The Effect of the Linguistic Rules of ʾUsûlu-tafsîr on Qurʾânic Translation: A Critical Analysis of Ghâlî's and Pickthall's Translation of the Noble Qurʾân

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ABSTRACT: This study is based on five linguistic rules of *ʾUsûlu-tafsîr* to show how important these rules are to understanding and translating the meaning of the Nobel Qurʾân. These rules are: /*ʾat-taḍmîn/, the meaning of a verb is grasped by way of its transitivity, non-standard use of the comparative/superlative adjective-form in Classical Arabic, for a word (or some other linguistic item) to base a new meaning is more appropriate than to confirm an existing meaning, cardinal numbers in Classic Arabic are consistently inflected to the feminine when the time adverb marking the number is ellipted*. These rules in addition to part of *Nida's Model of translation* (1964) represent a theoretical framework to a critical analysis of *Ghâlî's* and Pickthall's translation of the Qurʾân. The study shows that the two translations, generally speaking, mishandle the linguistic aspects of these rules but in different ways. Concerning Ghâlî's translation, it shows a realization of some, but not all, problematic issues of the rules but it mistranslates them or it may unreasonably opt for a dogmatic literality of rendering the meaning. As regards Pickthall's translation, it shows unawareness of the rules. However, at times, it may appropriately approach the intended meaning, perhaps aided by other linguistic factors such as context and logical inference. The study also proves the idea that *secondary meanings* of Classical Arabic − as opposed to *ʾAsh-Shâṭeby's* view point − are translatable, at least, as far as the above-mentioned rules are concerned, and into English.

Key words: *Linguistic Rules Of ʾusûlu-Tafsîr, Ghâlî's And Pickthall's Translation Of The QurʾÂn, Addition, Subtraction, And Alteration*

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أثر القواعد اللغوية في أصول التفسير على الترجمة القرآنية:

تحليل نقدي لترجمتي غالي وبيكتال للقرآن الكريم

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ملخص: تقوم هذه الدراسة على خمس قواعد لغوية من *أصول التفسير* وبيان مدى أهميتها إلى فهم الذكر الحكيم وترجمة معانيه. هذه القواعد هي: *التضمين، تنوع معنى الفعل بتنوع طرق تعديه، خروج أفعل تفضيل على غير بابه، التأسيس أولى من التوكيد، لزوم العدد حالة التأنيث بناءً – خلافًا لأصل القاعدة – عند حذف مميزه الظرفي؛ سواء أكانت الإشارة للمذكر أم للمؤنث*. وتجعل الدراسة من هذه القواعد مضافًا إليها جزء من *نموذج نايدا/* (1964) في نظرية الترجمة إطارًا نظريًا لنقد وتحليل ترجمتي *غالي وبيكتال للقرآن الكريم*. وقد أظهرت الدراسة مدى أهمية هذه القواعد لفهم القرآن الكريم وترجمة معانيه، كما بينت عدم مراعاة الترجمتين محل الدراسة لهذه القواعد لأسباب مختلفة؛ فترجمة غالي أدركت بعض الإشكاليات محل تنظير بعض القواعد دون البعض الآخر، لكنها أخطأت المعالجة تارة وانحازت إلى الترجمة الحرفية تارة أخرى كمنهج متبع. أما ترجمة بيكتال فلا يرى فيها أثرًا لهذه القواعد وما يتبعها من تأصيل لمسائل علمية، ربما لكونها لم تصدر عن لسان عربي، لكنها أصابت المعنى المطلوب في بعض الأمثلة، ربما – فيما يرى الباحث – اعتمادًا على القرائن والسياق وحسن الاستدلال بالمنطق، كذلك أثبتت الدراسة إمكانية ترجمة *المعاني الثانوية في العربية*، ردًا على الشاطبي في الموافقات، لأنها وإن دق نظمها ومفهومها فهي قابلة للترجمة، على الأقل فيما يخص القواعد اللغوية محل الدراسة وإلى الإنجليزية.

الكلمات المفتاحية: القواعد اللغوية في أصول التفسير، ترجمتي غالي وبيكتال للقرآن الكريم، الإضافة، الحذف، الاستبدال

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Transcription of Arabic Forms

    The Arabic lexemes that appear in this study are phonemically transcribed except for Arabic Proper nouns and names which are transliterated. The transcription symbols adopted follow the IPA conventions with some adaptations for typing convenience. Following is a list of the phonemic symbols used in this study.

Phonemic Symbol	Description	Examples
/b/	Voiced bilabial stop.	/badr/ 'full moon'
/d/	Voiced non-emphatic dental stop.	/damʕah/ 'a tear'
/t/	Voiceless non-emphatic dental stop.	/tâba/ 'he repented'
/ḍ/	Voiced alveolar emphatic stop.	/ḍaħika/ 'he laughed'
/ṭ/	Voiceless alveolar emphatic stop.	/ṭâlib/ 'a student'
/k/	Voiceless velar stop.	/karîm/ 'generous'
/q/	Voiceless uvular stop.	/qabîħ/ 'ugly'
/ʔ/	Voiceless glottal stop.	/ʔasad/ 'lion'
/f/	Voiceless labio-dental fricative.	/farîd/ 'unique'
/ð/	Voiced non-emphatic interdental fricative.	/ðahaba/ 'he went'
/ẓ̣/	Voiced emphatic interdental fricative.	/ẓ̣ulm/ 'injustice'
/θ/	Voiceless interdental fricative.	/θaʕlab/ 'fox'
/z/	Voiced alveolar fricative.	/zahrah/ 'a flower'
/s/	Voiceless non-emphatic alveolar fricative.	/saraqa/ 'he stole'
/ṣ/	Voiceless emphatic alveolar fricative.	/ṣayf/ 'summer'

/š/	Voiceless palato-alveolar fricative.	/šariba/ 'he drank'
/x/	Voiceless velar fricative.	/xâdim/ 'servant'
/g/	Voiced uvular fricative.	/gabâˀ/ 'stupidity'
/ʕ/	Voiced pharyngeal fricative.	/ʕayn/ 'an eye'
/ħ/	Voiceless pharyngeal fricative.	/ħaḍârah/ 'civilization'
/h/	Voiceless glottal fricative.	/hirrah/ 'a cat'
/j/	Voiced palatal affricate.	/jamal/ 'camel'
/m/	Voiced bilabial nasal.	/maṭar/ 'rain'
/n/	Voiced alveolar nasal.	/nidd/ 'a peer'
/l/	Voiced dental lateral.	/lisân/ 'tongue'
/r/	Voiced alveolar trill.	/rajaʕa/ 'he came back'
/w/	Voiced bilabial semi-vowel.	/wardah/ 'a rose'
/y/	Voiced palatal semi-vowel.	/yamm/ 'sea'
/i/	High front short unrounded vowel.	/jism/ 'body'
/î/	High front long unrounded vowel.	/rîħ/ 'wind'
/a/	Low central short vowel.	/raħala/ 'he departed'
/â/	Low central long vowel.	/râħil/ 'departing'
/u/	High back rounded short vowel.	/sumʕah/ 'reputation'
/û/	High back rounded long vowel.	/sûq/ 'market'

Gemination

The Arabic consonant sounds may be doubled. This doubling of a consonant is called *gemination*. Doubled consonants (geminates) are produced longer than their single counterparts and with greater tenseness of articulation, e.g. /sirr/ 'a secret', /daqqa/ 'he rang', /marra/ 'he passed'.

Elision

The voiceless glottal stop /ʔ/ and the following vowel sound at the beginning of a word are elided in connected speech. A hyphen is used to indicate such an elision. For example, the conjunction /wa/ '*and*' and the imperative verb /ʔiṣbir/ 'be patient', in connected speech, are transcribed as /wa-ṣbir/. Likewise, the preposition /mina/ 'from' and the noun /ʔalkitâb/ 'the book', in connected speech, are transcribed as /mina-lkitâb/.

Assimilation
1. The Definite Article /ʔal/

The /l/ of the definite article /ʔal/ 'the' is assimilated to the initial sound of a noun or an adjective to which the article is prefixed. This is the case with words beginning with the consonant sounds /t/, /θ/, /ð/, /d/, /r/, /z/, /s/, /š/, /ṣ/, /ḍ/, /ṭ/, /ẓ/, /l/ and /n/. This is clear in words such as /ʔaṭ−ṭâlib/ 'the student' and /ʔaθ−θawâb/ 'the reward'. The same procedure is followed in the transliteration of Arabic author names such as ʔAz—Zamakhshary. A dash is used to separate the definite article /ʔal/ "the" from the noun it modifies in transliteration, e.g. ʔAl—Qaṭṭân.

2. The Final Consonant Sound /n/

The Final Consonant Sound /n/, in connected speech, assimilates into one of the initial sounds: /y/, /w/, /r/, /l/, /m/, and /n/. Consequently, the two sounds produce *a gemination* at word boundary which is marked by a dash. For example, the relative pronoun /man/ 'who' and the verb /yaʕmal/ 'work' are transcribed, in connected speech, as /may—yaʕmal/ 'who work'. Similarly, the preposition /min/ 'of' and the noun /mâl/ 'money' are transcribed as /mim—mâl/ 'of money'. The principle is in effect with the final consonant /n/ representing /tanwîn/ 'nunation'. For example, the noun /rajulun/ 'man' and the indefinite particle /mâ/ 'unknown' are transcribed, in connected speech, as /rajulum—mâ/ 'unknown man'. However, the consonant sound /n/ changes into /m/ before the consonant sound /b/ whether they occur in the same word or at word boundary such as /ʔambiʔhum/ 'inform them' which is originally /ʔanbiʔhum/. Likewise, the divine names /samîʕun/ 'Ever-Hearing' and /baṣîrun/ 'Ever-Watching' are transcribed, in connected speech, as/samîʕum–baṣîr/ 'Ever-Hearing and Ever-Watching'.

Shortening of Long Vowel Sounds

Long vowel sounds that keep their length in a pre-pausal position may be shortened in connected speech. For example, the long vowel sound /î/ in the preposition /fî/ 'in' is transcribed as /i/ in connected speech, e.g. /fi-lkitâb/ 'in the book'.

