for 'the equivalent effect'

¹ Because the pagan Arabs regarded daughters as a humiliation, the Qur'an argues with them according to their own logic that it was particularly illogical of them to attribute daughters to God. See also 16: 57-62; 43: 16-20. (Abdel-Haleem's footnote)

is not 'secured' (Newmark, 1991: 12). They are much impressed by the commentary of al-Qurṭubī, in which he literally explains the meaning of *qismatun ḍīza*, which is *qismatun dhata zulm* (lit., a division with injustice). Accordingly, translation loss and distortion become inevitable due to the lack of 'lexical substitutes'. In this regard, Khadiga Al-Tayeb (1985) states the following: "Untranslatability is considered either 'linguistic' due to the unavailability of lexical and syntactical substitutes in the target language or 'cultural' due to the absence in the target-language culture of a relevant situational feature for the source language text" (p. 42).

In Arabic, the phrase *qismatun ḍīza* consists of a nominative feminine indefinite noun (<http://corpus.quran.com/wordbyword.jsp?chapter=53&verse=22>), i.e., *qismatun*, and a nominative feminine adjective, i.e., *ḍīza*. In other words, the adjective, in Arabic, follows the noun it describes, unlike English, in which an adjective precedes the noun it describes. Each language has its own distinguishing features and norms. Thus, the rendition of Khân and Ghâlî seem to be inappropriate, as they sacrificed 'meaning' to 'exactitude' (Michaels, 1997: 109).

On the other hand, Zidan and Abdel-Haleem adopt another approach, i.e., communicative, which is an 'effect-centered' translation, and by which they sacrifice 'exactitude' to 'meaning'. As for Zidan, he seems to be aware of the ST, focusing on the norms of the TL. He feels satisfied to render *qismatun ḍīza* simply into "an unjust division." In doing so, he adopts a one-to-one strategy. He is here committed to the surface meaning, ignoring the multiple explanations, especially rhetorically, stylistically, or phonologically, adopted by commentators.

As for Abdel-Haleem, he seems to be fully aware of the rhetorical aspects inherent in the ST. He renders *qismatun ḍīza* into "a most unjust distribution." He adopts a many-to-one strategy. For example, he opts for using two modifiers, i.e., 'most + unjust', as an adequate equivalent to the single original, i.e., *ḍīza*, but he, unlike the three other translators, renders *qismah* into 'distribution', which visualises the abstract process to match the denial expressed through the authoritative voice. Additionally, he uses another strategy, i.e., 'compensation in footnote', by which he elaborates on the exegetical explanation of the ellipsis embedded in the original.

However, the attempts of the four translators at hand can convey neither the aesthetic aspects of the original inherent in the metrical pattern, nor the linguistic aspects inherent in the morphological pattern of the word *ḍiza*.

- Rhetorical & stylistic considerations

The word *ḍiza* is of the pattern *fu^cla*, i.e., a superlative noun, like *kubra* and *ḥūwa*, meaning *shadīdatu al-dayz* (extremely disrespectful/unfair). Here, according to the rule, *ḍiza* should be pronounced *ḍūza*, but such a graphological change is justifiable here for some considerations, related to context of situation. To explain, when *al-yā^ᶜ al-sākinah*, i.e., "the vowel of the medial radical letter being thus rendered full in sound" (Lane, 1968, IV: 1393), is preceded by *al-ḍammah* in order, it is pronounced with *al-kasr*, and, thus, *al-waw* in *ḍūza* turns to be *yā^ᶜ* in *ḍiza* as a result. Having difficulty in pronunciation is due to the rise of the extremity of the tongue towards the later incisors, resulting in the blockage of air passage, then falls, accompanied by the vibration of the vocal cords (Zarqa, 1993: 83). In addition, the form *ḍūza* is considered improper (Ibn ^cĀshūr, 2000, XXVII: 107).

- Combination of letters & mental image

Phonologically speaking, sounds are mutually influenced by neighboring letters in an utterance. So, change in the letter order or in its arrangement, forward or backward, preceded by improper diacritics, will result in incongruity or disharmony (Zarqa, 1993: 38).