Variable Word-Termination

The terminal *morphemes* that denote the grammatical case of the word in connected speech are deleted in pre-pausal positions. For example, *the morpheme* {-un} denoting the nominative case in /rajulun/ 'man', *the morpheme* {-an} denoting the accusative case in /rajulan/ 'man' and *the morpheme* {-in} denoting the dative case in /rajulin/ 'man' are all kept in connected speech. However, in a pre-pausal position, the form is transcribed as /rajul/ 'man'. Likewise, the /t/ of the final feminine *morpheme* which is kept in connected speech is lost in a pre-pausal position but a final /h/ sound is provided. For example, the phrase *Zayd's wife* is transcribed, according to the three grammatical cases, as /ˀimraˀatu zayd/ (nominative case), /ˀimraˀata zayd/ (accusative case) and /ˀimraˀati zayd/ (dative case) where the /t/ of the final feminine *morpheme* in connected speech is kept. However, the noun *wife* is transcribed as /ˀimraˀah/ in a pre-pausal position; (Y. Darwish, 2016).

1- Introduction

It is noteworthy that Islamic translation in general and Qurʾânic translation in specific represent a major challenge. Actually, the Arabic text of the Qur'ân has its own subtleties and shades of meaning that are lacking in any other target language. This is an established fact as stated in the following quotation by ʾAr-Râfiʾy (2008):

> It is most attractive that Qurʾânic words are most stable in their position as they are the most harmonious in their structure … the most meaningful … the most indicative … the most expressive … the most creative … the most suitable as to their preceding and following context. Consequently, if they were to be paraphrased into some other Arabic words, it would be a matter of translation within the same language, much more their translation into another language. (p. 218)

ʾAsh-Shâṭeby (2006, vol. 2, pp. 56 -57) points out that Arabic has two kinds of meaning: *the primary meaning* and *secondary meaning*; the former is something common in different languages and refers to the language as a means of communication between humans to express themselves. The latter, however, is peculiar to Arabic and refers to the rhetorical and subtle aspects of this language. Translation of the Noble Qurʾân is possible as to the former meaning whereas it is impossible as to the latter. The same viewpoint is maintained by ʾAl-Marâghy (1936, pp. 3-7) and ʾAl-Qaṭṭân (1987, pp. 312-3). Such difficulties and challenges are admitted to the extent that ʾAl-Qeeʾy (1996, p.374) states that "Translation of the Noble Qurʾân might be a kind of exegesis. As such, the translation should have the same knowledge as the exegete". However, academic researchers and translation theorists try as much as possible to handle such difficulties and see how to manage them perhaps on the different linguistic levels: *phonological, morphological, syntactic, semantic*; see Elewa (2016). The present study breaks a new ground as it lays the foundations for a translation of the Noble Qurʾân and an evaluation of a Qurʾânic translation against a standard of linguistic rules of *ʾUsûlu-tafsîr*; one of the Qurʾânic sciences that adds to the explanation of the Noble Qurʾân, the miraculous and inimitable Book.

As defined by ʾAl-Qaṭṭân (1987, p.21) and Derâz (2013, p.19) "The Noble Qurʾân is the Wording of ʾAllâh that was revealed to the Prophet Mohammad (Peace be upon him); it is the Book which we are enjoined to worship ʾAllâh thereby." That is, Muslims are ordered to worship ʾAllâh by reciting the Noble Qurʾân in their devotions such as supplication and daily prayers. Consequently, understanding its meaning is necessary for them. AlMighty ʾAllâh says (4:82): أفلا يتدبرون القرءان ولو"

"كان من عند غير الله لوجدوا فيه اختلافًا كثيرًا./ʔaflâ yatadab–brûna-lqurʾâna walaw kâna min ʕindi gayri-l–lâhi lawajadû fîhi-xtilâfan kaθîrâ/ "Will they not think about the Qurʾân? If it had been from anyone other than ʾAllâh, they would have found much inconsistency in it" (quoted with modification from Abdel Haleem, 4:82). Such contemplation as stated above crystalizes the importance of the exegesis and sciences of the Qurʾân. Exegesis of the Noble Qurʾân could be plainly defined as the science that is concerned with understanding the meaning of the Qurʾân; see ʾAl-ʾOthaymeen (2008, p.30). ʾAl-Qeeʾy (1996, p.119) defines it as "Knowing (understanding) the meaning of the Qur'ânic wording and its use whether literally or figuratively." ʾAbu Hayyân, as cited in ʾAl-Qeeʾy (1996. p.119) states that "It is the science that is concerned with the study of the way Qurʾânic wording is uttered, its meaning and its legislation, whether lexically or structurally. On the other hand, sciences of the Qurʾân are concerned with the study of Qurʾân - related topics such as *occasions of revelation, collecting and compiling the* Qurʾân*, Mecca - revealed and Madinah - revealed verses, Naskh (legislative change by annulment or modifications*; *Muhkam and Mutashâbih* (verses with decided meaning and verses with undecided meaning respectively). Qurʾânic Sciences may be otherwise called *ʾUsûlu-tafsîr*; see ʾAl-Qaṭṭân (1987, pp.15-16).

As stated above, *ʾUsûlu-tafsîr* may be used as a synonym of *Sciences of the Qurʾân.* However, another viewpoint holds them differently. As pointed out by Ḥamad (2020, p. 19), *ʾUsûlu-tafsîr* is a marked subdivision of *Sciences of the Qurʾân*;

the interchangeable use of the term with *Sciences of the Qurʾân* is a kind of figurative language based on *synecdoche*, where the correlation between the two terms is that of part-to-whole one. Ḥamad (2020, p. 15) defines *ʾUsûlu-tafsîr* as "The scientific premises and rules upon which understanding and interpretation of the Qurʾân are based. Moreover, it explains how to make use of the viewpoints of exegetes and how to manage their different interpretations". ʾAs-Sabt (2013, vol. 1, pp. 44-45) holds the same viewpoint as Ḥamad. However, he uses the term *Qawâʾidu-tafsîr*[(1)] (*Rules of Exegesis*) instead of *ʾUsûlu-tafsîr*. He defines it as "The general principles that govern grasping the meanings of the Noble Qurʾân and show how to make use of them"; the general principle may be otherwise called a rule "which governs numerous specific examples that are subsumed thereunder"; see ʾAs-Sabt (2013, vol. 1, pp. 32, 40-41).

ʾAs-Sabt (2013, vol. 1, pp. 123, 239) points out that there are different methods of the exegesis of the Noble Qurʾân; they are *exegesis of the Qurʾân by the Qurʾân* where some verses explain the meanings of some other verses; *exegesis of the Qurʾân by Sunnah* where the Prophetic Hadith explains the meanings of some Qurʾânic verses; *exegesis of the Qurʾân by quoting the words of the Prophet's Companions (Ṣaḥâbah)*; *exegesis by quoting the words of the Followers of the Prophet's Companions (tâbiʾeen); exegesis by featuring the general norms of Classical Arabic in language use and style.* The last kind of exegesis, which is Classical Arabic - based, is of concern to the present study; it is the exegesis to which *linguistic rules of ʾUsûlu-tafsîr* are related and derived thereof. One of such linguistic rules is the so-called /ʾat−taḍmîn/. As defined by ʾAz-Zarkashy (2006, p. 835), /ʾat−taḍmîn/ is "Adding the meaning of one linguistic item to the meaning of another linguistic item." That is, the addition of the meaning of a noun, a verb, or a preposition to the meaning of another noun, verb, or preposition. For example, in the verse (76:6) عينًا

"يشربُ بها عبادُ الله" /ʕaynan *yašrab*u bihâ ʕibâdu-l−lâh./ "… a spring from which

ʔAllâh's servants drink", (Abdel Haleem 76:6); the verb */yašrab*u/ "to drink" includes the meaning of the verb */yarw*â/ "to drink to one's satisfaction". **ʔ**Az-Zarkashy (2006, p. 835) adds that the verb */yašrab*u/ "to drink" is a transitive verb; however, it is followed by the preposition /bi/ "with" which is a syntactic characteristic of the intransitive verb */yarw*â/ "to drink one's satisfaction". Consequently, the total meaning is worked out of the meanings of the two verbs, i.e. *to drink to one's satisfaction*. As such, one verb gives the meanings of two verbs at the same time, one is literal, i.e. *to drink* and the other is figurative, i.e. *to drink to one's satisfaction*. Such a duality of meaning is missed in the translation of Ghâlî and Pickthall of the verb.

The present study is concerned with five linguistic rules of *ʔUsûlu-tafsîr*, among of which is /*ʔat−ta*ḍ*mîn*/ as stated above. They are used as a theoretical framework according to which Ghâlî's and Pickthall's translations of related verses are judged, i.e. critically analyzed.

2- Statement of the Problem

It could be argued that an exegete of the Noble Qurʔân may derive the meaning of some verses without basing his argumentation on the linguistic rules of *ʔUsûlu-tafsîr*. It could also be argued that a translator of the Noble Qurʔân may render the meaning of such verses without basing his understanding of meaning on such linguistic rules. However, a general review of such linguistic rules as provided and explained in the literature of *ʔUsûlu-tafsîr* and critical exegetes of the Noble Qurʔân shows the importance of these rules to the exegesis and translation of the Noble Qurʔân. Moreover, a general review of the two translations under study shows that each of the two translations may, at times, render the meaning of some verses less appropriately because the translator - perhaps unknowingly - breaks such rules or, at other times, misapplies them. Consequently, there is a problem that raises the questions - to follow of the study and shows the need for such an academic study to be conducted.

3- Questions of the Study

1- How important are the linguistic rules of *ʔUsûlu-tafsîr* to a more appropriate understanding of the meaning of the Noble Qurʔân?

2- How manageable are such rules to a more appropriate translation of the meaning of the Noble Qurʔân?

3- To what extent do the translations of the Noble Qurʔân under study conform to such rules?

4- To what extent could some of the secondary meanings of the Noble Qurʔân be translated in the light of such linguistic rules?

4. Objectives of the Study

The present study is concerned with the effect of the linguistic rules of *ʔUsûlu-tafsîr* on Qurʔânic translation. As such, it aims to:

1- feature the importance of the linguistic rules of *ʔUsûlu-tafsîr* to a more appropriate understanding of the meaning of the Noble Qurʔân.

2- lay the foundation for a translation of the Noble Qurʔân based on the manipulation of such rules.

3- critically analyze the two translations of the Noble Qurʔân under study to discover to what extent they conform to such rules.

4- show to what extent *the secondary meanings* of the Noble Qurʔân are translatable, as far as the linguistic rules of *ʔUsûlu-tafsîr* are concerned.

5. Methodology of the Study

The present study is based on a critical analysis approach of two translations of the Noble Qurʔân; i.e. Ghâlî's *Towards Understanding the Ever-Glorious Qurʔân* (1997) and Pickthall's *Meaning of the Koran* (1997). They are judged against five linguistic rules of *ʔUsûlu-tafsîr*, then a more appropriate translation is introduced according to some translation strategies as set below in the model of Analysis (8). The examples introduced are merely representative. Documentation style follows the general guidelines of APA (7th edition) but with some necessary changes as required. Arabic forms are transcribed according to IPA system as introduced at the beginning

of study. Arabic orthography is not used except for Qurʾânic wording, Prophetic Hadîth and poetic verses. Arab names and proper nouns are transliterated not transcribed. The translation of the Qurʾânic wording that is beyond the scope of analysis are generally quoted from Abdel Haleem (2010), at times with modification, when the researcher agrees with.

6. Scope of the Study

The present study is mainly concerned with five linguistic rules of *ʾUsûlu-tafsîr* as stated below in (8) and the analytical section (9). They are introduced in addition to some translation strategies as a theoretical framework to the critical analysis of the two translations under study; that is, *Ghâlî's Towards Understanding the Meaning of the Ever-Glorious Qurʾân* (1997) and Pickthall's *Meaning of the Koran.*

7. Literature Review

As far as the researcher surveyed, there are not academic studies on Qurʾânic translation which base their argumentations on the linguistic rules of *ʾUsūlu-tafsîr*.

8. Model of Analysis

The present study bases its argumentation on an eclectic model of analysis where five linguistic rules of *ʾUsûlu-tafsîr* coupled with some strategies of translation, as stated below, represent a theoretical framework to the critical analysis of the two translations under study. The five linguistic rules of *ʾUsûlu-tafsîr* are originally related to Classical Arabic syntax. However, they are handled with an approach typical of modern linguistic theory. That is, aspects of the more probable meaning of Qurʾânic wording, as postulated by the rules, are targeted on the related linguistic levels: *lexical*[(2)]*, morphological, syntactic, semantic, pragmatic*. Thus, the study features linguistic terms such as *lexeme, morpheme, prepositional verb, context* etc.

Concerning the five linguistic rules of *ʾUsûlu-tafsîr*, they are stated as follows:

1. */ʾat−taḍmîn* **wa huwa ʾiḍâfatu maʕnâ laf̣đatin limaʕnâ laf̣đatin ʾuxrâ/**

(/ʔat−taḍmîn/[3] is adding the meaning of one linguistic item to the meaning of another linguistic item) (ʔAz-Zarkashy, 2006, pp. 835-840)

2. /maʕna-lfiʕli yufhamu minṭarîqati taʕad−dîh/

(The meaning of a verb is grasped by way of its transitivity)

(ʔAs-Sabt, 2013, vol. 1, pp 292-295)

3- /ʔafʕalu-t−tafḍîli[4] qad yuṭlaqu fi-lqurʔâni wa-l−lugati murâdan bihi-l-ʔit−tiṣâfu lâ tafḍîla šayʔin ʕalâ šayʔin muʔak−kidan madâ quw−wati-ṣ−ṣifati-lmujar−radati ʔaw muqṣiran lahâ ʕalâ ṭarafin ʔaw muširan ʔilâ ʕaksi-ṣ−ṣifah/

(*The comparative/superlative adjective* may be used in the Noble Qurʔân and in Classical Arabic, not to indicate a scale of gradability (e.g. superiority/inferiority) but to state *the absolute degree* of adjective, *emphasizing how forceful it is*, or *confining it to one side*, or *referring to the opposite adjective* (H̱asan, 1964, vol. 3, pp. 331-340; ʔAth-Thaʔâliby, 1972, p. 378; ʔAs-Sabt, 2013, vol. 1, pp. 288-292).

4. /ʔat−taʔsîsu ʔawlâ mina-t−tawkîd /

(for a word (or some other linguistic item) to base a new meaning is more appropriate than to confirm an existing meaning).

(ʔAsh-Shinqîṯy, 2011, p. 1291).

5. /ʔalʕarabu ʔiðâ ʔabhamati-lʕadada fil-ʔay−yâmi wa-l−layâlya gal−labat fîhi-l−layâlya waʔiðâ ʔaðharû maʕa-lʕadadi mufas−sirahû ʔasqaṭû min ʕadadi-lmuʔan−naθi-lhâʔa wa ʔaθbatûhâ fî ʕadadi-lmuðak−kar/

(ʔAs-Sabt, 2013, vol.1 pp. 334-335).

(Grammatically speaking, cardinal numbers in Classic Arabic are conversely inflected to the masculine or feminine. However, culturally speaking, the time adverb marking the number may be ellipted. Such being the case, the number is

consistently inflected to the feminine, despite the fact that reference may be to the masculine).

To avoid redundancy, the above-stated rules will be explained in the analytical part, along with their representative Qurʔânic verses and their translations as introduced by Ghâlî (1997) and Pickthall (1997).

Concerning the translation strategies, the study bases its argumentation on *literal translation* coupled with Nida's *Techniques of Adjustment* as set in his model *Toward A Science of Translating* (1964). That is, *addition, subtraction,* and *alteration*. As regards *literal translation*, it is a translation that shows faithfulness to the lexical items of the source language but, unlike *word-for-word translation*, it respects the general syntactic norms of the receptor language. In this strategy of translation and as stated by Newmark (1988, p. 46) "The SL grammatical constructions are converted to their nearest TL equivalents but the lexical words are again translated singly, out of context". Likewise, Elewa (2015, p. 14) states that "It involves *word-for-word translation* and the meaning of words is derived straight from the dictionary while keeping TL grammar and word order intact".

Concerning *the techniques of adjustment*: *addition, subtraction,* and *alteration*, they are manageable methods with the aim of adjusting the form of the message to the requirements of the receptor language, to produce a semantically equivalent structure with stylistic appropriateness and same communicative load, (Nida, 1964, p. 226). Actually, Nida (1964, pp. 226-238) elaborates each of these techniques into manifold minor types with different illustrative examples, mainly taken from Biblical translations. However, the study only elaborates each technique into the minor types that are of relevance to the study as stated below.

Addition is the incorporation of extra-linguistic items, where necessary, into the translation. *The more* common and more important kinds are: (1) *filling out elliptical expressions*, where the general syntactic norms differ from one language to another. That is, implicit linguistic items in one language must be explicit in another.

For example, the English sentence *I know the time when he arrives* is translated into Arabic as /ˀaʕlamu-l waqta-l−laðî yahḍaru fîh/ "lit. *I know the time that he arrives in*" where the English relative adverb *when* is processed into the Arabic relative pronoun /ˀal−laðî/ "that" in addition to the prepositional phrase /fîh/ "in it". That is, the implicit English items become explicit in Arabic; (2) *obligatory specification* where the absence of such a specification in translation might lead to ambiguity or to misleading reference. As far as the researcher sees, the Arabic word /šarîʕah/ may be transliterated into *Sharî ˀah* or otherwise translated into *Islamic law*. The latter form should include *Islamic* as an explicit part to indicate which law is meant; (3) *semantic doublets* where some languages make frequent use of such doublets. For example, the English sentence *he exclaimed* may be elaborated into Arabic as /taʕaj−jaba qâˀilan/ "lit. *he exclaimed saying*". It is noteworthy that *semantic doublets* are not a kind of redundancy. Rather, they show fidelity to the source language text and function like quotation marks, especially in serious texts such as the Noble Qurˀân. Actually, they do not add to the content of the message of the original but they show different way of communicating information by making explicit what is implicit in the source-language text; see (Nida, 1964, pp. 227-228 , 230-231).

Subtraction, like *addition,* is *a technique of adjustment* but it works out *the source language* text into a less portion of wording. The more important types of which are: (1) *repetitions* as in the *semantic doublets* stated above but the text is managed the other way round; (2) *specification of reference*; compare *God will condemn him* and *he will be condemned*. That is, specifying the agent may be important in *the source language* but the reverse situation may be true of *the receptor language*. Consequently, *a shift of voice* would eliminate the agent; (3) *categories* where all the categories of the source-language text need not be fully reflected, otherwise, the translation sounds awkward. Moreover, the receptor language may not have corresponding categories to those of the source language. Such being the case, the translation should render the meaning in a different way. As far as the researcher sees, a good example of *subtraction concerning category* is the reduction of

Classical-Arabic comparative/superlative adjective-forms into English *absolute adjective-form*; see below (9.3). Actually, *subtraction* is not a violation of fidelity; it is a fidelity to accurate correspondence; see Nida (1964, pp. 231-232).

Alteration is a technique of adjustment that modifies *the source language* text into a more suitable form of the *receptor language* but with adherence to the principle of accurate correspondence. The common types of which are: (1) *alteration of categories*, such as a shift of form where the equivalent concept is expressed by a different class of word-form. For example, a *singular noun* but *generic* in meaning could be altered to a *plural noun*. Compare the Arabic-English sentence /ˀaʕlana-r–raˀîsu ˀan–na-lbilâda tamur–ru biˀazmatin-iqtiṣâdiy–yah/ "*The President declared that the country undergoes an economic crisis*"; (2) *alteration because of semantic problems involving single words*. That is, the translator may be required to use a word with a higher hierarchical value, e.g. *time* and *occasion* for *hour and day*. Likewise, semantic alteration is necessary when a word seems to be of the same hierarchical level in the source and receptor language but it occupies a different position in each because of cultural difference. The word *wolves*, for example, in *wolves in sheep's clothing* is rendered in Bulu (a Cameroonian Language) as *leopards*. That is, the two words have different referential meanings as to the lineal series of biology. However, their functional meanings are the same; (3) *semantic problems involving exocentric expressions*. That is, *exocentric expressions*, e.g. *Idioms* and *figures of speech* such as *simile and metaphor* may be problematic to the translator especially that of the Bible. Nida (1964, pp. 237-238) states that many figurative expressions of the Bible represent an essential part of the message of the Scriptures. However, the translator may miss their idiomatic meaning and translates them literally, such as the phrase *sat to the table,* implying that *they were sitting and not eating*. However, a careful translator recognizes the need for the adjustment of such *exocentric expressions* by *alteration*. That is, their cultural differences should be taken into consideration. Thus, the German idiom *Mit Wölfen muss man heulen* "lit. *one must howl with wolves*" may be rendered in English as *when in Rome do as the Romans*; see Nida (1964, pp. 237-

238). Actually, the principle should be generalized to religious texts including The Noble Qurʾân, as in the following section.