Here, the word *ḍiza* consists of 4 letters, i.e., *al-ḍād*, *al-yā^ᶜ*, *al-zaī* and *al-alif al-laiyyinah*. The first lengthened syllable, i.e., *ḍī*, is phonologically characterized with a falling tone, whereas the second shorter one, i.e., *za*, with a rising tone (Zarqa, 1993: 38; al-Rajhī, 1979: 168).

Also, it initially starts with the letter *al-ḍād*, which is defined in *Lisān al-^cArab*, as follows:

The fifteenth letter of the alphabet; it is one of the letters termed *majhūrah* (vocal) and *shajriyyah*, derived from *al-shajr*, which is the place of the opening of the mouth; its place of utterance is from the extremity of the tongue [extended as to reach] to the part next to the [lateral teeth called] *adrās*. (Lane's Lexicon, with square brackets in the original)

This letter is also known in Arabic as one of the letters termed *al-ḍajjiyyah* (noisy or chaotic letter), through which a loud coarse sound occurs while pronunciation. Additionally, *al-ḍād* is commonly known as the most difficult sound, which requires proficiency and professionalism (al-Mārghanī (d. 1349/1930), 1995: 161). That is why it is known to be peculiar to Arabic, the language of *al-ḍād* (Zarqa, 1993: 44).

- Proposed translation

Here, the suitable strategy to achieve "the principle of equivalent effect" (Chan & Pollard, 1995/2001: 231) is to adopt an exegetical approach. A translator may render the Qur'an in accordance with a certain exegesis to convey the message properly and to avoid translation loss. Accordingly, adopting a consensual exegetical commentary during the rendering of the verse, under discussion, sounds acceptable. Here is the proposed rendition:

Nay! These idols are indeed nothing but a false allegation, and such attribution is indeed illogical.

- Conclusion

In this regard, Ibn al-Athīr (d. 637/1239), emphasises that this type of variation, which includes change in forms of nouns, verbs, adjectives, adverbs, etc., is not haphazardly used, but it follows a pattern known by the speaker, who is versed in rhetoric and eloquence, addressing an elite and well-read reader (Ibn al-Athīr, (d. 637/1239), 1959: 168-169).

To conclude, it is obvious that this type of shift in the Qur'an represents a real challenge to translators, especially those who either get "round them or [find] substitutes which, regardless of precise equivalence, should be closer to the spirit of the TL, and more likely to win the reader's approval" (ʿInānī, 1999: 9). In doing so, rendering these shifts into English is a challenging task, especially when results do not meet expectations. As a result, linguistic discrepancies between these shifts are not only made, but also exegetical and contextual investigations are extensively conducted.

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Arabic Transliteration System^{xv}

The following English graphological equivalents are used for transliterating words into the Arabic script:

Arabic Graphological Unit	ء	ث	ج	ح	خ	ذ	ز	ش	ص	ض	ط	ظ
English Graphological Equivalent	ʾ	th	j	ḥ	kh	dh	z	sh	ṣ	ḍ	ṭ	ẓ
Arabic Graphological Unit	ع	غ	ق	ك	هـ	د	و	ي	ا	وا	يا	
English Graphological Equivalent	c	gh	q	k	h	dd	an	un	in	ā	ū	ī

Notes

¹ This article is excerpted from my PhD dissertation, under the title of "A Stylistic Study of Morpho-semantic Shifts in Some Selected English Translations of the Glorious Qur'an", 2015, submitted to the Department of English, at the University of Cairo, Egypt, jointly with the University of Notre Dame, IN, U.S.A. I'd like to express my deep gratitude to my supervisor Professor Gabriel Reynolds, Professor of Islamic Studies at Notre Dame, Department of Theology, IN., for his insightful remarks, and Barbara Mangione, Lecturer Emerita, Department of Romance Languages and Literature, Notre Dame Univ., IN., for her patience and great effort to read this paper, though their academic and personal commitments. Also, my special thank goes to Mrs Constance O. Peterson-Miller, Office of Admissions & International Student Services Director, Indiana University South Bend (IUSB), for revising the translation of Imri³ al-Qais' poetry.