9- A Critical Analysis of Ghâlî's and Pickthall's Translation of The Noble Qurʾân: A Study Based on Five Linguistic Rules of *ʾUsûlu-tafsîr*

Following is a critical analysis of Ghâlî's and Pickthall's translation of the Nobel Qurʾân. The study bases its argumentation on five linguistic rules of *ʾUsûlu-tafsîr*. The rule is introduced as provided in the literature of *ʾUsûlu-tafsîr*, exegeses of the Noble Qurʾân and Classical Arabic, followed by explanation and exemplification. Afterwards, Ghâlî's and Pickthall's translation of some related verses are introduced. Then a commentary is given, critically analyzing each of the two translations and suggesting a more appropriate translation.

9.1. /ʾat−taḍmîn/ is "Adding the meaning of one linguistic item to the meaning of another linguistic item." (ʾAz-Zarkashy, 2006, pp. 835-840)

"أُحِلَّ لَكُمْ لَيْلَةَ الصِّيامِ الرَّفَثُ إِلى نِسائِكُمْ" (187:2)

/ʾuħil—la lakum laylata- ṣ−ṣiyâmir−<u>rafaθu</u> <u>ilâ</u> nisâʾikum/

In the above Qurʾânic verse, the Qurʾânic lexeme /ʾar−rafaθu/ "lit. the courteous language between spouses" includes the meaning of /ʾalʾifḍâʾ/ "lying with" since it is followed by the preposition /ʾilâ/ "to" which is a typical syntactic feature of /ʾalʾifḍâʾ/; see ʾAl-Hilâly (1986, pp. 207-208). Lexically speaking, the original meaning of /ʾar−rafaθu/ is "the use of obscene language", (ʾAr-Râzy, 1973, p. 250). According to ʾAbû Hayyân (1992, vol 2, p. 211) the lexeme refers to speaking openly of sexual affairs and implicitly indicates sexual intercourse. The same idea is maintained by ʾAl-ʾAḥmady (1986, pp. 130-131); M. Darwish (1994, p. 268); ʾIbn ʾAlʾAraby (n.d., vol. 1, p. 128); ʾIbn Fâris (1991, vol. 2, p. 421); ʾIbn Manthour and Khayyâṭ (n.d., vol. 1. p. 1195); ʾAl-FayrûzʾAbâdy (n.d., vol. 1, p. 173). Consequently, the Qurʾânic lexeme /ʾar−rafaθu/ has two meanings, i.e. "the courteous language between spouses" and /ʾalʾifḍa/ "lying with". Such being the case, it may be translated into *to court and*

lie with (your wives). However, such a duality of meaning is missed in the translation of the lexeme in Ghâlî's (2:187) and Pickthall's translation (2:187) of the verse:

Ghâlî's translation (2:187) "**It is made lawful for you, upon the night of fast, <u>to lie with your wives</u>**."

Pickthall's translation (2:187) "**It is made lawful for you <u>to go unto your wives on the night of the fast</u>**."

As seen above, Ghâlî (2:187) translates /ʔar−rafaθu/ into "to lie with" whereas Pickthall (2:187) translates it into "go unto". That is, each of the two translations misses the lexical meaning of the term. i.e. *the courteous language between spouses*. It could be argued that: first, the lexeme /ʔar-rafaθu/ in the above verse simply means *lying with*; this is the meaning stated by exegetes of the Noble Qurʔân, (ʔAz-Zamakhshary n.d., vol. 1, pp, 270-271; ʔAL-Qur̲tuby, 1990, vol. 1, pp. 798-800; ʔAn-Nasafy, 2008, p. 99; ʔIbn Kathîr, 2004, pp. 96-97). Second, *lying with* is part of the lexical meaning of /ʔar−rafaθu/ in the sense that some exegetes of the Noble Qurʔân and Arabic lexicons defines it as a more general term that covers all intimate acts and words, especially between man and wife; see ʔAL-ʔAshqar (1985, vol. 1, p. 36) and *Council of the Arabic Language* (2018, vol. 1, pp. 507-508). Third, during the month of Ramadan (the time of fasting), it is permitted to court one's wife by day, not to mention the same permission by night. Consequently, it is redundant to elaborate such a meaning in the translation. These claims may justify "lying with" and "go unto" as sufficient translations of the Qurʔânic lexeme /ʔar−rafaθu/. However, these claims could be refuted respectively. First, the exegetic interpretation of the lexeme as *lying with* does not cancel the lexical meaning, i.e. *the courteous language between spouses*. Moreover, when the meaning of /ʔar−rafaθu/ in the verse is reduced to *lying with*, what would it add to describe the same lexeme as an example of /ʔat−taḍmîn/ as clearly stated by nearly all exegetes of the Noble Qurʔân? Likewise, for a Qurʔânic term to be interpreted with two meanings is more appropriate than to be interpreted with only one meaning; see below the linguistic rule (9.4), i.e. /ʔattaʔsîsu ʔawlâ mina-

t-tawkîd/. Second, if it is taken for granted that *lying with* represents part of the lexical meaning of /ʔar-rafaθu/, the other part is still there and should be processed in translation. Third, the courteous language as permitted between spouses by day and by night during the month of Ramadan is a final stage of fasting legislation. However, contextually speaking, the above verse describes an early stage of fasting where courteous language as well as sexual intercourse was forbidden by day and allowed by night till they perform ʔIshâʔ "late evening" prayer, or otherwise they go to sleep earlier. Actually some of the Prophet's Companions could not fully abide by these rules where some of them had a marital relationship with their wives after ʔIshâʔ "late evening" prayer. They came to the Prophet, consumed by guilt, asking for ʔAllah's forgiving. Others slept before they breakfast and continued fasting up to the following day losing their consciousness by midday. The verse was revealed in a new legislation that allows them to court and lie with their wives all night long during the month of fasting. Actually, the Qurʔânic expression /ʔuḥil−la lakum/ "you are permitted to" presupposes the permission of something that was earlier forbidden; see (ʔAbû Hayyân 1992, vol. 2, pp. 210-212; Al Qurṯuby, 1990, vol. 1, pp. 798-799; M. Darwish, 1994, vol. 1, p. 270; Ṯanṯâwy, 2006, p. 26).

With the above-stated argumentation taken into consideration, the lexical meaning of /ʔar−rafaθu/, i.e. *the courteous language between spouses* represents an essential part of the meaning in the verse and should be elaborated in the translation as *to court and lie with (your wives)*. The strategy used in translation is *literal translation* coupled with *addition by filling out an elliptical expression* or *a semantic doublet* It is also noteworthy that the process of translation should go the other way round of Ghâlî's and Pickthall's translation, that is, *to court* stands as a *literal translation* of /ʔar−rafaθu/ whereas *to lie with (your wives)* stands as *the filling out of the ellipted lexeme* /ʔalʔifḍâʔ/. The introduced translation would be:

"On the night of fasting, you are permitted to <u>court and lie</u> with your wives"

9.2. /maʕna-lfiʕli yufhamu min ṯarîqati taʕad−dîh/

(The meaning of a verb is grasped by way of its transitivity)

An example of the rule may be the verb /yasmaʕu/ "to hear". As stated by ʾIbn Hishâm (2005, pp. 341 342), originally it is a transitive verb, as in the verse (50.42) "يوم يسمعون الصيحة بالحق" /yawma yasmaʕûna-s−sayħata bi- lħaq/ "The Day when they hear the might blast in reality"; quoted from Abdel Haleem (50:42). However, when the verb is followed by the preposition إلى /ʾilâ/ "to", it means *to eavesdrop*, as in the verse (37:8) "لا يسمعون إلى الملأ الأعلى ويقذفون من كل جانب" lâ yas−samaʕûna ʾila-lmalaʾi–lʾaʕalâ wa yuqðafûna min kul−li jânib/ "They cannot eavesdrop on the Higher Assembly - pelted from every side"; quoted from Abdel Haleem (37:8). Alternatively, when the same verb is followed by the preposition "ل" "for", it means *to answer the call of*, as in the phrase "سمع الله لِمن حمده" /samiʕa-l−lâhu liman ħamidah/ "Almighty ʾAllâh answers the call of whomever that praises Him". Likewise, ʾAs-Sabt (2013, vol. 1, p. 292) states that the verb "ينظر" /yanẓur/ "to look" means *to wait for* when it is used transitively as in the verse (57:13) "انظرونا نقتبس من نورهم" /ʾunẓûranâ naq-tabis min−nûrikum/ "Wait for us! let us have some of your light"; quoted from Abdel Haleem (57:13). However, when the verb is followed by the preposition "إلى" /ʾilâ/ "to" it means *to look towards* as in the verses (75:22-23) "وجوهُ يومئذ ناضرة إلى ربها ناظرة" /wujûhay−ywmaʾiðin nâḍiratun ʾilâ rab−bihâ nâẓirah/ "On that Day, there will be shining faces, looking towards their Lord"; quoted with

modification from Abdel Haleem (75:22-23). Variably, when the verb is followed by the preposition "في" /fî/ "into", it means *to contemplate*, as in the verse (7:185) "أو

ينظروا في ملكوت السموات والأرض" /ʔawa lam <u>yanẓurû fî</u> malakûti-s−samâwâti wa-lʔarḍ/ "Have they not <u>contemplated</u> the realm of heavens and earth"; quoted from Abdel Haleem (7:185). However, of the three meanings of the verb, i.e. *to wait for*, *to look towards*, and *to contemplate* only *to look towards* is properly rendered by Ghâlî (1997) and Pickthall (1997), as in the following analysis:

9.2.1. Verse 1

"<u>انظرونا</u> نقتبس من نوركم" (57:13)

/<u>ʔunẓûranâ</u> naq-tabis min−nûrikum/

Ghali's translation (57:13): "<u>Look on us</u> that we may adapt from your light"

Pickthall's translation (57:13): "<u>Look on us</u> that we may borrow from your light"

In the above verse, the verb "انظرونا" /ʔunðurûna/ means *wait for us*, see ʔAn-Nasafy (2008, p. 1209); ʔAz-Zamakhshary (n.d., vol. 4, p. 515) and Ṯanṯâwy (2006, p. 457). However, each of Ghâlî (57:13) and Pickthall (57:13) translates the verb into "look on us". That is, the meaning was literally rendered as to eye perception. More appropriately, the verb may be translated into "wait for" where the strategy of translation is *alteration because of a semantic problem involving an exocentric expression*. Actually, the meaning of the verb /ʔunðurûna/ "wait for us", in the verse is an idiomatic one. That is, it falls under Nida's (1964, pp. 237-238) exocentric expressions, i.e. *idioms*. The introduced translation would be:

"<u>wait for</u> us! let us have some of your light"

9.2.2. Verse no. 2

"وجوه يومئذ ناضرة إلى ربها **ناظرة**" (72: 22−23)

/wujûhuy−ywma²iðin nâḍiratun ²lâ rab-bihâ **nâḋirah**/

Ghali's translation (75:22-23): "Upon that Day, faces shall be blooming, <u>looking towards</u> their Lord"

Pickthall's translation (75:22-23): "That day will faces be resplendent, <u>looking toward</u> their Lord"

In the above verse, the participial form of the verb /nâḋirah/ literally means *looking towards*; see ²Al-Qurṯuby (1990, vol. 10, pp. 7143-7144) and ²Ibn Kathîr (2004, vol. 3, p. 382). Likewise, each of Ghâlî (75:23) and Pickthall (75: 23) literally translates the same form into "looking towards" and "looking toward" respectively. That is, they each properly render the intended meaning.

9.2.3. Verse no. 3

"أولم **ينظروا في** ملكوت السموات والأرض" (٧ : ١٨٥)

/²awa lam **yanḋurû fî** malakûti-s−samâwâti wa-l²arḍ/

Ghali's translation (7:185): "And they have not <u>looked into</u> the Dominion of the heavens and the earth"

Pickthall's translation (7:185): "Have they not <u>considered</u> the dominion of the heavens and the earth"

In the above verse, the verb /yanḋurû fî/ means *to contemplate*; see ²Al-²Aḥmady (1986, p. 389); ²As-Sabt (2013, vol. 1, p. 292); *Council of the Arabic Language* (1980, p. 622)*; Council of the Arabic Language* (2018, vol. 2, p. 1106). However, the verb is literally rendered by Ghâlî (7:185) as "look into". As such, he misses the intend meaning of contemplation. It could be argued that the verb *look*

into might be used as a *prepositional verb*[(5)] to mean "*investigate*, *examine*, *pay attention to*, *to inquire into*". As such, it may indicate the meaning of the verb in the above verse. However, such lexical meanings are not related to *contemplation* as stated in the verse. They might indicate *an investigation of a crime, a problem, a fault etc. to be solved or repaired*; see *Longman English Larousse* (1968, p. 682), *The Shorter Oxford English Dictionary on Historical Principles* (1980, vol. 1, p. 1237), *Longman Active Study Dictionary* (1992, p. 356), *Longman Dictionary of English Language and Culture* (1998, p. 781), Hornby (1999, p. 695), and *Longman Dictionary of Contemporary English* (2007, p. 957). Moreover, literality was always a typical methodology of Ghâlî's translation without consideration of the intended meaning. Concerning Pickthall's translation (7:185), he translates the verb /yanḏ̣urû fî/ into "consider". As such, he conveys the intended meaning of the verb, where *to contemplate* and *to consider* may be synonymously used. The strategy used in translation, with each of the two verbs, is *alteration* because of *a semantic problem involving an exocentric expression*. The introduced translation would be:

"Have they not <u>contemplated</u> the realm of the heavens and the earth"

9.3. /ʾafʕalu-t−tafḍîli qad yuṭlaqu fi-lqurʾâni wa-l−lugati murâdan bihi-lʾit−tiṣâfu lâ tafḍîla šayʾin ʕalâ šayʾin muʾak−kidan madâ quw−wati-ṣ−ṣifati-lmujar−radati ʾaw muqṣiran lahâ ʕalâ ṭarafin ʾaw muširan ʾilâ ʕaksi-ṣ−ṣifah/ (*The comparative/superlative adjective* may be used in the Noble Qurʾân and in Classical Arabic, not to indicate a scale of gradability (e.g. superiority/inferiority) but to state *the absolute degree* of adjective, emphasizing how forceful it is, or confining it to one side, or referring to the opposite adjective (Ḥasan, 1964, vol.3, pp. 331-340; ʾAth-Thaʾâliby, 1972, p. 378; ʾAs-Sabt, 2013, vol. 1, pp. 288-292).

As stated by ʾAs-Sabt (2013, vol. 1, p. 289) and ʾAl-Hâšimy (n.d., p. 328), the comparative/superlative form originally indicates a degree of superiority as to a particular adjective or quality that two sides have in common. However, the form

may be used of mere description without gradability intended. The same idea is maintained by H̲asan (1964, vol. 3, p. 340) who quotes a description by a globetrotter to a city of dwarfs: /walaysa lahum ḥukûmah walâkin ʕindahum qâḍiw-waḥid yarjiʕûna ʔilayh wayaḥtarimûna raʔyah waqad qâbaltuhû mar-ratan faqâla liya-lmutarjimu hâðâ <u>ʔafḍalu</u>-lquḍâti ʕindanâ wa<u>ʔawsaʕuhum</u> xibratan qaḍâʔy-yatan wa<u>ʔarjaḥuhum</u> ʕaqlâ/ "... they have no government but they have only one arbiter whom they consult and respect. I once met him; the interpreter said 'This is the <u>cleverest</u> of all arbiters we have, <u>the most experienced</u> and <u>wisest</u> of them all'." Hasan (1964, vol. 3, p. 340) states that the meaning is: *clever*, *experienced*, and *wise*; actually, they have not another arbiter. Such an argumentation as introduced by H̲asan (1964, vol. 3, p. 340) shows that the superlative form may not be meant as such but to emphasize the degree of a particular adjective *stressing how forceful it is*. Likewise, in the Qurʔânic verse (30:27) "وهو الذي يبدؤ الخلق ثم يعيده وهو <u>أهون</u> عليه" /wa huwa-l−laðî yabdaʔu-lxalqa θumma yuʕîduhu wahuwa <u>ʔahwanu</u> ʕalayh/ "He is the One Who Creates, then re-creates and it is <u>plainly easy</u> for Him", the comparative form /ʔahwanu/ "lit. easier" does not reflect a degree of comparison; it simply means "plainly easy"; see ʔAl-Hâšimy (n.d., p. 328). It is taken for granted that things are all equally the same to Almighty Allah; nothing is easier or more difficult for Him. However, such a shade of meaning of the comparative form may not be reflected in translation of the above verse, as in following translations by Ghâlî (30:27) and Pickthall (30:27).

9.3.1 Verse no 1:

"وهو الذي يبدؤ الخلق ثم يعيده وهو <u>أهون</u> عليه" (27:30)

/wa huwa-l−laði yabdaʔu-lxalqa θumma yuʕiduhu wahuwa <u>ʔahwanu</u> ʕalayh/

Ghali's translation (30: 27): "And He is (The One) Who begins creation, (and) thereafter He brings it back again, and it is <u>most simple</u> for Him".

Pickthall's translation (30:27): "He it is who produceth creation, then reproduceth it, and it is <u>easier</u> for Him".

In the above verse, Ghâlî (30: 27) translates the comparative form /ʔahwanu/ into "most simple". Actually, he recognizes the theological problem of the comparative form *simpler* but he mismanages its translation into "most simple". That is, he uses the adverb *most* which has the formal meaning of *very*; see *Longman Dictionary of Contemporary English* (2007, p. 1070). The form *most* still holds an implicit scale of gradability that reflects variable degrees of comparison. According to Quirk et al (1973, pp. 429, 438-439, 444-445), *intensifiers* are a subcategory of an adverb that is technically called *adjunct*; they show a heightening or a lowering effect on some unit in the sentence. *Intensifiers* which show a high effect are subcategorized into *emphasizers* and *amplifiers*. The former have a general heightening effect whereas the latter scale upwards from an assumed norm. *Amplifiers* are, in turn, subdivided into (a) *maximizers*, which denote the upper extreme of the scale; and (b) *boasters* which denote a higher degree on the scale.