¹The authors' names, such as Ahmad Zidan and Dina Zidan, Taqî Al-Dîn al-Hilâlî and Muhammad Muhsin Khân, Muḥammad M. Ghâlf, and M. S. Abdel-Haleem, etc., though in Arabic, are written in the present paper in conformity with their original works under study.

¹ Both Taqî Al-Dîn al-Hilâlî and Muhammad Muhsin Khân will be referred to as "Khân" throughout the whole paper.

¹ Here, the asterisk refers to the end of the Qur'anic verse.

¹ The original reads:

"فعلم مناسبات القرآن علم تعرف منه علل ترتيب أجزائه ، وهو سر البلاغة لأدائه إلى تحقيق مطابقة المعاني لما اقتضاه من الحال ، وتتوقف الإجابة فيه على معرفة مقصود السورة المطلوب ذلك فيها . ويفيد ذلك معرفة المقصود من جميع جملها ؛ فذلك كان هذا العلم في غاية النفاسة وكانت نسبته من علم التفسير نسبة علم البيان من النحو . " (البقاعي ، ج١ ، ص ٦)

¹ The original reads:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ ، حَتَّى يُعْرَبَ عَنْهُ لِسَانُهُ ، فَإِذَا أَعْرَبَ عَنْهُ لِسَانُهُ ، إِمَّا شَاكِرًا وَإِمَّا كَفُورًا " . (حديث مرفوع)

¹ They claimed to have males and claimed Allah has females.

¹ The original reads:

"وكذلك المناسبة في فواتح الآي وخواتمها ؛ ومرجعها -والله أعلم- إلى معنى ما أو رابط بينهما : عام أو خاص ، عقلي أو حسي أو خيالي ؛ وغير ذلك من أنواع العلاقات . أو التلازم الذهني ؛ كالسبب والمسبب ، والعلة والمعلول ، والنظريين ، والضدين ، ونحوه . أو التلازم الخارجي ؛ كالمرتب على ترتيب الوجود الواقع في باب الخبر . " (الزركشي ، جـ ١ ، ص ٣٥-٣٦)

¹ But Abdul-Raof refers to this feature as 'antithesis'; for further reading, see: Hussein Abdul-Raof, 'Textual Progression and Presentation Technique in Qur'anic Discourse: An Investigation of Richard Bell's Claims of 'Disjointedness' with Special Reference to Q. 17-20', *Journal of Qur'anic Studies* 7 (2005), 37-60, p. 42.

¹ For further details, read 'Abdel-Raḥmān A. 'Abdel-Raḥmān, 'The Translation of *al-Iḥtibāk* (Reciprocal Ellipsis) in the Glorious Qur'an into English', *Ādāb al-Rafīdayn* 64 (2012), 503-526; and Aḥmad F. Ramaḍān & 'Abdel-Salām 'Adnān, '*Al-Iḥtibāk fī al-qur'an al-karīm: ru'yah balāghiyah*', *Journal of Elementary Education College* 4: 2 (2006), 42-88.

¹ The asterisk implies the end of verse.

¹ The underlined words signify the reciprocal ellipsis.

¹ For further details, see *Textual Relations in the Qur'an* by Salwa M. El-Awa.

¹ For further details, see Abdul-Raof, 'Textual Progression', *Journal of Qur'anic Studies* 7 (2005), pp. 37-60.

¹ Here, I prefer the term 'transliteration', and not 'transcription', as 'transliteration' is the replacement of the SL phonological units or writing systems by the TL phonological units, which, according to Catford (1965), "are not translation equivalents, since they are not selected on the basis of relationship to the same graphic substance" (p. 66). This replacement does not haphazardly take place, but on the contrary it depends on a 'conventionally established set of rules', specifying transliteration equivalents, which differ from translation equivalents.

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