Intensifiers → **emphasizers**

Intensifiers → **amplifiers** → **Maximizers**

amplifiers → **Boosters**
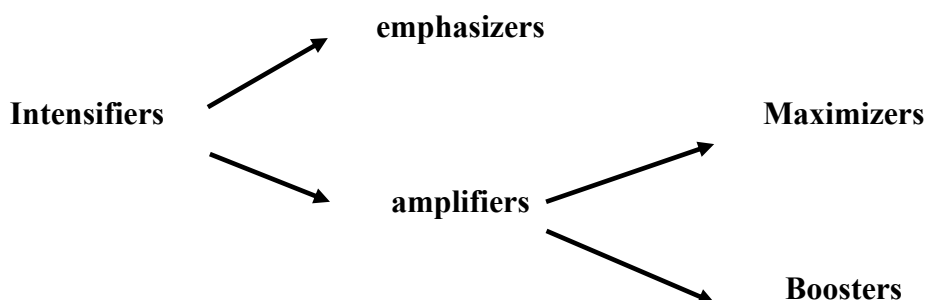
adapted from Quirk et al (1973, p. 493)

Common emphasizers are; *actually, clearly, certainly, plainly, really, frankly, honestly simply, just.*

Common maximizers are: *absolutely, completely, entirely, extremely fully, perfectly, thoroughly, totally, utterly.*

Common boosters are *greatly, highly much, so, strongly, intensely.*

with the above stated argumentation taken into consideration, the problem with Ghâlî's (30:27) translation is that it uses an *amplifying booster*, i.e. *most* which still reflects a scale of gradability, despite the fact that it reduces the comparative form /ʔahwanu/ "lit. easier" to the absolute form degree /hay−yin/ "easy", using *simple* instead of *simpler*. An *emphasizer* such as *plainly* would actually be the more appropriate choice. When it comes to Pickthall's (30:27) translation, it uses the comparative form "easier", which is clearly inappropriate. Consequently, the comparative form /ʔahwanu/ "lit. easier" may be appropriately translated into *plainly easy* where the strategy is *subtraction involving* category (that is, *easier* is reduced to *easy*), coupled with *addition* (*plainly*) *of obligatory specification* to avoid ambiguity. Actually, it is emphasis, not comparison, that is intended. The introduced translation would be:

"He is the One Who Creates, then re-creates and it is <u>plainly easy</u> for Him"

Alternatively, /ʔafʕalu-t−tafḍîl/ may be used to indicate *confinement or peculiarity of an adjective to one side*. As explained by ʔAs-Sabt (2013, vol. 1, p. 291), it is a cultural norm of Classical Arabic that confinement of a particular adjective to one side may be expressed in a comparative form, as in the poetic line of verse:

أتهجــوه ولســت لـــه بكـــفءٍ   فَشَـــرُّ كمـــا لخيركمـــا الفــداءُ

/ʔatahjûhu walasta lahû bikufʔin fašar−rukumâ lixyrikuma-lfidâʔu/ "How dare you lampoon him while you are not his competent; O you Malevolent, let your soul be given up to the one who is benevolent". In this line of verse, the phrase /fašar−rukumâ lixyrikuma-lfidâʔu/ "lit. sacrificed be the soul of the one who is more malevolent to the one who is more benevolent" confines malevolence to one side and confines benevolence to the other. The same idea of *confinement* of an adjective is maintained by ʔAz-Zamakhshary (1990, p. 111). However, such a shade of meaning of the comparative form may not be reflected in translation of Ghâlî and Pickthall, as in the following verse.

9.3.2. Verse no. 2

"فسيعلمون من هو شر مكانا وأضعف جندا" **(75:19)**

/fasayaʕlamûna man huwa šar−rum−makânaw−wa ʔaḍʕafu jundâ/

Ghâlî's translation (19:75): "… then they will soon know who is in an eviler place and weaker in hosts"

Pickthall's translation (19:75): "They will know who is worse in position and who is weaker as an army"

In the above verse, the two comparative forms /šar−rum−makânaw−wa ʔaḍʕafu jundâ/ "lit. of worse situation and weaker in force" do not reflect a scale of gradability; they simply refer to *the absolute degree* of the two adjectives, i.e. /šar/ "bad" and /ḍaʕîf/ "weak". The verse is revealed in a context of threatening to these who do not believe in Allah, where the two adjectives are confined to them. Actually, the other side, i.e. those who believe in Allah, does not share the two adjectives. However, Ghâlî (19:75) and Pickthall (19:75) give literal translations of the two adjectives as "in an eviler place" and "weaker in hosts", and "worse in position" and "weaker as an army", respectively. However as stated above, the two comparative adjectives indicate *confinement*, not comparison. Consequently, they are more appropriately translated into *of bad situation* and *weak in force*, where the strategy is *subtraction of category*, i.e. reduction of *the comparative form* to *the absolute form*. The introduced translation would be:

"They will realize which party is of bad situation and weak in force"

Variably, the *comparative form* may be used in Classical Arabic to hold a comparison between two sides. However, the comparison is not related to the adjective but to the opposite of the adjective. In the Prophetic Hadith "نحن أحق بالشك

من إبراهيم" /naħnu <u>aħaq–qu</u> bi-š–šak–ki min ʔibrâhîm/ "lit. we ought to be more <u>doubtful</u> than Abraham", the meaning is "Neither we nor Abraham is <u>doubtful</u>", (ʔAs-Sabt, 2013, vol. 1, pp. 289-290). By the same token, Ḥasan (1964, vol. 3, p. 331) states that the *comparative form* in Classical Arabic may show comparison between two persons or things as to a particular adjective but the intended meaning is that of the opposite of the adjective; One may say of two persons taken as enemies: /hâðâ ʔaħab–bu ʔily–ya min ðâlik/ "lit. This is <u>more beloved</u> for me than that" where the meaning is "this is <u>less detestable</u> than that". However, such a shade of meaning of the comparative form may not be taken into consideration in Ghâlî's and Pickthall's translation as in the following verse:

9.3.3. verse no.3

"أهم <u>خير</u> أم قوم تبع والذين قبلهم أهلكناهم إنهم كانوا مجرمين" (37:44)

/ʔahum <u>xayrun</u> ʔam qawmi tub–baʕiw–wa-l–laðîna min qablihim ʔahlaknâhum ʔin–nahum kânû mujrimîn/

Ghali's translation (44 :37) "Are they <u>more charitable</u>, or the people of Tubba? and the ones even before them? We caused them to perish; Surely they were criminals."

Pickthall's translation (44:37) "Are they <u>better</u> or the folk of Tobbʔa and those before them? We destroyed them, for surely they were guilty."

In the above verse, *the comparative form* /xayrun/ "lit. better" is used with the opposite meaning, i.e. "worse". According to ʔAz-Zamakhshary (n.d., vol. 4, p. 303), there was nothing good about the two parties, i.e. the tribesmen of Quraysh and those of Tubbaʔ. However, each of Ghâlî (44:37) and Pickthall (44:37) literally translates the comparative adjective /xayrun/ into "more charitable" and "better" respectively. However, the intended meaning is the opposite of the form. As such, it could be more appropriately, translated into *worse*, where the strategy *is alteration* because of a *semantic problem involving a single word*. The introduced translation would be:

"Are they <u>worse</u> than the tribesmen of Tubba^ʔ and those who were earlier; We destroyed them (all). Verily, they were guilty".

9.4. /ʔat−taʔsîsu ʔawlâ mina t−tawkîd/ (For a word (or some other linguistic item) to base a new meaning is more appropriate than to confirm an existing meaning) (ʔAsh-Shinqîṭy, 2011, p. 1291).

It is noteworthy that some Qurʔânic lexemes could be interpreted in more than one meaning. However, one of such meanings may be explicitly stated somewhere in the verse. As such, when the same lexeme or its synonym, is mentioned again, it is more appropriate to give it a new meaning rather than to re-state the existing meaning, as in the verse (2:177) "وآتى <u>المال</u> على حبه ذوي القربى واليتامى والمساكين وابن السبيل

والسائلين وفي الرقاب وأقام الصلاة وآتى <u>الزكاة</u>" / waʔâta-<u>lmâla</u> ʕalâ ħub−bihi ðawi-lqurbâ wa-lyatâmâ wa-lmasâkîna wa-bna-s−sabîli wa-s−sâʔilîna wa fi-r−riqâbi waʔaqâma-ṣ−salâta waʔâta-z−<u>zakâh</u>/ "… who give away (in charity) some of their <u>wealth</u>, however much they cherish it, to their relatives. to orphans, the needy, travelers and beggars, and to liberate those in bondage; those who keep up the prayer and pay <u>Zakâh</u>"; quoted with modification from Abdel Haleem (2010). In this verse, the lexeme /ʔalmâla/ "lit. wealth" could be contextually interpreted as /ṣadaqah/ "money given in charity" or as /zakâh/ "money given under obligation"; (ʔAz-Zamakhshary, n.d., vol. 1, p. 258). However, the lexeme /zakâh/ is explicitly mentioned later in the verse. As such, the lexeme /ʔalmâla/ "lit. wealth" may be more appropriately interpreted as /ṣadaqah/ "money given in charity" and translated accordingly. However, such a rule as stated above may not be taken into consideration when similar verses are translated as in the following verse.

9.4.1.

"ألم تر أن الله يسبح له من في السموات والأرض والطير صافات كل قد <u>علم</u> صلاته وتسبيحه والله <u>عليم</u> بما تفعلون" (41:24)

/ʔalam tara ʔan−na-l−lâha yusab−biħu lahû man fi-s−samâwâti wa-lʔarḍi wa-ṭ−ṭayru ṣâf−fâtin kul−lun qad <u>ʕalima</u> ṣalâtahû wa tasbîħaħu wa-l−lâhu <u>ʕalîmum</u>−bimâ yafʕalûn/

Ghali's translation (24:41): "Have you not seen that to Allah Whosoever are in the heavens and the earth hymn and the birds outstretching (their wing)? Each <u>has already known</u>

> their prayer and their hymn; and Allah is <u>Ever-Knowing</u> of whatsoever they perform".

Pickthall's translation (24:41): "Hast thou not seen that Allah, He it is whom all who are in the heavens and the earth praise, and the birds in their flight? Of each He <u>knoweth</u> verily the worship and the praise; and Allah is <u>Aware</u> of what they do"

In the above verse, there are two lexemes that generally have the same meaning, i.e. "عَلِمَ" /ʕalima/ "has known" and /ʕalîm/ "All-knowing". Actually, the latter /ʕalîm/ "All-knowing" is a *Divine Name* that explicitly relates knowing to ʔAllâh; however, the latter, i.e. /ʕalima/ "has known" is a verb that could be contextually interpreted in two different ways: (1) either *ʔAllâh knows the way each creature praises and prays* (2) or *each creature has known the way of his praising and praying*. Evidently, the first meaning is explicitly stated by *The Divine Name*. As such, and according to the rule, it is more appropriate to choose the second meaning as a new, not given, one. Consequently, Ghâlî's (24:41) translates the Qurʔanic sentence /kul−lun qad ʕalima salâtahu wa tasbîħahu/ into "Each has already known their prayer and their hymn", choosing the second meaning as stated above, which may be more appropriate. Alternatively, Pickthall (24:41) translates the same sentence into "… of each He knoweth verily the worship and the praise", choosing the first meaning as stated above, which may be less appropriate. The strategy of each of the two translations, however, is *literal translation* where the two meanings are lexically derived from the structuring of the sentence. The only difference is the way of interpreting the grammatical functions of word-order. According to Ghâlî's translation, /kul−lun/ "each" is interpreted as a subject of the verb /ʕalima/ "has known", whereas according to Pickthall's translation, it is interpreted as a fronted part of the object of same the verb "of each He knoweth". Hence, the introduced translation, by the strategy of *literal translation*, would be:

"Prophet, do you not see that all those who are in the heavens and earth praise ʔAllâh, as do the birds with their wings outstretched? Each <u>knows</u> it's (own way) of praying and praising. ʔAllâh is <u>All-knowing</u> of whatsoever they do"; quoted with modification from Abdel Haleem (2010).

9.5. /ʔalʕarabu ʔiðâ ʔabhamati-lʕadada fil-ʔay−yâmi wa-l−layâlya gal−labat fîhi-l−layâlya waʔiðâ ʔaḏharû maʕa-lʕadadi mufas−sirahû ʔasqaṭû min ʕadadi-

lmuʔan−naθi-lhâʔa wa ʔaθbatûhâ fî ʕadadi-lmuðak−kar/   (ʔAs-Sabt, 2013, vol.1 pp. 334-335)

(Grammatically speaking, cardinal numbers in Classic Arabic are conversely inflected to the masculine or feminine. However, culturally speaking, the time adverb marking the number may be ellipted. Such being the case, the number is consistently inflected to the feminine, despite the fact that reference may be to the masculine).

It is noteworthy that cardinal numbers in Classical Arabic from /θalâθah/ "three (masc.)" and up to /ʕašarah/ "ten (masc.)" are conversely inflected as to gender. That is, a feminine suffix is added when reference is to the masculine and is deleted when reference is to the feminine. Actually, such a feminine suffix has two *allomorphs*, i.e. {-h} before a pause and {-t} in connected speech. Consequently, in reference to the masculine, a native speaker of Arabic says; /θalâθtu rijâl/ "three men", /ʔarbaʕatu rijâl/ "four men" in connected speech. However, before a pause, he says: /θalâθah/ "three (masc.)", /ʔarbaʕah/ "four (masc.)". Alternatively, in reference to the feminine, he says: /θalâθu nisâʔ/ "three women" or, /θalâθ/ "three (fem.)" ; /ʔarbaʕu nisâʔ/ "four women" or /arbaʕ/ "four (fem.)", with the feminine suffix deleted. Nevertheless, the number /ʕašarah/ "ten (masc.)" follows the same rule when it is used as a single number, as in /ʕašaratu rijâl/ "ten men". When it is part of a compound number, however, it conforms to the gender which it refers to, as in /θalâθatu ʕašara rajul/ "thirteen men", with the feminine suffix deleted, and /θalâθa ʕaŝrata-mraʔah/ "thirteen women", with the feminine suffix mentioned, (ʔIbn ʔAqeel 2004, vol. 2, part 4, p. 54; ʔIbn Hishâm 2004, pp. 307-308).

The above stated argumentation is the general rule that governs the inflection of cardinal numbers in Classical Arabic. Alternatively, and according to the linguistic rule of *ʔUsûlu-tafsîr*, it is a cultural norm that the time adverb marking number may be ellipted. Such being the case, the number is consistently inflected to the feminine form despite the fact that reference may be to the masculine. For example, a native speaker of Arabic may say: /ṣumnâ ʕašarata ʔay−yâmin mir−ramaḍân/ "so far, we have fasted ten days in the month of Ramadan"; that is, the number /ʕašarata/ "ten (masc.)" is conversely inflected to the gender, following the general rule since the time adverb marking the number, i.e. /ʔay−yâmin/ "days" is mentioned. Alternatively, he may say: /sumnâ ʕašran mir−ramaḍân/. "So far, we have fasted ten (days) in the month of Ramadan". That is, the number /ʕašran/ "ten (fem.)" is consistently inflected to the feminine form according to the rule governing the cultural norm since

the time adverb marking the number is ellipted. Likewise, the following verse follows the same rule and should be managed accordingly in translation.

9.5.3.

"والذين يتوفون منكم ويذرون أزواجا يتربصن بأنفسهن أربعة أشهر وعشرا" (234:2)

/wa-l−lḍîna yutawafawna minkum wayḍarûna ˀazwâjay−yatarab−baṣna bi ˀanfusihin−na ˀarbaʕata ˀašuriw−wa **ʕašrâ**/

Ghali's Translation (2:234): "And the ones of you who are taken up, and leave behind (them) spouses, shall await by themselves four months and <u>ten nights</u>".

Pickthall's translation (2:234): "Such of you as die and leave behind them wives, they (the wives) shall wait, keeping themselves apart, four months and <u>ten days</u>."

The above verse states the period of time that a widow must await before re-marrying, i.e. *four months and ten full days*. However, the Qurˀânic expression /ˀarbaʕata ˀašuriw−wa <u>ʕašra</u>/ literally means "four months and <u>ten (nights)</u>". That is, the feminine form /ʕašrâ/ "ten (fem.)" implies "nights". According to ˀAz-Zamakhshary (n.d., vol. 1, p: 329) the form /ʕašrâ/ "ten (fem.)" refers to nights but it also includes their days (*the period of time from sunrise to sunset*, i.e. /nahâr/). It is used here in accordance with the cultural norm of the Arabs. The same idea is maintained by ˀAl-Qurṭuby (1990, vol.1, p. 1098) and ˀAn-Nasafy (2008, p. 122). As such, the period to be awaited by a widow before re-marrying should be interpreted as *four months and ten full days*. However Ghâlî (2:234), less appropriately, translates the Qurˀânic expression /ˀarbaʕata ˀašuriw−wa ʕašrâ/ into "four months and <u>ten nights</u>" as he sticks to the literality[6] of the feminine form of number, i.e. /ʕašrâ/ "ten (fem.)" despite the fact that he (1997, p. 38) admits - in a footnote to his translation - that reference is to the masculine, i.e., "days". Concerning Pickthall's (2:234) translation of the same Qurˀânic expression into "four months and ten days", it may be more appropriate than Ghâlî's. Still, there is some ambiguity about the lexeme *days*. That is, it could be lexically interpreted as (1) either *periods of twenty four hours* (2) or as *periods of time from sunrise to sunset*; see *The Shorter Oxford English Dictionary on Historical Principles* (1980, vol. 1, pp. 491-492), *Longman Dictionary of English Language and Culture* (1998, p. 328), and *Longman Dictionary of Contemporary English* (2007, p. 398). The Arabic lexeme /yawm/ "day" has the same

problem where it could be interpreted in the same two meanings; see ˀIbn Man<u>th</u>our and Khayyâ<u>t</u> (n.d., vol. 3, p. 1021), ˀAl-FayrûzˀAbâdy (n.d., vol. 2, p. 156) and *Council of the Arabic Language* (1980, p. 687). However, contextually speaking, the implicitly meant Qurˀânic lexeme /ay−yâm/ "days" refers to *periods of twenty four hours*, i.e. "full days". That is, whether it is interpreted lexically as *periods of twenty four hours* or as *periods of time from sunrise to sunset* (but added to their nights), the conclusive meaning is the same, and the word *full* should be added. As such, the Qurˀânic expression /ˀarbaˁata ˀašhuriw−wa ˁašrâ/ may be more appropriately translated into "four months and <u>ten (full) days</u>". The strategy of such a translation is *addition* coupled with *alteration*. That is, the addition of *full days* required for *obligatory specification to avoid ambiguity*. Moreover, there is *an alteration required for a semantic problem involving a single word*. That is, the implicit feminine form *nights* is altered into the explicit masculine form *days*. The introduced translation would be:

"Those of you who die but survived by their widow's, the widows have to wait for four months and <u>ten full days</u> (before they are re-married)".

10. Conclusion

This research is concerned with the study of the effect of the linguistic rules of *ˀUsûlu-tafsîr* on the Qurˀânic translation. That is, to what extent these rules are important to a more proper understanding of the Nobel Qurˀân and, in turn, to a more appropriate translation of its meaning. The study bases its argumentation on five such rules, coupled with some *strategies of translation*, i.e. *literal translation,* and *techniques of adjustment* as set by Nida in his model *Toward A Science of Translating* (1964). The two parts represent a theoretical framework to a critical analysis of *Ghâlî's* (1997) and Pickthall's (1997) translation of the Noble Qurˀân. **The five rules are:**

1. */ˀat−ta<u>d</u>mîn* **wa huwa ˀi<u>d</u>âfatu maˁnâ laf<u>z̧</u>atin limaˁnâ laf<u>z̧</u>atin ˀuxrâ/**

(/ˀat−ta<u>d</u>mîn/ is adding the meaning of one linguistic item to the meaning of another linguistic item)
        (ˀAz-Zarkashy, 2006, pp. 835-840)

2. /maˁna-lfiˁli yufhamu min<u>t</u>arîqati taˁad−dîh/

(The meaning of a verb is grasped by way of its transitivity)

    (ˀAs-Sabt, 2013, vol. 1, pp 292-295)

3- /ʔafʕalu-t−tafḍîli qad yuṭlaqu fi-lqurʔâni wa-l−lugati murâdan bihi-l−ʔit−tiṣâfu lâ tafḍîla šayʔin ʕalâ šayʔin muʔak−kidan madâ quw−wati-ṣ−ṣifati-lmujar−radati ʔaw muqṣiran lahâ ʕalâ ṭarafin ʔaw muširan ʔilâ ʕaksi-ṣ−ṣifah/

(*The comparative/superlative adjective* **may be used in the Noble Qurʔân and in Classical Arabic, not to indicate a scale of gradability (e.g. superiority/inferiority) but to state** *the absolute degree* **of adjective, emphasizing how forceful it is, or confining it to one side, or referring to the opposite adjective (Ḥasan, 1964, vol.3, pp. 331-340; ʔAth-Thaʔâliby, 1972, p. 378; ʔAs-Sabt, 2013, vol. 1, pp. 288-292).**

4. /ʔat−taʔsîsu ʔawlâ mina-t−tawkîd/

(for a word (or some other linguistic item) to base a new meaning is more appropriate than to confirm an existing meaning).
        (ʔAsh-Shinqîṭy, 2011, p. 1291).

5. /ʔalʕarabu ʔiðâ ʔabhamati-lʕadada fil-ʔay−yâmi wa-l−layâlya gal−labat fîhi-l−layâlya waʔiðâ ʔaḍharû maʕa-lʕadadi mufas−sirahû ʔasqaṭû min ʕadadi-lmuʔan−naθi-lhâʔa wa ʔaθbatûhâ fî ʕadadi-lmuðak−kar/
        (ʔAs-Sabt, 2013, vol.1 pp. 334-335)

(Grammatically speaking, cardinal numbers in Classic Arabic are conversely inflected to the masculine or feminine. However, culturally speaking, the time adverb marking the number may be ellipted. Such being the case, the number is consistently inflected to the feminine, despite the fact that reference may be to the masculine).

Theoretically speaking, the study shows the importance of these rules to a more proper understanding and a more appropriate translation of the Noble Qurʔân. For example, /ʔat−taḍmîn/ represents a duality of meaning that may be missed in translation when such a rule is not taken into consideration. Likewise, the verb may show variable meanings that are only determined by way of its transitivity. However, the translation may stick to the literal meaning of the verb throughout. As such, it would miss such a variability of meaning. Similarly, *the comparative/superlative form of adjective* may represent non-standard idiomatic uses that are only recognized by full mastering of Classical-Arabic syntax and related cultural norms. Such non-standard uses of the so-called /ʔafʕalu-t−tafḍîl/, when wrongly managed, may lead to a mistranslation that, at times, gives the opposite meaning. By the same token, for a lexeme to emphasize a meaning that is actually stated somewhere in the text may be the less appropriate way of translating such a lexeme. Moreover, cardinal numbers in

Classical Arabic are governed by a rule that conversely inflects them as to gender. However, there is a cultural norm that may, at times, breaks such a rule, representing a shade of meaning that is liable to mistranslation. It is noteworthy that the above-stated subtleties about these rules and their management in translation prove the idea that *the secondary meanings* of Classical Arabic are translatable, at least, as far as the above-mentioned rules are concerned. This would refute the claim that these meanings are peculiarities to the languages and could not be translated; see **ʾ**Ash-Shâṭeby (2006, vol. 2, pp. 56-57).

Analytically speaking, the two translations in focus, i.e., *Ghâlî's* (1997) *Towards Understanding the Ever-Glorious Qurʾân* and Pickthall's (1997) *The Meaning of the Koran*, generally speaking, mismanage the translation of the linguistic aspects related to the five linguistic rules elaborated in the study. However, the mismanagement of each is differently oriented. Concerning *Ghâlî's* translation, being introduced by a native speaker of Arabic and a well-read scholar in Al-Azhar University, it shows a realization of some problematic issues as stated by such rules, as in the comparative form /ʾahwanu/ "lit. easier" when it is related to ʾAllâh. However, it is rendered by a *booster* (*most*) that implicitly indicates the forbidden meaning. Moreover, it fails to render the proper meanings set by the other non-standard uses of the comparative/superlative form. Likewise, it shows awareness of the cultural norm that breaks the general rule of inflecting cardinal numbers. Yet, it unreasonably opts for a dogmatic literality of rendering the meaning; a similar case is the verb /yanḏurû fî/ *to contemplate* which is literally translated into "to look into". Variably, the translation misses the linguistic aspects related to /**ʾ**at−taḍmîn/.

As regards Pickthall's translation, being introduced by a non-native speaker of Arabic, it shows unawareness of such linguistic rules and their aspects, e.g. /**ʾ**at−taḍmîn/, non-standard uses of the comparative/superlative form and the more appropriate choice of basing a new meaning than emphasizing an existing meaning. However, at times, it may appropriately approach the intended meaning, as in the variable meanings of a verb governed by way of its transitivity and the rule related to the cultural norm that breaks the general rule of inflecting cardinal numbers as to gender. As far as the researcher sees, these are not successful management of the intricacies of the linguistic rules but a good reading of the intended meaning aided by other linguistic factors such as context and logical inference.

Endnotes

1. For sake of consistency, the study uses the term *ʾUsûlu-tafsîr* instead of *Qawâʾidu-tafsîr*. Moreover, there is a viewpoint that differentiates between the two terms. That is, *ʾUsûlu-tafsîr* refers to the general rules that should be applied to specific examples whereas *Qawâʾidu-tafsîr* are corpus-based rules that start from the bottom by studying specific examples and go on an upward scale till a general rule is reached. That is, the former is based on deductive reasoning whereas the latter is based on inductive reasoning; see ʾAl-ʾOs̱aimy (n.d. p. 8-9). However, this is a less common viewpoint that is not generally followed by scholars and academic writers.

2. The term *lexical* in the study is not used in its narrow sense where the meaning of a Qurʾânic lexeme is detected on its own without consideration of other related lexemes in the verse. Such a narrow sense of the term is used in opposition to what is *grammatical* or *structural* (Matthews, 1997, p. 206., Tserdanelis & Wong, 2004, p. 224). Alternatively, the term *lexical* is used in its technical sense within the semantic theory, where sense relations with other lexical items in the structure are taken into consideration. The term, as such, is synonymous of *structural*, where *lexical / structural semantics* may have the same meaning. (McArthur, 1992, p. 914; Lyons, 1996, pp. 102-130; Palmer, 1997, pp. 67-117). Such an approach would be of more benefit in handling the meaning of Qurʾânic lexemes that fall within the scope of the five linguistic rules of " *ʾUsûlu-tafsîr* under study. That is, the variability of the meaning of one lexeme may be governed by the existence of some other related lexemes in the verse. Moreover, the term *lexical meaning* is not meant to fit into a model of translation where *lexical meaning* is a more general term that covers other subsumed aspects of meaning such as *propositional meaning*, *evoked meaning, presupposed meaning, expressive meaning*; see Baker (2011, pp. 11-15). It otherwise, refers to the study of the meaning of a Qurʾânic lexeme with other sense-related lexemes in the verse, if be, taken into consideration.

3. The term /*ʾat−taḍmîn*/ may be otherwise used in Arabic poetry or in Arabic *Badîʾ* "the discipline of decorative and stylistic use of language" to indicate some other meanings: (1) *the inclusion of someone else's wording within one's own speech in a quotation-like manner*; (2) *a complementary part of one's speech that is appended after the full structure has ended*, (ʾAs-Siûty, 2006, vol. 2, part 3, pp. 176,207; ʾAz-Zarkashy, 2006, pp. 835-839). These meanings are beyond the scope of the study. Moreover, the term is more

appropriately transliterated despite the fact that it has similar terms in English such as *implicature* and *conversion*. Actually, each of the two terms does not seem to be a proper equivalent to the Arabic /ˀat−taḍmîn/. That is, the Arabic term as used in the study is a syntax-based term that stresses the duality of meaning. However, *implicature* refers to just one meaning that is implicitly meant but not explicitly stated, as in *there is some chalk the floor*, taken to mean *you ought to pick it up*, (Crystal, 1992, p. 172; Yule, 1996, pp. 40-41). That is, the literal meaning is not an essential part of the message since the contextual meaning goes beyond an account of the truth-conditions of the sentence, (Matthews, 1997, p. 172). Moreover, the contextual meaning itself may be cancelled and replaced by some other meaning according to context-variables and different beliefs of speakers and hearers, (Grundy 1995, pp. 42-43; Lyons, 1996, pp. 271-272; Palmer 1997, pp. 174-175). Second, being a pragmatics-based term, *implicature* may be a less convenient term, at least to some scholars of linguistics, to be used in syntax; see Palmer (1974, pp. 213-214). Likewise, *conversion* is a morphology-based term that refers to a word-form of a particular class that undergoes a class shift without addition of an affix, e.g. *to battle* (v.) from *battle* (n.), *find* (n.) from *to find* (v.), (Quirk & Greenbaum, 1985, pp. 441-444; Adams, 1982, p. 16). As such, unlike /ˀat−taḍmîn/, it is a grammatical modification of just one meaning.

4. The Classical Arabic term /ˀafʕalu-t−tafḍîl/ refers to each of *the English comparative and superlative degrees of adjective-form*.

5. Some of the stated dictionaries, e.g. *Longman Dictionary of Contemporary English* (2007, p. 957) may regard the verb *look into as a phrasal verb*. This is the theorization adopted in *traditional grammar* where *a phrasal verb* is a more general term that covers any compound verb-form that is made up of a verb followed by a *preposition*, *adverbial particle*, or *both*; see, for example, Hart (1999, p. 6). However, the verb in modern linguistic theory is called *prepositional verb* not a *phrasal verb*. Actually, there is an aspect of similarity between the two verbs where they each may have an idiomatic meaning, e.g. *the police are <u>looking into</u> (investigating) the crime* and *he is <u>looking up</u> the new word*. However, aspects of difference between them are maintained: (1) the former is made up of a verb and preposition that are lexically joined perhaps to give a new meaning. The latter, however, is made up of a verb and adverbial particle, with an idiomatic meaning; (2) the former has its primary stress on the verb whereas the latter has its primary stress on the adverbial particle; (3) the former must have its object postponed even if it is a pronoun e.g. *looking into it* whereas the latter must have its object in-between the two

parts of the verb when it is a pronoun e.g. *look it up*; (4) *separability* is possible with the former but not with the latter, e.g. *The police are looking thoroughly into the crime,* but not **he is looking thoroughly up the new words*, (5) *transposition* is possible with the former but not with the latter e.g. *the crime into which the police are looking* but not **the new words up which he is looking*. Moreover, the difference between *prepositional verb* and *verb plus a prepositional phrase* should be kept clear. That is, the former admits a pronominal question whereas the latter admits an adverbial question. Compare *what are the police looking into*? (a pronominal question of *the police are looking into the crime*) and *where did he sat*? (an adverbial question of *he sat into the armchair*); see Huddleston (2004, pp. 203-207); Kolln and Funk (2006, pp. 37-41); Leech and Svartvik (1980, pp. 264-265); Quirk et al (1973, pp. 811-819); Tallerman (2009, pp. 137-145); Trask (1995, pp. 208-215) and Wekker and Haegeman (2000, pp. 182-187).

6. Professor Ghâlî - God have mercy on his soul - was repeatedly asked about his methodology of literality. He always responded /malîš daʕwa rab−bina-l−li ʔâl kida/ "This is none of my own business; it is the very wording of ʔAllâh."

<div align="right">(personal communication)</div>

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